

**KNOWING, EXPERIENCING,
AND LIVING
THE ALL-INCLUSIVE CHRIST
FOR THE GENUINE
CHURCH LIFE**



**International Blending Conference
April 29—May 1, 2023
Warsaw, Poland**

CONFERENCE SCHEDULE

SATURDAY APRIL 29

3:00-5:00 pm Message 1

5:00-7:00 pm Break & Dinner

7:00-9.00 pm Message 2

THE LORD'S DAY APRIL 30

10:00-10:30 am The Lord's Table Meeting

10:30 am—12:30 pm Message 3

12:30-3.00 pm Break & Lunch

3:00-5.00 pm Message 4

MONDAY MAY 1

10:00 am —12:30 pm Message 5

12:30 pm Lunch

Message One

Hymn 542

1. O the riches of my Savior,
So unsearchable, immense;
All the fulness of the Godhead
I may now experience.

O the riches, O the riches,
Christ my Savior has for me!
How unsearchable their measure,
Yet my full reality!
2. O the riches of my Savior,
All-embracing: life and light,
Wisdom, power, healing, comfort,
Treasures rich of God's delight;
3. God's redemption, full salvation,
And His resurrection pow'r,
Sanctifying, glorifying,
All transcending every hour!
4. O the riches of my Savior-
Nothing less than God as all!
All His person and possessions,
Now my spirit doth enthrall.
5. O the riches of my Savior!
Who can know their breadth and length,
Or their depth and height unmeasured,
Yet they are my joy and strength.
6. May I know these boundless riches,
Christ experience in full;
And with others may I share them
In their content bountiful.

Message One

Hymn 499

1. Oh, what a life! Oh, what a peace!
The Christ who's all within me lives.
With Him I have been crucified;
This glorious fact to me He gives.
Now it's no longer I that live,
But Christ the Lord within me lives.

(Repeat the last two lines of each stanza)

2. Oh, what a joy! Oh, what a rest!
Christ now is being formed in me.
His very nature and life divine
In my whole being inwrought shall be.
All that I am came to an end,
And all of Christ is all to me.
3. Oh, what a thought! Oh, what a boast!
Christ shall in me be magnified.
In nothing shall I be ashamed,
For He in all shall be applied.
In woe or blessing, death or life,
Through me shall Christ be testified.
4. Oh, what a prize! Oh, what a gain!
Christ is the goal toward which I press.
Nothing I treasure, nor aught desire,
But Christ of all-inclusiveness.
My hope, my glory, and my crown
Is Christ, the One of peerlessness.

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Message One

**Being Brought Back to Christ Himself
for the Genuine Church Life**

Scripture Reading: Eph. 3:8, 14-18; Phil. 3:3-16
Col. 1:15-18; 3:10-11

- I. **We, believers in Christ and children of God, need to be freed from all distractions and brought back to Christ Himself—Eph. 3:8, 14-18; Col. 3:10-11:**
 - A. God wants Christ to be the center of all things and to have the first place in all things—Christ being all and in all—1:15-18.
 - B. Christ is wonderful; He is the wonder of the entire universe, and every item of what Christ is, is wonderful—Isa. 9:6; Judg. 13:18; Eph. 3:8.
 - C. God’s will, which is His eternal purpose and desire in the universe, is that Christ be everything to us and be wrought into us as our life and everything—v. 17a.
 - D. Paul wrote his Epistles because he was clear that many good things, such as doctrines, ethics, morality, teachings, and culture, are distractions from Christ—Phil. 3:4-8:
 1. The apostle Paul shows us that these things are not Christ Himself, and he indicates that if they distract us from Christ, they are versus Christ—1 Cor. 7:35.
 2. When we turn away from all distractions and turn to Christ, we will be brought back to Christ Himself so that we may know Christ, experience

Christ, enjoy Christ, express Christ, and be constituted with Christ—Gal. 2:20; 4:19; Phil. 3:9-10.

E. In Philippians 3:3-16 Christ is presented as the goal of the believers' pursuit:

1. On account of the excellency of the knowledge of Christ, Paul counted all things to be loss—v. 8a.
2. Paul suffered the loss of all things and counted them as refuse in order to gain Christ—vv. 7, 8b.
3. Paul's earnest desire was to be found in Christ—v. 9.
4. The necessary condition of being found in Christ is not having our own righteousness but the righteousness of God through faith in Christ—v. 9.
5. Paul aspired to know Christ, the power of His resurrection, and the fellowship of His sufferings—v. 10.
6. In Philippians 3:10 Paul speaks of being conformed to Christ's death; this indicates that Paul desired to take Christ's death as the mold of his life.
7. Paul experienced Christ as the drink offering and became a drink offering that was poured out upon the sacrifice and service of the saints' faith—2:17; 2 Tim. 4:6.

