

KEY STATEMENTS FOR THE 2024 MEMORIAL DAY BLENDING CONFERENCE

**We need to realize that everything through which we pass
has only one purpose—
that God's life would be released through us and expressed in us;
may our outer man be broken to such an extent
that the inner man can be released and expressed;
this is precious, and this is the way of the servants of the Lord.**

**To abide in the Lord is to be one spirit with Him,
and effective prayers are the issue
of our abiding in the Lord and of His words abiding in us.**

**Our enjoyment of Christ as the flow of life is for us to be
sowers, planters, waterers, begetters, feeders, and builders with the ministry of life
for the marvelous organic building of God, the magnificent house of God.**

**We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord,
are being transformed into the same image from glory to glory.**

**Outline of the Messages
for the Memorial Day Blending Conference
May 24-27, 2024**

**GENERAL SUBJECT:
THE CHRISTIAN LIFE**

Message One

The Intrinsic Significance of the Christian Life

Scripture Reading: John 14:21, 23; 2 Cor. 2:10; 4:6-7

- I. The Christian life is a life of living Christ; our living should be Christ, and the way to live Christ is to love Christ—Phil. 1:19-21a; Gal. 2:20:**
- A. We can live Christ by loving Christ to the uttermost; if we do not love Christ, we cannot live Him, and loving Him is the best way to concentrate our entire being on Him—2 Cor. 5:14; 1 John 4:19; Phil. 1:19-21a; Mark 12:30; Rev. 2:4-5; John 14:21, 23; 21:15-17; 1 Pet. 1:8; 1 Cor. 2:9; 16:22.
 - B. To love God means to set our entire being—spirit, soul, and body with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life.
 - C. When we love Him, “the Spirit searches all things, even the depths of God” (1 Cor. 2:10); the Greek word for *searches* is used in reference to active research, implying accurate knowledge gained not by discovering but by exploring; the Spirit of God explores the depths of God concerning Christ and shows them to us in our spirit for our realization and participation.
 - D. To live the Christian life is to love Jesus the Son of God so that we will be loved by the Father and the Son and enjoy the Son’s manifestation to us and Their visitation to us for Them to make a mutual abode with us—John 14:21, 23.
 - E. The Christian life is a life of loving God and loving one another with God Himself as our love; Christ lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is in His lost-one-seeking and sinner-saving ministry journey—1 John 4:16-19; Luke 10:25-37; 19:10; Eph. 4:20-21; cf. Gal. 5:13-15.
- II. To live the Christian life is to do all things in the person of Christ, in the face of Christ—2 Cor. 2:10; 4:6-7:**
- A. The Greek word for *person* is literally “face,” as in 4:6; it refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person.
 - B. The apostle Paul, who was a pattern for the believers (1 Tim. 1:16), was one who lived and acted in the presence of Christ, according to the index of His whole person, expressed in His eyes.
 - C. Whenever our heart turns to the Lord, the veil is taken away from our heart, and we can behold the Lord of glory with an unveiled face; actually, our turned-away heart is the veil; an unveiled face is an unveiled heart to behold the glory of God in the face of Jesus Christ—2 Cor. 3:16, 18; 4:6-7; 1 Sam. 16:7; Eph. 1:18a.
 - D. The glory of God is in the face of Christ, and His face, His person, is the indwelling treasure in our spirit—2 Cor. 4:6-7; 1 Pet. 3:4.

- E. We are earthen vessels who are worthless and fragile, but within our spirit we contain a priceless treasure, the face, the person, of Christ Himself (2 Cor. 2:10; 4:6); in the whole universe there is nothing so precious as to behold the face of Jesus (Gen. 32:30; Exo. 25:30; 33:11, 14; Psa. 27:4, 8; Rev. 22:4):
 - 1. It is only when we are living in His presence, looking at the index of His being, that we will sense that He is such a treasure to us; if we have some problem, we just need to tell Him; He is right within us, and He is with us face to face—Phil. 4:6.
 - 2. Seeing God equals gaining God, which is to receive God in His element into us to transform us (Job 42:5-6; Matt. 5:8); the very God whom we look at today is the consummated Spirit, and we can look at Him in our spirit to absorb the riches of God into our being and be under the divine transformation day by day (2 Cor. 3:18b; Matt. 14:22-23; Col. 4:2).
- F. As we turn our heart to the Lord in our spirit to behold Him face to face and beam Him into others (Isa. 60:1, 5), we are in the process of being transformed into His glorious image unto the day when “we will be like Him because we will see Him even as He is”—2 Cor. 3:18—4:1; 1 John 3:2; Rev. 22:4.

