

Conference Schedule

2021 UK and Ireland Blending Conference
28-29 August 2021

Saturday, 28 August

10:00–12:00 Message One
14:00–16:00 Message Two

Lord's Day, 29 August

10:00–10:30 Lord's Table
10:30–12:00 Message Three
14:00–16:00 Message Four

**GENERAL SUBJECT:
CRUCIAL EXPERIENCES IN THE PRACTICE OF THE CHURCH LIFE**

Message One

**Aspects of the Church Life
as a Living in the Body of Christ, the One New Man**

Scripture Reading: Eph. 4:12-14, 16, 18, 20-21, 24, 27, 29-30, 32

I. If we would practice the church life as a living in the Body of Christ, the one new man, we need to experience the divine dispensing of the Divine Trinity—Eph. 4:12, 16, 18, 21, 24, 30:

- A. The divine dispensing of the Divine Trinity is the base for our daily living as believers and members of the Body of Christ and parts of the new man—2 Cor. 13:14.
- B. The life of God is for the supplying of His children with His riches in His divine dispensing—Eph. 4:18.
- C. The reality in Jesus is the practicality of the life of God, that is, the practicing of the life of God that took place in Jesus while He lived on earth—v. 21:
 - 1. This is the divine life realized and practiced as the reality in Jesus' humanity.
 - 2. The reality in Jesus is for infusing the believers with Christ's godly living in His humanity.
- D. Verse 30 speaks of "the Holy Spirit of God, in whom you were sealed unto the day of redemption":
 - 1. This Spirit is the sealing Spirit, even the sealing ink with which we all have been sealed—1:13.
 - 2. The contents, the elements, and the essence of the sealing Spirit are the divine life plus Jesus' practical humanity—4:18; Acts 16:7.
 - 3. The sealing Spirit saturates, permeates, and soaks us with the processed and consummated Triune God—2 Cor. 13:14.
- E. The Father's life is the reality in Jesus, and this reality as the practicality of the life of the Father becomes the sealing Spirit—Eph. 4:1, 21, 30:
 - 1. The sealing Spirit saturates, permeates, and soaks us with the divine life in the practicality of Jesus' daily life, making our life a reproduction of Jesus' life.
 - 2. Through the divine dispensing of the Divine Trinity with the Father's life, the reality in Jesus, and the Spirit's sealing, we may have a daily life that is a living in the Body of Christ, the new man—vv. 12, 16, 24.

II. In the church life as a living of the Body of Christ, the one new man, we all need to learn Christ—v. 20:

- A. To learn Christ is to be molded into the pattern of Christ's death, that is, to be conformed to the image of Christ as the firstborn Son of God—Rom. 8:29:
 - 1. Christ is not only life to us but also an example—John 13:15; 1 Pet. 2:21.
 - 2. In His life He set up a pattern, as revealed in the four Gospels, and then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life—1 Cor. 2:2; 15:45b; Rom. 8:10; Col. 3:4.
 - 3. We learn from Christ according to His example, not by our natural life but by Him as our life in resurrection—John 11:25; 1 John 5:11-12.
- B. The basic elements in our learning Christ are reality and grace—John 1:14; Eph. 4:21, 24, 29:

1. Reality is the truth, the principle, the pattern, the standard; we have been placed by God through baptism into the pattern, the standard, the principle, set up by the living of the Lord Jesus; this is the reality in Ephesians 4.
2. As members of the Body of Christ, we are learning Christ as the reality is in Jesus—vv. 20-21.
3. In order to live out such a standard, we need grace, Christ as our enjoyment and supply—v. 29.

Message Two

Our Soul Being Subdued and Saturated with Christ as the Spirit

Scripture Reading: Eph. 3:8-11, 16-21; Col. 3:11; 1 Thes. 5:23; 2 Cor. 4:16; Heb. 4:12

I. The church life is Christ realized, experienced, and expressed by all the saints in a corporate way—Eph. 3:16-21:

- A. God planned the church for the purpose of expressing Christ; thus, the church is the expression of Christ—vv. 9-11, 21.
- B. The church life is nothing other than the all-inclusive Christ with His unsearchable riches experienced and enjoyed by us and expressed through us—vv. 8, 21.
- C. If we would have such a church life, we need to be constituted with Christ until all we are and have is simply Christ Himself, who is all and in all; this is the essence and the substance of the church life—Col. 1:12; 2:9-10, 16; 3:4, 10-11; 4:15-16.