F. We need to see a heavenly vision of God's intention to make Christ everything to us:

1. If we receive new mercy and grace from the Lord, we will be able to drop all the good things—even the best things—and stretch forward to lay hold of Christ Himself—Phil. 3:7-8, 13.
2. We need to pray that Christ will be everything to us in our daily life—Col. 3:17:

- a. As we are doing various things, we should apply Christ in what we are doing.
- b. Every day we need to pray for new experiences of Christ—the One who dwells in us to be our life and everything; this is our great need today—Eph. 3:17a.

II. The issue of our being brought back to Christ Himself is the genuine church life—1 Cor. 1:2; 12:27; Rom. 16:1, 4-5, 16, 20:

- A. The genuine church life is Christ realized, experienced, and expressed by all the saints in a corporate way—Eph. 3:16-21:
 1. God planned the church for the purpose of expressing Christ; thus, the church is the expression of Christ—vv. 9-11, 21.
 2. 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.
 3. If we would have such a church life, we need to be constituted with Christ until all that 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; 2:9-10,16-17; 3:4, 10-11; 4:15-16.
- B. The genuine church life is the life of Christ, Christ Himself—3:4; John 11:25:
 1. The genuine church life is not a matter of teaching or doctrine; rather, it is a life in which Christ Himself is realized, experienced, enjoyed, expressed, and exhibited by us—Phil. 3:10.
 2. The genuine church life can be realized only by the experience of Christ in our daily life—Rom. 8:9-11, 17.

- C. The way to realize the genuine church life is to experience Christ as everything to us—Col. 1:27; 2:17; 3:1, 4, 10-11, 15-17:
1. The genuine church life comes from the genuine inner enjoyment of Christ—Eph. 3:17a.
 2. The development of Christ into our inward being issues in the genuine church life—4:13, 15-16.
 3. 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.
- D. The genuine church life requires us to take up our cross and follow Him—Matt. 10:38:
1. We, His believers, were crucified with Christ, and now we must bear the cross—Gal. 2:20; Matt. 16:24.
 2. The self must be crossed out so that Christ can come to be the reality of the church life—vv. 23-24; Rom. 6:5.
 3. There is no other way to realize the genuine church life but to deny our natural life and the soul-life and follow the Lord in our spirit—Matt. 16:24-27.
- E. The genuine church life is through the inner experience of the indwelling Christ—Eph. 3:16-17a; 4:12, 16; 2:21-22:
1. The entire New Testament is filled with the revelation of the indwelling Christ—Rom. 5:10, 17; Gal 1:15-16; 2:20; 4:19; 1 Cor. 1:2, 9, 24, 30; Phil. 1:20b-21a; Col. 1:27.
 2. In Ephesians 3:16-21 Paul prayed that we would be strengthened with power into the inner man with the result that Christ could make His home

in our hearts and thereby occupy, possess, permeate, and saturate our whole inner being with Himself—vv. 16-17a.

3. When Christ is able to make His home in our hearts, occupying all the inward parts of our being, we will be able to have the genuine church life—2:21-22; 4:12, 16.
- F. In order for us to have the genuine church life, we need to experience and enjoy the riches of Christ—3:8:
1. The genuine church life is not an organization; it is in our spirit, which is nourished with the riches of Christ until we are filled unto all the fullness of God—v. 8.
 2. The genuine church life is a corporate life of seeking believers who are filled with the riches of Christ unto all the fullness of God, that is, unto the expression of the Triune God—v. 19.
 3. It is through the inner experience of the indwelling Christ that we apprehend with all the saints the unlimited measure of Christ and have the genuine church life for the building up of the Body of Christ—vv. 17-18; 2:21-22; 4:16.
 4. If we all experience and enjoy the riches of Christ, the genuine church life as the fullness, the expression, of Christ will be produced spontaneously—3:8, 17a; 2:22.
- G. All the saints need to experience something of Christ in their daily life and come together with the Christ whom they have experienced to exhibit this Christ, to share Him with one another, and to enjoy Him with God the Father for His pleasure; this is the genuine church life—1 Cor. 14:26; Heb. 10:25.