III. To live the Christian life is to walk worthily of the calling with which we were called—Eph. 4:1-4:

- A. The first item of a walk worthy of God’s calling is for us to be diligent to keep the oneness of the Spirit as the reality of the Body of Christ, with the transformed human virtues strengthened by and with the divine attributes—vv. 1-4:
 - 1. In the Spirit of the glorified Jesus, there is the transformed humanity of Jesus; to drink of and flow out the one Spirit for the one Body is to drink of and flow out the Spirit of the Man Jesus, to drink of and flow out the humanity of Jesus with His divinely enriched human virtues of lowliness, meekness, and long-suffering for bearing one another in love—John 7:37-39a; 1 Cor. 12:13; Acts 16:7; Eph. 4:2-3.
 - 2. If we call on the name of the Lord and feed upon Him, we will enjoy Jesus as a man, and all the virtues of His uplifted humanity will be ours in the Spirit of Jesus for the practice of the recovered church life in the Spirit of reality as the reality of the Body of Christ—1 Cor. 1:2; 10:3-4, 17; 12:3b, 13; 16:13; Eph. 4:3-4a.
- B. The second item of a walk worthy of God’s calling is for us to grow up into Christ the Head in all things—vv. 15-16:
 - 1. In order to grow up into Christ in all things for the building up of His Body, we need to enjoy Christ as our all-inclusive, universal replacement for the producing of the one new man, so we must “hear Him” and see “Jesus only”—Mark 9:7-8.
 - 2. Whatever or whoever is not Christ, God “fires”; God has replaced everything in His Old Testament economy with Christ—1:1-8; Matt. 17:3-5; Col. 2:16-17; Heb. 10:5-10; 11:5-6; cf. Isa. 22:20-25.
 - 3. When God created us, He “hired” us; when He put us on the cross, crucifying us with Christ, He “fired” us; when He resurrected us together with Christ, He “re-hired” us by making us a new species of God-men, a new invention of God as His corporate masterpiece, bringing us back to His original intention of creating us for His glory, His corporate expression—Gen. 1:26; Gal. 2:20; Eph. 2:6, 10, 15; Isa. 43:7.
- C. The third item of a walk worthy of God’s calling is for us to learn Christ as the reality that is in Jesus—Eph. 4:20-24:
 - 1. *The reality is in Jesus* refers to the actual condition of the life of Jesus as recorded in the four Gospels; Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God—vv. 20-21.

2. In His life on earth He set up a pattern, as revealed in the four Gospels; then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life; we learn from Him, according to His example, not by our natural life but by Him as our life in resurrection—1 Cor. 15:45b; Col. 3:4.
 3. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold, the form, the pattern, described in the Gospels; in this way we are shaped, conformed, to the image of this mold—this is what it means to learn Christ—Matt. 11:29; Rom. 8:29.
- D. The fourth item of a walk worthy of God’s calling is for us to live in love and light—Eph. 5:2, 8:
1. We need to be partakers, enjoyers, of the divine nature (2 Pet. 1:4); the divine nature is what God is—God is Spirit (John 4:24), God is love (1 John 4:8, 16), and God is light (1:5); Spirit is the nature of God’s person, love is the nature of God’s essence, and light is the nature of God’s expression.
 2. We all need to spend an adequate amount of personal time with the Lord to privately fellowship with Him in our spirit so that we can be filled with His loving essence for Him to shepherd others through us and so that we can be filled with His shining element for others to see Him in us—John 4:24; Luke 15:20; Matt. 5:15-16.
- E. The fifth item of a walk worthy of God’s calling is for us to live by being filled in spirit to overflow with Christ—Eph. 5:18:
1. Speaking, singing, psalming, giving thanks to God, and subjecting ourselves to one another in the fear of Christ are not only the outflow of being filled in spirit but also the way to be filled in spirit—vv. 19-21.
 2. To be filled in spirit is to be filled with the riches of Christ to become the fullness of Christ, the overflow of Christ; by calling on the Lord and pray-reading His Word, we can continually receive Him as grace upon grace to become His fullness, His overflow—3:8; 1:23; 3:19b; Rom. 10:12-13; Eph. 6:17-18; John 1:16.

IV. To live the Christian life is for us to accept the discipline of the Holy Spirit:

- A. God wants to take away our taste and change our scent by our accepting the discipline of the Holy Spirit, which is God’s emptying us from vessel to vessel for the removal of the lees, the dregs, of our natural outer man until we have the pure taste of Christ and exude the pure fragrance of Christ—Jer. 48:11; 2 Cor. 2:14-15; S. S. 4:16; 2 Kings 4:8-9:
 1. “The Father of spirits” disciplines us through trials and chastisement “that we might partake of His holiness”—Heb. 12:4-13.
 2. Those who have never gone through trials and chastisement have not been emptied from vessel to vessel; thus, the taste of the lees, the dregs, the sediment, of their natural disposition, their outer man, their self, remains within them and their scent is not changed—Jer. 48:11; Rom. 8:28-29; S. S. 4:16.
- B. Mary had an alabaster flask filled with a pound of ointment of very valuable pure nard; when she broke the flask and poured it out on the Lord, “the house was filled with the fragrance of the ointment”—John 12:2-3; Mark 14:3; cf. S. S. 1:12.
- C. The alabaster flask signifies our outer man, which needs to be broken so that the inner man can break forth; the Lord works in us and on us in so many different ways for the purpose of breaking the earthen vessel, the alabaster flask, the outer shell—2 Cor. 4:7; John 12:3, 24; Rom. 8:28-29.
- D. What we are by nature means nothing; only what the Spirit constitutes into our being counts; the discipline of the Holy Spirit destroys our natural disposition and habits and brings in the constitution of the Holy Spirit in maturity and sweetness; God orders

