

Message Two

**Crucial Aspects of Living in the Good Land  
after Returning from Captivity in Babylon**

Scripture Reading: 1 Chron. 4:10; 9:1; 16:8-12, 16-18; 29:10-20;  
2 Chron. 20:15-22; 36:22-23

- I. The history of the people of Israel is a type, typifying the New Testament believers and therefore typifying the church—2 Chron. 36:22-23; 1 Cor. 10:6, 11.**
  
- II. Judah was carried away captive to Babylon because of unfaithfulness; thus, those who returned from captivity were to be faithful to God—1 Chron. 9:1; 1 Cor. 4:1-2; 7:25; 2 Tim. 2:13; Rev. 17:14:**
  - A. God is faithful in fulfilling His economy and in leading us into His economy—Lam. 3:23b.
  - B. As the faithful God, God cannot deny Himself; He cannot deny, go against, His own being—2 Tim. 2:13.
  - C. When He, with His attribute of faithfulness, is wrought into us, He becomes us, and we become Him in His attribute of faithfulness—1 Cor. 7:25; 2 Tim. 2:13:
    1. Just as God cannot deny His own being, we, having been constituted with Him, cannot deny our own being—cf. Eph. 3:16-17.
    2. It is in this way that we can, and will, become faithful as stewards of the mysteries of God—1 Cor. 4:1-2.
    3. Because we are constituted with the faithful God, we must be faithful to Him; our being, our constitution, does not allow us to be otherwise.
  - D. For us to be faithful, trustworthy, means to fulfill the stewardship that the Lord has apportioned to us—vv. 1-2; 7:25; 1 Tim. 1:12.
  - E. When the Lord comes for the battle at Armageddon, He will be the Lord of lords and the King of kings, and the overcomers who are with Him will be “the called and chosen and faithful”—Rev. 17:14; 19:11-21.
  
- III. All those who returned to the good land from captivity in Babylon were commanded to know, obey, and worship Jehovah—1 Chron. 16:8-14:**
  - A. *God* implies God’s power and His relationship with creatures; *Jehovah God* denotes God having a relationship with man.
  - B. Jehovah God is not only the One who is powerful but also the One who draws near to man—Gen. 2:4, 8, 15-16, 18-19, 21-22.
  - C. *Jehovah* means “I am who I am,” indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4.
  - D. Jehovah is the only One who is—Heb. 11:6:
    1. This unique One who has being is the great “To Be”; the verb *to be* can be applied only to God and not to us.
    2. God is the universal To Be, the genuine being; only God is I Am; only He has being.

- E. *Jehovah* is God's name for existence and fulfillment—Gen. 17:1; 28:3; 35:11; Exo. 3:14; 6:6-8.
- F. Because *Jehovah* exists eternally and because He is the reality of the verb *to be*, He will fulfill whatever He has spoken—John 8:28-29.
- G. In the Lord's recovery today, we are in the stage of fulfillment; we are experiencing God as *Jehovah*, the great I Am—Exo. 3:14-16; John 8:24, 28.

**IV. The returning of the children of Israel to the good land signifies the returning of Christians from division to the ground of the church, the ground of oneness—2 Chron. 36:22-23; cf. Deut. 12:1-32:**

- A. The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches—Eph. 4:4; 1 Cor. 1:2; 12:27.
- B. According to the divine revelation in the New Testament, the ground of the church is constituted of three crucial elements:
  1. The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called “the oneness of the Spirit” (Eph. 4:3)—the oneness for which the Lord prayed in John 17.
  2. The second element of the church ground is the unique ground of the locality in which a local church is established and exists—Rev. 1:11; Acts 14:23; Titus 1:5.
  3. The third element of the church ground is the reality of the Spirit of oneness, that is, the reality of the Spirit, who is the living reality of the Divine Trinity—1 John 5:6; John 16:13.
- C. The ground of the church is intrinsically related to life—Psa. 133:1, 3; 36:8-9.