II. In order to have a church life to express Christ according to God's eternal purpose, our soul must be subdued and saturated with Christ as the Spirit—1 Thes. 5:23; Eph. 3:17a; Gal. 4:19; 1 Cor. 15:45b; 2 Cor. 3:17:

- A. On the one hand, the growth of the divine life is the expanding of the ground of the Holy Spirit within us; on the other hand, the growth of life means that every part of our soul is being subdued—1 Thes. 5:23:
 - 1. The more our soul is subdued, the more life grows, and the more our soul decreases, the more life increases; this is a certain fact.
 - 2. After we have received sufficient dealings of the cross, every part of our soul is subdued; our mind, emotion, and will are subdued and no longer stand out as before—cf. 2 Tim. 1:7.
- B. For the church as the expression of God, we must allow Christ as the life-giving Spirit to live in our inward parts and saturate them with Himself—Gal. 2:20; 4:19; Eph. 3:16-17a:
 - 1. We need to be constituted with the divine reality in our inward parts, that is, in the parts of our soul—Psa. 51:6:
 - a. The divine reality is the Triune God—the Father, the Son, and the Spirit—becoming our constituent—John 14:6; 16:13; 1 John 5:6.
 - b. The Spirit of reality guides us into all the reality—to what the Father has, what the Son has, and what the Spirit receives of the Son and of what the Father has—John 16:13.
 - c. As the Spirit of reality guides us into the divine reality by transmitting this reality into us, the divine reality—the processed and consummated Triune God—becomes the essence of our being—1 John 4:13-14; 5:6.
 - d. The divine reality should become our reality, life, and living, and this reality should be applied to our entire being in everything and in every way to become our reality in our daily walk—3 John 3; John 4:23-24.
 - 2. “The spirit of man is the lamp of Jehovah / Searching all the innermost parts of his being”—Prov. 20:27:
 - a. Our spirit is God's lamp within us, and the light shining within our regenerated spirit is God Himself—John 3:6; 1 John 1:5.

- b. When God's Spirit as the oils soaks (mingles with) our regenerated spirit as the "wick" (cf. Rom. 8:16) and "burns" together with our spirit (12:11), the divine light shines in our inward parts.
- c. The Spirit wants to enlighten all of our inward parts, shining on our thoughts, feelings, motives, and intentions.
- d. If we are vessels open to the Lord, opening all the innermost parts of our being to Him, we will experience the shining of the divine light within us— 2 Cor. 4:7.

Message Three

A Church Life in the Inward Parts of Christ Jesus

Scripture Reading: Phil. 1:8; 2:1; Col. 3:12; Philem. 7, 12, 20.

- I. As a man Christ had the human inward parts with their various functions, and Christ's experiences in His inward parts were His experiences in His mind, emotion, will, soul, heart, and spirit, including His love, desire, feeling, thought, decision, motive, and intention—Luke 2:49; John 2:17; Matt. 26:39; Isa. 53:12; 42:4; Mark 2:8.**
- II. Paul was a person who continually experienced Christ in His inward parts—Phil. 2:5; 1 Cor. 2:16b; Rom. 8:6:**
 - A. Paul was one with Christ even in His inward parts—in His affection, tender mercy, and sympathy.
 - B. Paul did not keep his own inward parts but took Christ's inward parts as his:
 1. He took not only Christ's mind but also His entire inward being.
 2. Paul's inner being was changed, rearranged, and remodeled.
 3. Paul's inward being was reconstituted with the inward parts of Christ.
 - C. What was in Christ as truth—as honesty, faithfulness, and trustworthiness—was also in Paul—2 Cor. 11:10.
 - D. Paul's love for the saints was not his love but the love in Christ, which is Christ's love; thus, Paul loved the saints not by his natural love but by the love of Christ—1 Cor. 16:24.
- III. To live Christ requires that we remain in the inward parts of Christ—Phil. 1:21a, 8:**
 - A. Paul experienced the inward parts of Christ; he was one with Christ in His inward parts in longing after the saints—v. 8.
 - B. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ.
 - C. If we would be those who are in Christ, we must be in His inward parts, in His tender and delicate feelings—John 15:4a.
 - D. To live Christ is to abide in His inward parts and there to enjoy Him as grace—Phil. 1:7; 4:23.
- IV. In the book of Philemon, we have a picture of the church life lived in the inward parts of Christ Jesus—vv. 7, 12, 20:**
 - A. The inward parts signify inward affection, tenderheartedness, and compassions—Phil. 1:8; 2:1; Col. 3:12.
 - B. Paul's inward affection and compassions went with Onesimus to Philemon—Philem. 12.
 - C. All the spiritual and divinely good things in us are unto Christ, toward Christ, and for Christ—v. 6:
 1. "Every good thing which is in you" refers not to natural things but to spiritual and divinely good things, such as our love and faith toward the Lord Jesus.
 2. Paul prayed that the fellowship, the communication, the sharing of Philemon's faith toward all the saints might become effective in them in the element and sphere of the full realization of all the good things in us for Christ, causing them to acknowledge, appreciate, and recognize all the spiritual and divinely good things that are in the believers for Christ.