Message Two

Hymn 1179

1. My old man has been crucified with Him,
With all its foul corruption deep within;
And buried too its nature serpentine,
Completely finished—this great fact is mine,
I hold it fast.
2. But there's a Person in my spirit now,
Born as a babe so small, so weak, so low;
Who by the Word's pure milk will grow to be
The overcoming inner man in me
To gain my heart.
3. Christ as my Person must possess my heart
And be preeminent in every part.
The former owner died but haunts it still.
O Lord, move in; my mind, emotion, will
Now welcome Thee.
4. In spirit mingled, we are one, O Lord,
The human and divine in one accord;
Yet Thou must have a proper faculty
That all Thy glorious personality
May be expressed.
5. So, Lord, I give my heart to Thee today,
That it may be Thy home in every way,
A place for Thee to come and settle down,
And all Thy grand recovery work to crown
In one new man.

1180

1. My old person has been nullified;
With my Lord upon the cross he died;
Now in nothing shall he be applied;
He's dead to me.

My new Person in my spirit dwells;
Springing in me as a bubbling well;
Flowing out until each part He fills
 With abundant life.

Christ, my Person, in my spirit lives;
And my heart to Him I'd daily give;
That my inner man could have a home
And a place to settle down, yes,
A place to call His own, and—
There be my complete reality,
There expressing all He is to me,
Living in my heart abundantly
 As my Person real.

2. By this Person being formed in me,
I'll a member of His Body be,
No more acting individually,
 But with the saints.
More and more our Person He must be;
That our natural personality
Be eliminated thoroughly
 Till Christ is all.

Only Christ, our Person, must remain;
From our aims, our goals we must refrain,
Till the church be only Christ Himself
Built up as the one new man,
Thus fulfilling God's great plan of—
Mingling fully with the human race
To obtain a proper dwelling place,
'Stablishing His kingdom's rule and grace;
 Over all the earth.

Not Himself just individually,
But the church together corporately,
Taking Christ as all in all, to be
 The full-grown, perfect man.

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Message Two

**Taking Christ as Our Person
for the Church as the One New Man**

Scripture Reading: Gal. 2:20; 4:19; Eph. 3:17a;
4:24; Col. 3:4, 10-11

- I. **We need to take Christ as our person; this is the highest and richest experience of Christ—Gal. 2:20; Eph. 3:17a:**
 - A. God's intention in His economy is to work Himself into us not only as our life but also as our person—Gal. 4:19.
 - B. The Gospel of John reveals that in His human living, the Lord Jesus took the Father as His person and lived by the Father as His person—5:19, 30; 14:10; 6:57:
 1. Although the Lord as the Son of God was almighty, He declared that He could do nothing from Himself, because instead of living by Himself, He lived by the Father as His person—5:19, 30.
 2. Just as the Lord lived because of the Father by taking the Father as His person, so also we should live because of the Lord by taking Him as our person—6:57.
 - C. Our regenerated spirit is the inner man with the indwelling Christ as its person—3:6; Eph. 3:17a:
 1. If we would take Christ as our person, we must see that our regenerated spirit is no longer merely an organ for us to contact God but is our person—v. 17a.

2. In our inner man we have Christ not only as our life but also as our person—1 John 5:11-12; Col. 3:4; Eph. 3:17a.
 3. Our inner man consists of our renewed soul as its organ and our regenerated spirit indwelt by Christ, the person, as its life and person—Rom. 12:2; 8:10; Eph. 4:23; 2 Cor. 4:16.
 4. We should live in our spirit as the inner man by taking Christ as our person—Rom. 8:4; 1 Cor. 6:17; Gal. 2:20; Eph. 3:17a.
- D. We need to deny our former person, our soul, and take Christ in our spirit as our new person—Gal. 2:20:
1. According to Galatians 2:20, as regenerated believers we have both the “I,” our former person who has been crucified, and Christ Himself, our new person.
 2. Our former person has been crucified with Christ, and Christ is living in us as our new person; consequently, it will be no longer we who live but Christ who lives in us—Rom. 6:6; Gal. 2:20.
 3. To take Christ as our person is not to force ourselves to submit to Him but to live according to His preferences because of our love for Him—1 John 4:19.
- E. What is first is not taking Christ as our life but taking Christ as our person:
1. If we take Christ as our person, we will surely take Him as our life—5:11-12; Col. 3:4.
 2. If we take Christ as our person, we will be able to grow and mature—2:19; Eph. 3:17a; 4:13, 15.
- F. Christ desires to make His home in our hearts—3:17a:

1. We take Christ as our person by allowing Him to make His home in our heart—v. 17a.
 2. When Christ makes His home in our heart, we will take Him as our person in an adequate way; His mind will become our mind, His emotion will become our emotion, and His will will become our will—1 Cor. 2:16; Phil. 2:5.
- G. The apostle Paul is a pattern to us of taking Christ as our person—1 Tim. 1:16; Gal. 1:16a; 2:20; 4:19; Eph. 3:17a; Phil. 1:8; 2:5; 2 Cor. 2:10.
- II. We need to take Christ as our person for the church as the one new man—Eph. 3:17a; 4:24; Col. 3:4, 10-11:**
- A. The church, the Body of Christ, is the one new man to accomplish God's eternal purpose—Eph. 1:9, 11; 3:9; Rom. 8:29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24.
 - B. The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the one new man is on the person.
 - C. The Bible reveals that the one new man is a corporate, universal man—Eph. 2:15; 4:24; Col. 3:10-11:
 1. We, the believers in Christ, are all one with Christ to be the new man; thus, we all are parts, components, of the corporate one new man—Eph. 4:24.
 2. The one new man is a corporate God-man, the aggregate of all the God-men; when we put all the God-men together, we have the one new man—Col. 3:10-11.
 - D. Christ is both the life of the Body and the person of the new man—v. 4; Eph. 3:17a:
 1. In the one new man the natural man has no place; we all have no place in the new man, for here Christ is all and in all—Col. 3:10-11.

2. Christ is in all of us, so we all have only one person—1:27; Eph. 3:17a.
 3. What God cares for is whether or not we take Christ as our person—John 6:57b; Phil. 1:21a; Col. 3:4; Eph. 3:17a.
- E. For the new man we all need to take Christ as our person—2:15; 3:17a:
1. In the one new man, there is only one person—Christ—v. 17a; 4:24.
 2. The new man is not about members (Rom. 12:4-5) but about the person; therefore, we all need to ask, “Who is my person—is it I or the Lord Jesus?”
- F. For the practical existence of the one new man, the total person of the old man must be put away, and we must live by our new person, Christ—Rom. 6:6; Gal. 2:20; Eph. 4:22, 24; 3:17a:
1. Realizing that our former person has been crucified, we should no longer live in that person, by that person, and with that person—Rom. 6:6.
 2. Our standard for being a Christian should not be right or wrong, good or bad, but a person; the crucial matter is not *what* we are doing but *who* is doing it.
- G. When we live our daily life by taking Christ as our person, especially in making decisions, our living will be the living of the new man—John 4:34; 5:30; 6:38; 17:4; Rom. 15:32; James 4:13-15:
1. In the new man we take Christ as our person to make plans and to decide how we should live—Rom. 15:32.
 2. If we take Christ as our person, we will not decide anything in our life by ourselves, for we all are a part of the one new man—Philem. 14.

- H. If we are unveiled and enlightened, we will see that today in the Lord's recovery we need to rise up together to take Christ as our person for the one new man—Eph. 3:17a; 4:24, 11-13:
1. The saints in every locality need to be perfected so that they may enter into a situation where they take Christ as their person for the one new man—vv. 11-13.
 2. If all the saints in the Lord's recovery take Christ as their person, then spontaneously, we all will be the one new man—3:17a; 4:24.
 3. When the one new man is perfected, that will be the time for the Lord's coming, and the perfected new man will be the bride—Rev. 19:7.

Message Three

Hymn 887

1. The name of Jesus is our stand,
It is our victory;
Not on ourselves do we rely,
But, mighty Lord, on Thee.
Our weapons are not arms of flesh,
But ours the Spirit's sword,
And God's whole armor putting on,
We battle in the Lord.
2. Behold, the foe doth meet and plot,
Stand firm in one accord!
Though war be fierce and darkness thick,
Resist him in the Lord!
If one thru fear should backward turn,
He undermines the rest.
Oh, do not let your brothers down,
Nor by you be distressed.
3. The devil knows his time is short,
He is the more enraged,
And by his wiles would weaken us
Before the battle's waged.
The trials now more numerous are,
The suffring e'en more sore,
The force of hell opposing us
More dreadful than before.
4. What should our posture be today
In such a desperate hour?
Should we our ease and pleasure seek
And let the foe devour?
Or with increasing conflict strong,
Courageous to endure?

Continued

'Tis here that life or death is won!
Who will God's praise secure?

5. For Christ the Lord we then would stand,
He is the Conqueror!
For Him we would endure the pain
Until the fight is o'er.
The hour of triumph soon we'll see-
The Lord will come again;
If now we suffer for His sake,
Then we with Him shall reign.