everything in our environment to tear down what we are naturally so that He may form in us a new disposition, new character, and new attributes—John 3:6; 2 Cor. 5:17; Gal. 6:15.

E. There are two main reasons for not being broken:

1. A person is not broken because he is living in darkness; in all that happens to him, he puts all the blame on other people or the environment; he has no revelation of God's hand and that God is the One who is dealing with him—cf. Job 10:13; Eph. 3:9.
2. A person is not broken because he loves himself too much; we have to ask God to remove self-love from us; all misunderstandings and dissatisfactions arise from only one thing—secret self-love.

F. We need to realize that everything through which we pass has only one purpose—that God's life would be released through us and expressed in us; may our outer man be broken to such an extent that the inner man can be released and expressed; this is precious, and this is the way of the servants of the Lord—John 12:24-26; 2 Cor. 4:12.

Fellowship concerning the Breaking of the Outer Man for the Release of the Spirit and the Expression of God

We have to know why God has put us in the world. He has put us in the world so that our presence would create a hunger and thirst for righteousness in sinners, believers, and the world. In our work, we have to create a hunger within others. There must be an enigmatic freshness, power, nourishment, and supply within us that will drive others to seek after God by our presence. Others should have a desire to seek after God as a result of meeting us and speaking to us. If we always see others and communicate with them without creating a desire within them for God, it means that we have failed. If our reading of the Bible, prayer, service, and gospel preaching do not produce such a powerful hunger within man, our work has failed. (*The Collected Works of Watchman Nee*, vol. 42, p. 238)

Second Kings 4 gives us the account of the Shunammite woman's reception of Elisha. The Bible says that "one day Elisha was passing through Shunem; and there was a wealthy woman there, who compelled him to have a meal. So whenever he passed through, he would turn aside and have a meal there. And she said to her husband, Now I know that this man who continually passes through unto us is a holy man of God" (vv. 8-9). Elisha passed through Shunem. He did not give one message or perform one miracle. Every time he passed through, he turned aside and had a meal there. The woman identified him as a man of God by the way he took his meal. This was the impression that Elisha gave to others.

Today we have to ask ourselves, "What is the impression that we give to others? What is the thing that comes out of us?" We have spoken repeatedly that the outer man must be broken. If the outer man is not broken, the impression that others receive from us will be nothing but the outer man. Every time we contact others, we may give them an unpleasant feeling that we are self-loving, stubborn, and proud. Or we may give them an impression that we are clever and extremely eloquent. Perhaps we give others a so-called good impression. But does this impression satisfy God? Does it meet the church's need? God is not satisfied, and the church has no need of our so-called good impressions.

...If the outer man is not broken, our spirit will not be released, and the impression we give to others will not be an impression of the spirit.

...What generates an impression in others is the strongest spots we have in ourselves. (*The Collected Works of Watchman Nee*, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," pp. 238, 237)