V. Since we are members of the Body of Christ, we need to have the consciousness of the Body and have a feeling for the Body—1 Cor. 12:25-26; Rom. 12:15:

- A. In order for us to live the Body life, we need to care for our fellow members and be full of feeling for the Body.
- B. The Christ we enjoy is the Head of the Body; thus, the more we enjoy Him, the more we become conscious of the Body—Col. 2:9-10, 16-17, 19.
- C. Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church—Phil. 1:8:
 - 1. Paul took care of the Body of Christ by taking Christ's feeling as his own feeling.
 - 2. Christ's feeling for the Body became Paul's feeling for the Body.
 - 3. Like Paul, we should take the feeling of the Head as our own feeling; this is most necessary for our living the Body life—Phil. 1:8.
- D. The feeling for the Body of Christ is closely related to one's frame of mind, that is, to one's perception of things—Col. 2:18; 3:2; Rom. 12:2-3; Eph. 4:23.
- E. If we as members have the feeling of the Head in everything and care for the Body, we will take the Body as the rule in our mind, thoughts, words, and actions—1 Cor. 12:12-27; 2 Cor. 8:21; Col. 3:15.
 - 1. Because whatever we do involves the Body, in all that we do, we should care for the Body.
 - 2. We should deny ourselves and identify ourselves with the Body—Matt. 16:24.
 - 3. If we do this, there will be no separation or disconnection from the Body; the life we live will fully be the Body life; and the Lord will gain the expression of His Body.

Message Four

**The Central Work of God
and**

Christ Being Released from the Imprisonment of the Soul

Scripture Reading: Eph. 3:8-11, 16-21; Col. 3:11; 1 Thes. 5:23; 2 Cor. 4:16; Heb. 4:12

I. For the church life and for the building up of the church, we need to know the economy of God and the central work of God and allow God in Christ to build Himself into us—Eph. 3:9, 17a:

- A. God's New Testament economy is for the processed and consummated Triune God to be wrought into us to become our life and our very being—1 Tim. 1:4; 2 Cor. 13:14; Eph. 3:16-17a; Rom. 8:9-10, 6, 11:
 - 1. The most crucial and mysterious matter revealed in the Bible is that God's ultimate intention is to work Himself into His chosen people—Gal. 4:19; Eph. 4:4-6.
 - 2. God's eternal purpose is to work Himself into us as our life and our everything so that we may take Him as our person, live Him, and express Him; this is the desire of God's heart and the focal point of the Bible—Eph. 1:9; 3:11; Phil. 1:20-21a.
 - 3. God's economy and goal according to His heart's desire are to build Himself into man and to build man into Him—2 Sam. 7:12-14a; Eph. 3:17a.
- B. God's central work, His unique work in the universe and throughout all the ages and generations, is to work Himself in Christ into His chosen people, making Himself one with them—Gal. 4:19; Eph. 3:17a.
- C. God's intention in His economy is to build Himself in Christ into our being—2 Sam. 7:12-14a; Eph. 3:17a; John 14:20:
 - 1. God desires to work Himself in Christ into us, and everything that Christ is and everything that Christ has accomplished are for this one thing—Phil. 2:13; Eph. 3:17a; Col. 3:10-11.
 - 2. We need God to build Himself in Christ into our humanity, working Himself in Christ into us as our life, our nature, and our person—Eph. 3:17a.

II. In order to have church life to express Christ according to God's eternal purpose, Christ needs to be released from the imprisonment of our soul through the breaking of the outer man for the release of the spirit—2 Cor. 1:9; 4:16; Heb. 4:12:

- A. We have Christ in our spirit (1 Cor. 6:17; 2 Tim. 4:22), but there may be no room or ground for Him in our mind, emotion, and will.
- B. If this is our situation, our spirit is not a residence for Christ but a prison to Him; Christ is imprisoned by our soul.
- C. Christ is in us as the hope of glory (Col. 1:27), but our soul is too strong, natural, earthly, and human; therefore, whether intentionally or unintentionally, we imprison Christ by our soul.
- D. The church life is Christ coming out of the saints for His corporate expression; however, if Christ remains imprisoned within us, we cannot have the church life—Eph. 3:16-17, 21.
- E. We all need to experience the breaking of the outer man for the release of the spirit so that Christ may be expressed in a corporate way—Heb. 4:12:

1. Whatever is broken by God will enter into death in order to pass through death; once it passes through death, it will enter into resurrection, and once it is resurrected it can attain to God's goal—2 Cor. 1:8-9; Phil. 3:10-11.
 2. The more breaking we receive, the more our spirit will be released; in whatever matter we experience the breaking, our spirit will be released in that matter—2 Cor. 4:16; Heb. 4:12:
- F. When our soul is subdued and broken, Christ will be expressed; it is by this Christ that we are one and have the church life as the corporate expression of Christ—Eph. 3:21; 4:3-6; John 17:22.