**V. The children of Israel who returned to the good land were told to remember the covenant that God made with Abraham—1 Chron. 16:15-18; Gen. 15:7-21:**

- A. Abraham believed God for His promise concerning the seed, but he lacked the faith to believe God for the promise of the good land—vv. 6-8.
- B. In order to strengthen Abraham's faith, God was compelled to confirm His promise to Abraham by making a covenant with him—vv. 9-21:
  1. The covenant God made with Abraham was a covenant of promise that would be fulfilled through God's power in His grace—John 1:14, 17.
  2. The new testament is a continuation of this covenant—Gal. 3:17; 4:22-26.
- C. God made His covenant with Abraham through the crucified and resurrected Christ—Gen. 15:9; Rom. 6:5-6, 9:
  1. The three kinds of slain cattle signify Christ in His humanity being crucified for us, and the two living birds signify Christ in His divinity being the living, resurrected One—Gen. 15:9; John 11:25; Rev. 1:18.
  2. The heifer was for a peace offering, the female goat was for a sin offering, and the ram was for a burnt offering—Gen. 15:9; Lev. 3:1; 4:28; 5:6; 1:10.
  3. In typology, the turtledove signifies a suffering life, and the young pigeon signifies a believing life, a life of faith; these are two characteristics of the Lord's life on earth—Gen. 15:9.
  4. Since two is the number of testimony, the two living birds bear testimony of Christ as the One living in us and for us—v. 9; John 14:19-20; Gal. 2:20.

**VI. As believers in Christ, we need to have prayers that express God's will and our desire to have our personal spiritual border to be enlarged—1 Chron. 29:10-20; 4:10:**

- A. In the universe there are three wills: the divine will, the satanic will, and the human will; God wants man's will to be joined to Him and wants man to be one with Him so that man may express and echo His will back to Him in prayer for His good pleasure—Matt. 6:10; 7:21:
  - 1. The real meaning of prayer consists of four steps:
    - a. God intends to do something according to His will—6:10.
    - b. He reveals His will to us through the Spirit for us to know His will.
    - c. We return and echo His will back to Him through prayer—John 15:7.
    - d. God accomplishes His work according to His will—Rev. 4:11.
  - 2. Only prayers that are initiated by God and echo what He has initiated have any spiritual value; we must learn to pray this kind of prayer—Eph. 6:18; 1 John 5:14-16a.
- B. Jabez called on God to enlarge his border; the enlarging of the border of the good land in his prayer signifies the enlarging of the border of gaining Christ and the enjoyment of Christ, who is the reality of the good land—1 Chron. 4:10; cf. Phil. 3:8-14.

**VII. From 2 Chronicles 20:15-22 we can learn to engage in spiritual warfare by praising the Lord:**

- A. In 2 Chronicles 20:15 Jehovah said to King Jehoshaphat, "Do not be afraid nor dismayed because of this great multitude, for the battle is not yours but God's," and in verse 17a, "It is not for you to fight in this battle":
  - 1. Many of the serving ones praised Jehovah the God of Israel with an exceedingly loud voice—v. 19.
  - 2. When they began to shout in song and to praise, Jehovah set ambushes for the enemies, and they were struck—v. 22.
- B. Praise is the highest work carried out by God's children—Psa. 119:164; Heb. 13:15:
  - 1. The highest expression of a saint's spiritual life is his praise to God—Psa. 146:2; Heb. 13:15; Rev. 5:9-13; 19:1-6:
    - a. The Christian life soars through praise—Acts 16:19-34.
    - b. To praise is to transcend everything to touch the Lord—Rev. 14:1-3; 15:2-4.
  - 2. Spiritual victory does not depend on warfare—it depends on praise—2 Chron. 20:20-22.
- C. In the church life and in our personal life, we need to offer consummate praise to God—Psa. 22:22b; Heb. 2:12b.
- D. Through the Christ whom we have experienced and enjoyed, we need to offer the sacrifice of praise to God continually—13:15.
- E. "I will praise You, O Lord my God, with all my heart; / And I will glorify Your name forever"—Psa. 86:12.