Message Two
A Grafted Life

Scripture Reading: John 15:1, 4-5; Rom. 11:17-24; 1 Cor. 6:17

- I. As believers in Christ, we should live a grafted life—a life in which we are one spirit with the Lord and live in an organic union with Him—1 Cor. 6:17; John 15:4.**
- II. The Bible reveals that the relationship God desires to have with man is that He and man become one—1 Cor. 6:17:**
 - A. God desires that the divine life and the human life be joined together to become one life—John 15:1, 4-5.
 - B. This oneness is an organic union, a union in life—a grafted life.
 - C. The concept of the divine life and the human life being grafted into one is mysterious, beyond the natural concept, and foreign to human thought.
- III. In grafting, two similar lives are joined and then grow together—Rom. 11:17-24:**
 - A. Grafting can be effective only if the lives to be grafted are similar.
 - B. Because our human life was made in the image of God and according to the likeness of God, it can be joined to the divine life.
 - C. Our human life resembles the divine life; therefore, the divine life and the human life can be grafted together and then grow together organically.
- IV. In order for us to be grafted into Christ, He had to pass through the processes of incarnation, crucifixion, and resurrection:**
 - A. Christ became flesh to be the seed of David, the branch of David, the Shoot, so that we might be grafted together with Him; He became the same as we are so that He and we could be grafted together—John 1:14; Matt. 1:1; Zech. 3:8; Jer. 23:5; 33:15.
 - B. Christ was “cut” on the cross so that we could be grafted into Him:
 1. Christ’s becoming the branch of David does not by itself mean that He could be grafted together with us.
 2. Grafting requires cutting; two branches cannot be grafted together unless both are cut:
 - a. Christ was cut when He died on the cross.
 - b. We were cut when we repented and received the Lord.
 3. After the cutting occurs, the joining and the organic union take place; therefore, in grafting we have the cutting, the joining, and the organic union.
 - C. After Christ was cut on the cross, He was resurrected to become the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17a:
 1. By becoming such a Spirit, Christ was ready for grafting.
 2. Once we repent and receive the Lord, He as the life-giving Spirit enters into our spirit, bringing the divine life into us, and we are grafted together with Christ—John 20:22; Rom. 8:11:
 - a. This life is a life of death and resurrection.
 - b. As the life-giving Spirit, Christ brings the key to death and resurrection into us, the believers, that we may die and be raised with Christ—Gal. 2:20.
 - c. In this death and resurrection we are grafted together with Christ.
- V. As regenerated ones, we should live a grafted life—a life in which two parties are joined to grow organically—John 15:1, 4-5:**
 - A. After we have been grafted into Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us—Gal. 2:20.

- B. We should no longer live by our flesh or by our natural being; instead, we should live by our regenerated spirit, a spirit grafted with Christ—Rom. 8:4.
- C. Through this grafting we are united with Him, mingled with Him, and incorporated with Him to become the Body of Christ—12:4-5.

VI. The grafted life is not an exchanged life but the mingling of the human life with the divine life—Gal. 2:20:

- A. The concept of the exchanged life is that we yield our human life to the Lord, and He replaces it with His divine life.
- B. The Christian life is not an exchanged life but a grafted life—the mingling of the human life with the divine life—Rom. 6:3-5; John 15:1, 4-5:
 - 1. There is no exchange, or trade, of lives.
 - 2. Instead of exchange there is the dispensing, the infusing, of the divine life into the human life and the mingling of the divine life with the human life.
- C. The most wonderful reality in the Christian experience is that the believers in Christ are united with Christ in the way of life—1 Cor. 6:17:
 - 1. Whatever Christ is and whatever He has done are altogether for one thing: that He and we could be organically united and live a grafted life—John 15:4-5.
 - 2. In His recovery the Lord is recovering this neglected matter of the grafted life.

VII. In the grafted life the human life is not eliminated but is strengthened, uplifted, and enriched by the divine life—Rom. 11:17-24:

- A. In the grafted life the branch still retains its same essential characteristics, but its life is uplifted and transformed by being grafted into a better life:
 - 1. The higher life subdues the lower life.
 - 2. The higher life enriches, uplifts, and transforms the lower life.
- B. In the grafted life the divine life works within us to discharge the negative elements—2 Cor. 3:18:
 - 1. The divine life works in a gradual way to eliminate whatever is natural.
 - 2. The negative element in our disposition is killed, and then, instead of casting away our disposition, the Lord uplifts it and uses it.
- C. In the grafted life the divine life resurrects God's original creation—John 11:25:
 - 1. Instead of giving up His creation, God will reclaim it.
 - 2. God intends to bring all the aspects of our being into resurrection—Phil. 3:11:
 - a. As the divine life discharges the negative things, it works to resurrect God's original creation.
 - b. In this way our original functions—the functions given us at creation—are restored, strengthened, and enriched—Gal. 2:20.
- D. In the grafted life the divine life supplies the riches of Christ to our inward parts—Rom. 12:2:
 - 1. Our resurrected and uplifted faculties are supplied with the riches of Christ.
 - 2. Through such a supply we are renewed in our mind, emotion, and will.
- E. In the grafted life the divine life saturates our whole being—8:29-30:
 - 1. The riches of Christ saturate us and transform us—12:2; 2 Cor. 3:18.
 - 2. By this saturation of the divine life we are conformed to the image of Christ—Rom. 8:29.

Message Three

The Intrinsic Significance and Revelation of the Compound Ointment as the Holy Anointing Oil— a Full Type of the Compound, All-inclusive Spirit of the Processed Triune God

Scripture Reading: Exo. 30:22-30; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19