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Message Three

Doing All Things in the Name of the Lord Jesus

Scripture Reading: Col. 3:17; Phil. 2:9-10; Eph. 1:20-21;
John 5:43; 14:26; 15:26

- I. **The highest name in the universe, the greatest name, is the name of Jesus— Phil. 2:9-10:**
 - A. The Lord emptied Himself, and being found in fashion as a man, He humbled Himself to the uttermost, but God exalted Him to the highest peak—vv. 7-8.
 - B. By His exaltation, the Lord has been given the name which is above every name, far above every name that is named—Eph. 1:20-21.
 - C. From the time of Christ's ascension, there has never been a name in history higher than the name of the Lord Jesus—Phil. 2:10-11.
 - D. The name is the expression of the sum total of what the Lord Jesus is in His person and work—Eph. 1:21.
- II. ***In the name of the Lord Jesus* actually means “in the Lord Himself,” for the name denotes the person—Col. 3:17:**
 - A. Being in the name of the Lord Jesus means that God has committed His Son to us, that we partake of His name, and that the Lord has given Himself to us and is willing to acknowledge everything that we do in His name—1 Cor. 1:30; John 3:16; 14:12; 2 Cor. 12:2; Col. 3:17.
 - B. It is vital for us to see that to be in the name of the Lord Jesus means that we are one with Him, that we

are in Him and He is in us—Rom. 8:10; 2 Cor. 13:5; Gal. 3:27-28; Col. 1:27:

1. To be in the Lord's name is to be in His person, in Himself, and to be in the sphere and element of all that He is—Rom. 8:2; 1 Cor. 1:30.
2. To be in the Lord's name is to live by the Lord and to let the Lord live in us—Gal. 2:20.
3. When we are in the name of the Lord Jesus, we are in Christ, Christ is in us, and we are one with Christ—Col. 1:27; 3:1, 3; John 15:4-5.

III. As revealed in the Gospel of John, our being in the name of the Lord Jesus involves the Divine Trinity—5:43; 10:25, 30; 14:26; 15:26:

- A. John 5:43 says that the Son came in the name of the Father, and 14:26 says that the Father sent the Spirit in the name of the Son; in these two verses the Divine Trinity is revealed:
 1. To say that the Son came in the name of the Father indicates that the Son and the Father are one—5:43.
 2. To say that the Father sent the Spirit in the name of the Son indicates that the Father is one with the Son—14:26.
- B. The Son came in the name of the Father and did things in the name of the Father—5:43; 10:25:
 1. The fact that the Lord came in the name of the Father means that He came with the Father and in the Father.
 2. The Son was one with the Father and lived by the Father, and the Father worked in Him—6:57; 14:10.
- C. The Father sent the Spirit in the Son's name, and the Son sent the Spirit from the Father—v. 26; 15:26:

1. The Spirit being sent by the Father in the Son's name implies that both the Father and the Son are the Sender of the Spirit—14:26.
2. According to John 15:26, the Son sent the Spirit from the Father.
3. The Son sending the Spirit from the Father and the Father sending the Spirit in the Son's name refer to the same thing.
4. Both the Father and the Son send the Spirit; this indicates that the Father and the Son are one—10:30.

IV. In our daily life and our service in the church, we need to do everything in the name of the Lord Jesus—Col. 3:17:

- A. Because the name denotes a person, to do things in the name of Jesus means to do all things in His person—v. 17; Rom. 6:3; 8:1; 1 Cor. 4:15; 2 Cor. 5:17:
 1. Doing all things in the name of the Lord Jesus is the basic aspect of our Christian life—Eph. 5:20; Col. 3:17.
 2. We should be able to say that we do the ordinary things of our daily life in the name of the Lord—1 Cor. 10:31.
- B. Our service in the church requires that we do everything in the name of the Lord Jesus—Rom. 1:9; 6:6; 7:6; 12:1, 7; Col. 3:17:
 1. Our service must be initiated by the Lord and be according to His desire—Matt. 7:21; Phil. 2:13; Eph. 1:9, 11; 3:2, 7-11.
 2. The service for the building up of the church is a life-ministering service—the service of supplying others with the divine life—2 Cor. 4:12; Rom. 12:1, 7:
 - a. Church service is to supply life, for it is a service of life—8:2, 6, 10-11.
 - b. As serving ones, we need to be deeply

impressed with the necessity of being able to minister life—1 John 5:11-16.