- I. The holy anointing oil, a compound ointment of olive oil and four spices, “compounded according to the work of a compounder,” is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection—Exo. 30:22-25; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19:**
- A. The significances of the ingredients of this compound anointing oil are as follows:
 - 1. Flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3):
 - a. Myrrh was also used as a painkiller to reduce the suffering of death; when the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain—Mark 15:23.
 - b. Myrrh can also be used for healing the body when it gives off the wrong kind of secretion; in our human life there are many wrong secretions, but the Lord’s death on the cross corrects this problem.
 - 2. Fragrant cinnamon signifies the sweetness and effectiveness of Christ’s death—Rom. 8:13:
 - a. Cinnamon was prescribed to stimulate a weak heart.
 - b. When we apply the Lord’s death in the Spirit to our inner being, our heart is stimulated to make us happy and joyful in the Lord—Phil. 4:4; Neh. 8:10.
 - 3. Fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifies the precious resurrection of Christ—Eph. 2:6; Col. 3:1; 1 Pet. 1:3.
 - 4. Cassia, used in ancient times to repel insects and snakes, signifies the repelling power of Christ’s resurrection; cassia repels all the evil “insects” and especially the old serpent, the devil—Phil. 3:10.
 - 5. Olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit—Gen. 1:2.
 - B. Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God’s creation, and the one hin of olive oil signifies the unique God with His divinity; thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit—Lev. 2:4 and footnote 3.
 - C. The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9) through Christ’s sufferings (Matt. 26:36).
 - D. Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being “split” by His death on the cross.
 - E. Since in the Bible five is the number for responsibility (25:2 and footnote 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility.

- F. Since the numbers three and five are related to God's building (see footnote 15² in Gen. 6), these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building.
- G. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place.

II. The compound ointment, the holy anointing oil, was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose—Exo. 30:26-30; 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16:

- A. This ointment signifies the Triune God processed and consummated through Christ's incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people and to anoint them with Himself, making Himself one with them and making them one with Him—John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17.
- B. Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one—Col. 2:19.
- C. The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood (cf. 1 Pet. 2:5); hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit.

III. The Spirit of God, signified by olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients; regarding this, John 7:39 says, "But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified":

- A. This means that before the Lord's glorification, which was His resurrection (Luke 24:26), the compound Spirit was not yet; it was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed.
- B. When the Spirit was the Spirit of God, He had only the divine element; after He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.
- C. This all-inclusive compound Spirit, typified by the holy anointing oil, is the bountiful supply of the Spirit of Jesus Christ, the supply of the Body of Christ, by which we can live Christ for His magnification in the Body, through the Body, and for the Body—Phil. 1:19-21a.

IV. As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit; Psalm 133:2 describes how the anointing oil flowed down from Aaron's head to his beard and then to the hem of his garments; this signifies that the whole Body is anointed with the Spirit:

- A. The ground of oneness is simply the processed Triune God as the holy anointing oil, the compound Spirit, applied to our being—vv. 1-3.
- B. In order to be "painted" by the ointment (1 John 2:20, 27), we must be one with the church; then we will spontaneously enjoy the application of the anointing oil with all its elements; how marvelous is the oneness produced by the application of this ointment!

Message Four

Abiding in Christ as the True Vine

Scripture Reading: John 15:1, 4-5, 7;
1 John 2:6, 27-28; 3:24; 4:13, 15; Rom. 8:4

I. The Lord Jesus said, “I am the true vine”—John 15:1a; cf. Rev. 14:18:

- A. This true vine (the Son) with its branches (the believers in the Son) is the organism of the Triune God in God’s economy.
- B. This organism grows with His riches and expresses His divine life.

II. As branches in the vine, we need to abide in the vine—John 15:4-5:

- A. To be in the Lord is a matter of union; to abide in the Lord is a matter of fellowship—1 Cor. 1:9, 30.
- B. Our abiding in Christ as the vine depends on our seeing a clear vision that we are branches in the vine; once we see that we are branches in the vine, we need to maintain the fellowship between us and the Lord—John 15:2.
- C. The Christian life is a life of abiding in the Lord—1 John 2:6, 27-28; 3:24; 4:13, 15.
- D. Our abiding in Christ is the condition of His abiding in us—John 15:5a.
- E. Apart from the vine, we are nothing, we have nothing, and we can do nothing—v. 5b.
- F. Only when the branches abide in the vine can the vine be everything to them.

III. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing—1 John 2:27:

- A. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord’s blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.
- B. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing for the fulfillment of His purpose—Heb. 1:9; 3:14; 2 Cor. 1:21-22.
- C. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.

IV. To abide in the Lord is to be one spirit with Him, that is, to live in the mingled spirit—1 Cor. 6:17:

- A. The essence of the New Testament is the two spirits—the divine Spirit and the human spirit—mingled together as one—v. 17; Rom. 8:4.
- B. The union of these two spirits is the deepest mystery in the Bible.
- C. The expression *one spirit* indicates the mingling of the Lord as the Spirit with our spirit—1 Cor. 6:17:
 - 1. The spirit, which is the mingling of our spirit and the Lord’s Spirit into one spirit, is both the Spirit of the Lord and our spirit—Rom. 8:4; 2 Cor. 3:17; 1 Cor. 15:45.
 - 2. All our spiritual experiences, such as our fellowship with the Lord, our prayer to Him, and our living with Him, are in this mingled spirit.
- D. The focus of God’s economy is the mingled spirit, the divine Spirit mingled with the human spirit; whatever God intends to do or accomplish is related to this focus—Eph. 3:5, 9; 1:17; 2:22; 5:18; 6:18:
 - 1. By being one spirit with the Lord, we can experience Him as the all-inclusive One—1 Cor. 1:2, 24, 30; 2:7-8, 10; 3:11; 5:7-8; 10:3-4; 11:3; 12:12; 15:20, 23, 45, 47.

2. We can experience Christ and take Christ as everything because we have become one spirit with Him.
 3. For anyone who is one spirit with the Lord, the supply is inexhaustible.
- E. The mingled spirit is a spirit that is one spirit with God and that is the same as God in His life and nature but not in His Godhead—1 John 5:11; 2 Pet. 1:4:
1. The divine Spirit and the human spirit are mingled as one within us so that we can live the life of a God-man, a life that is God yet man and man yet God—Gal. 2:20; Phil. 1:19-21a.
 2. The God-man living is the living of the two spirits joined and mingled together as one.
- F. To be one spirit with the Lord implies that we are in Him and He is in us and that we and He are one in life—John 3:16; 1 John 5:12.
- G. To be proper Christians, we must know that the Lord Jesus today as the embodiment of the Triune God is the Spirit indwelling our spirit and mingled with our spirit—2 Cor. 3:17; 1 Cor. 15:45; 6:17.
- H. The Bible requires that we walk according to the mingled spirit—Rom. 8:4:
1. The key to everything is found in the wonderful Spirit who is in our regenerated spirit and who has become one spirit with our spirit.
 2. To live in the spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us—Eph. 3:17.
 3. The mutual abiding in John 15:4-5 is the practice of being one spirit with the Lord.
- V. Effective prayers are the issue of our abiding in the Lord and of His words abiding in us—v. 7:**
- A. Prayer is man cooperating and co-working with God, allowing God to express Himself through man and thus accomplish His purpose; a praying one will cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him—Rom. 8:26-27; James 5:17:
1. Prayer is the flowing between man and God and the mutual contact between man and God.
 2. The real significance of prayer is to contact God in our spirit and to absorb God Himself—Eph. 6:18.
 3. The way to experience the indwelling Christ and to live Christ is to pray in a genuine way—Col. 1:27; 3:4; Phil. 1:20-21a.
 4. We need the kind of prayer that brings us into contact with the Lord, prayer that causes us to be one with Him in our spirit—2 Tim. 4:22; 1 Cor. 6:17.
- B. When we abide in the Lord, and His words abide in us, there will be a desire in us that comes out of His words—John 15:7; 1 John 5:14-15:
1. We will touch the Lord's feeling and understand His intention; then spontaneously, we will have His desire in us.
 2. His desire will become our desire, what He wants will be what we want, and we will pray according to this desire.
 3. The Lord will answer this kind of prayer because it issues from our abiding in the Lord and from His words abiding in us.
- VI. When we abide in Christ and Christ abides in us, we can have the church life—John 15:4-5; 1 Cor. 1:2, 9, 30; 12:27:**
- A. We can have the genuine church life only by living in the mingled spirit; we should remain in this mingled spirit for the church life—1:2; 12:27.
- B. The church life is a life of loving one another—John 15:12, 17.
- C. When we abide in Christ as the vine, we participate in the wonderful fellowship among the co-branches—vv. 4-5; 1 John 1:3-7.

Message Five

Living the Christian Life by Enjoying the Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Scripture Reading: Ezek. 47:1-12; 2 Cor. 3:6; 1 Cor. 9:11; 3:6, 9; 4:15; 3:2, 12