V. Our speaking—all our words—should be in the name of the Lord Jesus—Col. 3:17; Eph. 4:25, 29; Matt. 12:36-37:

- A. No corrupt word should proceed out of our mouth but only that which is truthful and gives grace to those who hear—Eph. 4:25, 29.
- B. “Every idle word which men shall speak, they will render an account concerning it in the day of judgment”—Matt. 12:36:
 - 1. An idle word is a non-working word, an inoperative word, having no positive function and being useless, unprofitable, unfruitful, and barren.
 - 2. Idle words are redundant words, incongruous words, unnecessary words, and gossiping words—v. 36.
 - 3. In the day of judgment those who speak such words will render an account concerning every one of them—vv. 36-37.

VI. The Gospel of John makes it clear that we should pray in the name of the Lord—14:13; 15:16; 16:24, 26:

- A. There are a great number of Christians who do not know that it is necessary for believers to pray in the name of the Lord—14:13; 15:16; 16:24, 26.
- B. Praying in the Lord’s name means that we are living in union with the Lord, are united with Him, and allow God to be manifested through us—15:4-5, 7; 13:31-32.
- C. When we pray in the name of the Lord, the Lord prays together with us—15:7.
- D. In John 14 through 16 the Lord Jesus clearly pointed out that prayers in the name of the Lord by those who live in the Lord are prayers that accomplish God’s

will—14:13; 15:16; 16:24, 26; 4:34; 5:30; 6:38:

1. All real prayers in the name of the Lord are in accordance with God's will— Matt. 6:10; 12:50; 26:39, 42.
2. Praying in the name of the Lord is equal to doing God's will and accomplishes God's will—John 14:13; 15:16; 16:24, 26; 6:38.

Message Four

Hymn 812

1. I come to Thee, dear Lord,
My heart doth thirst for Thee;
Of Thee I'd eat, of Thee I'd drink.
Enjoy Thee thoroughly.
2. Just to behold Thy face,
For this my heart doth cry;
I deeply long to drink of Thee
My thirst to satisfy.
3. Thy glorious, radiant face
My heart delights to see;
Here I'd abide and ne'er depart,
Beholding constantly.
4. In such a fellowship
Thou, Lord, art grace to me;
My heart and spirit gladdened, filled,
I enter rest in Thee.
5. Lord, I would linger here,
Still seeking after Thee,
Continue in the Word and prayer
Till Thou dost flow thru me.

Hymn 813

1. I come before Thy throne of grace
With hungry heart on Thee to feed,
Thy grace and mercy to receive
To help me in this hour of need.
2. Here I behold Thy radiant face,
Its light upon my heart doth shine
With healing rays consuming all
The weaknesses and faults of mine.
3. 'Tis here Thy light illuminates
My true condition unto me;

- 'Tis here Thy blood's effectiveness
To cleanse from sin I gladly see.
4. Thy Spirit too anoints me here
And makes Thy very substance mine;
Thy very self I thus enjoy
And know Thy very heart's design.
 5. Thy Word I read before Thee here
E'en as the priests the lamp did light;
Thy Spirit is as oil to me
To light Thy Word and give me sight.
 6. E'en as the priests the incense burned,
In prayer to Thee I persevere;
As incense Thou the Spirit art
Mixed with the prayer I offer here.
 7. Thy Word is light, Thy Word is food;
Which doth enlighten and supply;
I long to read and feed much more,
For light and food to satisfy.
 8. Thou art the living water too
Which full revival doth bestow;
I wish to pray and drink e'en more
That through me living rivers flow.
 9. Thou art the incense unto God,
In Thee acceptance is complete;
I want to pray yet more and more,
To offer up this fragrance sweet.
 10. By reading I'm enlightened, filled,
By prayer my thirst is quenched indeed;
Thus Thou to me may be supplied,
And Thou through me may meet the need.
 11. I long to have such fellowship,
To read and pray and blend with Thee;
I long that Thou wouldst saturate
Till Thou may overflow from me.

**KNOWING, EXPERIENCING, AND
LIVING THE ALL-INCLUSIVE CHRIST
FOR THE GENUINE CHURCH LIFE**

Message Four

**Allowing the Peace of Christ to Arbitrate in Our Hearts,
Letting the Word of Christ Dwell in Us Richly,
and Persevering in Prayer for the Genuine Church Life**

Scripture Reading: Col. 3:15-16; 4:2

- I. **We need to allow the peace of Christ to arbitrate in our hearts—Col. 3:12-15; Eph. 2:14-18; Rom. 5:1; Matt. 18:21-35:**
 - A. The Greek term for *arbitrate* can also be rendered “umpire,” “preside,” or “be enthroned as a ruler and decider of everything”; the arbitrating peace of Christ dissolves our complaint against anyone—Col. 3:13.
 - B. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:
 1. Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.
 2. We need to set aside our opinion, our concept, and listen to the word of the indwelling referee.
 - C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we will have peace with God vertically and with the saints horizontally:
 1. Through the arbitration of the peace of Christ, our problems are solved, and the friction between

the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.