I. In order to live the Christian life, we need to enjoy the flow of life out of the house of God—Ezek. 47:1-12:

- A. God's ultimate move is His move in man to deify man by saturating man with all that He is in His life, nature, element, and essence for the glory, the expression, of God—2 Cor. 3:18; 1 John 3:2.
- B. The water flows out from under the threshold—Ezek. 47:1:
 - 1. In order for the water to flow, there must be a threshold, an opening—cf. Psa. 81:10.
 - 2. If we draw closer to the Lord and have more contact with Him, there will be an opening that will allow the living water to flow out from the church—*Hymns*, #846.
- C. The flow is toward the east—Ezek. 47:1:
 - 1. The river of God flows in the direction of God's glory—cf. Num. 2:3; Ezek. 43:2.
 - 2. If everyone in the church seeks and cares for God's glory, the living water will flow out from the church—John 7:18; 1 Cor. 10:31.
- D. The water flows out from the right side of the house—Ezek. 47:1:
 - 1. In the Bible the right side is the highest position, the first place—cf. Heb. 1:3.
 - 2. The flow of life must have the preeminence within us, becoming the controlling factor in our living and work—Rev. 22:1; Col. 1:18b.
- E. The flowing is by the side of the altar, showing that we need the dealing of the cross and a full consecration to enjoy the flow of life—Ezek. 47:1.
- F. For the increase of the flow of life, we need to be measured by the Lord as the man of bronze—40:3; 47:2-5; Rev. 1:15; cf. John 7:37-39:
 - 1. To measure is to examine, test, judge, and possess; the four measurings of a thousand cubits, which is a complete unit (cf. Psa. 84:10), indicate that as creatures, we need to be thoroughly measured by the Lord so that He may take over and thoroughly possess our entire being (Isa. 6:1-8).
 - 2. The more we allow the Lord to examine, test, and judge us to possess us, the deeper the flow becomes; the depth of the flow depends on how much we have been measured by the Lord—cf. 1 John 1:5, 7.
 - 3. The more we are measured by the Lord, the more we are restricted and limited by the flowing of the grace of life until eventually we are lost in and carried along by the flowing Triune God as a river in which to swim; in one sense we lose all our freedom, but in another sense we are really free—Ezek. 47:4-6.
- G. The river causes everything to live; the flow of the river produces trees, fish, and cattle—vv. 7, 9-10, 12.
- H. The river waters the dry, parched land and heals the death waters; this watering and healing are for the purpose of producing life—v. 8:
 - 1. The river is unable to heal the swamps and marshes; a swamp or marsh is a neutral place, a halfway place, a place of compromise and lukewarmness—v. 11; cf. Rev. 3:15-16.
 - 2. For the flow of life and for the church life, the Lord Jesus desires and requires absoluteness; by being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in; then everything shall live wherever the river comes.

II. Our enjoyment of Christ as the flow of life is for us to be sowers, planters, waterers, begetters, feeders, and builders with the ministry of life for the marvelous organic building of God, the magnificent house of God—2 Cor. 3:6:

- A. A minister of life is a sower who sows spiritual seeds:
1. In 1 Corinthians 9:11 Paul says to the Corinthians, “We have sown to you the spiritual things”; *the spiritual things* refers to spiritual seeds.
 2. A seed is a container of life, and to sow a spiritual seed is to impart life in, with, and out of our spirit; the Lord Jesus came as a Sower to sow Himself as the seed of life into the human race—Matt. 13:3, 37.
 3. In the Lord’s recovery we, as ministers of the new covenant, need to be sowers who impart life to grow and produce Christ in others.
- B. A minister of life is a planter who plants Christ into God’s people—1 Cor. 3:6:
1. The believers, who have been regenerated in Christ with God’s life, are God’s cultivated land, God’s farm, in God’s new creation—v. 9.
 2. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit.
- C. A minister of life is a waterer who waters people with Christ; once we plant Christ into others, we need to water them with the water of life—v. 6:
1. We may liken a waterer in God’s farm to an irrigation system with a reservoir that supplies a farm with water; we should be a divine “irrigation system” with a reservoir of living water stored within us to water the church as God’s farm.
 2. We need to have the genuine experience of Christ as the water of life and a living contact with Him so that we can be a channel of living water, a divine irrigation system, that can supply others with the water of life—John 4:14; 7:37-39.
- D. A minister of life is a begetter, a father, who imparts life to his children, whom he begets—1 Cor. 4:15:
1. To beget is to generate spiritual children, to bring them forth, through the impartation of life.
 2. We need to have the divine “life germ” in order to impart the divine life into others so that they may be begotten as children of God.
- E. A minister of life is a feeder; feeding is a matter of life; it differs from teaching, which is a matter of knowledge:
1. To give milk to drink or food to eat is to feed others (3:2); what the apostle ministered to the Corinthian believers was milk, and it should have nourished them.
 2. The sound teaching of the apostles ministers the healthy teaching as the supply of life to people, either nourishing them or healing them—1 Tim. 1:10b; 6:3; 2 Tim. 1:13; Titus 1:9.
- F. A minister of life is a builder who builds with gold, silver, and precious stones:
1. Gold symbolizes God the Father in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones signify the Spirit in His transforming work (this is versus wood, which signifies the human nature; grass, which signifies man in the flesh; and stubble, which signifies lifelessness)—1 Cor. 3:12.
 2. Song of Songs portrays that in the proper church life, the perfected believers coordinate with the transforming Spirit to perfect Christ’s loving seekers by ministering the Triune God to them for their transformation by the Triune God’s attributes being wrought into them to become their virtues—1:10-11.
 3. This is for the building up of the church as the organic Body of Christ to consummate the New Jerusalem for the accomplishing of God’s eternal economy—1 Cor. 3:12; Rev. 21:18-21.