2. The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.
3. If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them; rather, by the Lord's grace and with His peace, we will minister life to others.
4. This peace should bind all the believers together and become the uniting bond—Eph. 4:3.

II. We need to let the word of Christ dwell in us richly—Col. 3:16:

A. We need to allow the word of the Lord to have the first place in us and to inhabit us so that we may experience the functions of the word of God operating within us and ministering the riches of Christ into our being:

1. The word of God enlightens us (Psa. 119:105, 130), nourishes us (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:1, 8-11).
2. The word of God strengthens us (1 John 2:14b; Prov. 4:20-22), washes us (Eph. 5:26), and builds us up (Acts 20:32).
3. The word of God completes, perfects (2 Tim. 3:15-17), and sanctifies us to bring us into the oneness in the Triune God (John 17:14-21).

B. Colossians 3:16 speaks of letting the word of Christ dwell in us richly, “teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace” in our hearts to God:

1. One way to let the word of Christ dwell in us

richly is by singing it; in addition to pray-reading the Word, we need to learn to sing-read and psalm the word of God—Psa. 119:54.

2. Psalming the word of God includes dwelling upon it, musing on it, and enjoying it, thereby giving more opportunity for the word to saturate us (v. 15); singing and psalming the word are excellent ways to exercise our spirit and to be ushered into the Spirit (1 Cor. 14:15; Psa. 47:6-7).
 3. In singing and psalming God's word, we may use any kind of melody, even a spontaneous one of our own composition; we need to build up the habit of singing and psalming the word day by day.
 4. The more we sing and psalm the Lord's word, the more we give opportunity to the word to dwell in us, sink into us, and permeate us with the divine element; then spontaneously, we will live Christ—cf. John 6:57, 63.
- C. Daily we need to practice coming to Christ as the living word in God's written word so that He may speak to us personally as the applied word of the Spirit for Him to be infused into us according to the following life principles—Rev. 19:13; Matt. 4:4; John 5:39-40; 6:63; 8:31-32; 15:7; Deut. 17:18-19:
1. We must open our entire being to the Lord for the inner shining of the divine light and the supplying of the divine life; the one who experiences the greatest amount of transformation is the one who is absolutely open to the Lord—Psa. 119:105; Prov. 20:27; Psa. 139:23-24.
 2. We must seek the Lord with all our heart—119:2; Mark 12:30.
 3. We must deal with anything that separates us

from the Lord—Acts 24:16; 2 Tim. 1:3a; 1 John 1:9; cf. Ezek. 1:22, 26.

4. We must humble ourselves before the Lord, putting aside our self-confidence and self-assurance and looking to Him for His mercy and grace—Isa. 66:1-2; 1 Pet. 5:5.
 5. We must exercise our spirit to pray over and with God's word and exercise our whole being to sing, psalm, and muse on His word—Eph. 6:17-18; Psa. 119:15-16; cf. Lev. 11:3.
- D. By allowing the word of God to inhabit us, we can become a man of God filled with the breath of God so that we can be fully equipped with God's word as the divine antidote against the decline of the church—2 Tim. 3:14-17.

III. We need to persevere in prayer—Col. 4:2-3:

- A. We need to allow adequate time for prayer, which will enable us to absorb more of the riches of Christ as the all-inclusive land—1:12; 2:6-7; 4:2:
1. We need to take time to absorb the Lord, contacting Him in a definite and prevailing way—Luke 8:13; Matt. 14:22-23; 6:6.
 2. To meet with God in the morning is not only to meet with Him early in the day; it is also to meet with God in a situation that is full of light; we should go to God alone, without any persons, matters, or things to distract or occupy us—Prov. 4:18; Exo. 33:11a; 34:3-4; Mark 1:35.
 3. When we pray, coming forward to the throne of grace, grace will become a river flowing in us and supplying us—Heb. 4:16; cf. Rev. 22:1.
- B. In order to fight on God's side against Satan, we need to persevere in prayer—Dan. 6:10:
1. As those who take sides with God, we find that

the whole fallen universe is against us and, in particular, against our prayer; resistance to prayer lies not only outside of us but even within us—Matt. 26:41.