Message Six

The Triune God in Christ Being Life to Us by Shining in Our Hearts

Scripture Reading: 2 Cor. 4:4, 6-7; 3:18;
Matt. 17:2; Eph. 5:8-9; Rev. 22:4a, 5b; 21:23

I. “In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them”—2 Cor. 4:4:

- A. Satan, the god of this age, has blinded the thoughts and the minds of the unbelievers so that the illumination of the gospel of Christ’s glory might not shine in their hearts:
 - 1. Those who are blinded or veiled think that they do not worship anything; actually, their god is Satan.
 - 2. Atheists worship Satan without knowing what they are doing.
 - 3. Nearly all people today have been blinded by the god of this age.
- B. Christ as the image of God is the effulgence of His glory; hence, the gospel of Christ is the gospel of His glory that illuminates, radiates, and shines in our hearts—Heb. 1:3; 2 Cor. 4:6.
- C. The gospel of the glory of Christ is the gospel of the glory of the blessed God—1 Tim. 1:11.
- D. By dispensing God’s life and nature in Christ into God’s chosen people, the gospel of the glory of Christ shines forth God’s glory, in which God is blessed among His people—Heb. 1:3; Eph. 1:3, 6, 12, 14.

II. “The God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ”—2 Cor. 4:6:

- A. God’s shining in our hearts results in the illumination of the knowledge of the glory of God in the face of Jesus Christ, that is, in the enlightenment that causes us to know the glory of God in the gospel of Christ—vv. 4, 6.
- B. The illumination of the knowledge of the glory of God is in the face of Jesus Christ; this indicates that the gospel of the glory of Christ is a lovely person on whose face we can see the glory of God—vv. 4, 6; Matt. 17:2.
- C. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, who is the effulgence of the glory of God; to know Him is to know the God of glory—Acts 7:2; Heb. 1:3.
- D. The more God shines in our hearts, the more we will shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God; the gospel of the glory of Christ first shines into us, and then it shines out from within us—John 1:18; Matt. 5:16; Phil. 2:15.

III. “We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us”—2 Cor. 4:7:

- A. Through the illumination of the gospel of the glory of Christ, the Christ of glory as the excellent treasure is received by the believers; now the shining reality of Christ, the embodiment and expression of the Triune God, is the treasure within us—vv. 6-7:

1. God's shining, which is God's dispensing, in our hearts brings into us a treasure, the all-inclusive Christ, who is the embodiment of the Triune God as the life-giving Spirit to be our life and everything—vv. 4, 6-7; Col. 2:9; 3:4, 11; 1 Cor. 15:45b.
 2. This priceless treasure, the indwelling Christ, is the divine source of the supply for the Christian life—Phil. 4:13; 2 Cor. 13:5; 4:7.
- B. This priceless treasure has made us, the earthen vessels, ministers of the new covenant with a priceless ministry; this is by the divine power in resurrection; the excellency of this power is surely of God and not out of us—3:6; 1:9; 4:7.
- C. Those who receive the gospel of glory through our shining will have Christ as the precious treasure dispensed into them; then, like us, they will be earthen vessels containing this priceless treasure—vv. 4, 6-7.
- IV. “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit”—3:18:**
- A. To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us.
- B. The glory of the Lord is the glory of the resurrected and ascended Christ, who is the life-giving Spirit dwelling in us to make Himself and all that He has accomplished, attained, and obtained real to us so that we may be one with Him and be transformed into the same image as the Lord from glory to glory; in this way He is making us the same as He is—Luke 24:46; Heb. 2:9; 2 Cor. 3:18; Rom. 8:29.
- C. This is an ongoing process in life in resurrection—2 Cor. 3:18.
- V. “You were once darkness but are now light in the Lord; walk as children of light”—Eph. 5:8:**
- A. As God is light, so we, the children of God, are children of light—1 John 1:5; Eph. 5:8; John 12:36.
- B. We are not only children of light—we are light itself; we are light because we are one with God in the Lord—Matt. 5:14; 1 John 1:5.
- C. When we are in the light, we are outside the realm of right and wrong—v. 7.
- D. If we walk as children of light, we will bear the fruit described in Ephesians 5:9:
1. The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God may be expressed as the reality of our daily walk.
 2. The fruit of the light in goodness, righteousness, and truth is related to the Triune God:
 - a. God the Father as goodness is the nature of the fruit of the light; therefore, goodness in verse 9 refers to God the Father—Matt. 19:17.
 - b. Righteousness refers to God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure—Rom. 5:17-18, 21.
 - c. Truth, the expression of the fruit of the light, refers to God the Spirit, for He is the Spirit of reality—John 14:17; 16:13.
- VI. “They will see His face...The Lord God will shine upon them”—Rev. 22:4a, 5b:**
- A. To see the face of God and of the Lamb will be a blessing of the Triune God enjoyed by God's redeemed in eternity—v. 4a.
- B. God Himself in the Lamb will shine on us, and we will live forever under His glorious illumination—v. 5b; 21:23.