2. To pray is to go against the current, the trend, in the fallen universe—Luke 18:1-8.
- C. We need to set aside definite times for prayer; our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it—Dan. 6:10; Acts 12:5, 12.
- D. We need to remain in an atmosphere of prayer by continually exercising our spirit—Eph. 6:18; 1 Tim. 4:7; 2 Tim. 1:7; Col. 1:3, 9:
1. We need to pray without ceasing, to persevere in prayer, keeping ourselves intimately connected to the Lord—1 Thes. 5:17; Matt. 26:41; Col. 2:19.
 2. Even in the smallest details we need to inquire of the Lord; to do this is to persevere in prayer and thereby to live Christ—cf. Josh. 9:14; Phil. 4:7-8.
- IV. As we are ruled by the peace of Christ and inhabited by the word of Christ through persevering in prayer, He permeates and replaces us with Himself until all our natural distinctions have been eliminated for us to have the genuine church life—Col. 3:15-16; 4:2; 3:10-11.**

Message Five

Hymn 864

1. Whene'er we meet with Christ endued,
The surplus of His plenitude
We offer unto God as food,
And thus exhibit Christ.

Let us exhibit Christ,
Let us exhibit Christ;
We'll bring His surplus to the church
And thus exhibit Christ.

2. In Christ we live, by Christ we fight,
On Christ we labor day and night,
And with His surplus we unite
To thus exhibit Christ.

3. Our life and all we are and do
Is Christ Himself, the substance true,
That every time we meet anew
We may exhibit Christ.

4. In meetings Christ to God we bear
And Christ with one another share,
And Christ with God enjoying there,
We thus exhibit Christ.

5. The risen Christ to God we bring,
And Christ ascended offering,
God's satisfaction answering,
We thus exhibit Christ.

6. The center and reality,
The atmosphere and ministry,
Of all our meetings is that we
May thus exhibit Christ.

Continued

7. The testimony and the prayer,
And all the fellowship we share,
The exercise of gifts, whate'er,
Should just exhibit Christ.

Let us exhibit Christ,
Let us exhibit Christ;
We'll bring His surplus to the church
And thus exhibit Christ.

8. The Father we would glorify,
Exalting Christ the Son, thereby
The meeting's purpose satisfy
That we exhibit Christ.

Message Five

Hymn 1168

1. Laboring on Jesus, the good land so real,
Plowing and planting and watering the field.
He yields the produce of reality,
God reaps a harvest of Jesus in me.

O Jesus! You're God's good land
For me to labor on!
I'll bit by bit possess You
Until the whole is won!
With Canaan is God's purpose,
The labor He will bless;
Lord Jesus, here I gain Yourself,
Your Person to possess.
2. Laboring on Jesus! My heart has been set,
Labor's begun, and I have no regret,
For with my labor God's sending the rain,
And all my labor on Christ yields much gain.
3. Laboring on Jesus this practical way—
Praying His Word in the spirit each day,
Foll'wing His living anointing within,
Built up with others, the church life to win.
4. Laboring on Jesus yields reality,
Meetings of fullness for all men to see;
There God and man are indeed satisfied,
And there God's presence cannot be denied.
5. Labor on Jesus to have Him increased!
Then seek God's dwelling and come to the feast!
There bring and offer your surplus to God,
There eat the riches, rejoice in the Lord!

**KNOWING, EXPERIENCING, AND LIVING
THE ALL-INCLUSIVE CHRIST
FOR THE GENUINE CHURCH LIFE**

Message Five

**Laboring on the All-inclusive Christ—
“a Land Flowing with Milk and Honey”—
and Bringing the Surplus of the Riches of Christ
to the Meetings of the Church
for an Exhibition of Christ
and the Corporate Worship of God**

Scripture Reading: Deut. 8:7-10; 12:6-7, 11-12, 18

- I. **As believers in Christ who have been led by Christ into Himself as the good land typified by the land of Canaan, we need to labor on Christ—1 Cor. 1:30; Col. 1:12:**
 - A. After the people of Israel entered into and possessed the land of Canaan and received their allotted portion, they labored on the land—Deut. 8:7-10; 12:6-7, 11-12, 18:
 1. Whether or not they were willing to labor on the land was a serious matter; they had to labor on and cultivate the land.
 2. This is a picture of how we need to labor diligently on Christ so that we may enjoy His all-inclusive riches—Eph. 3:8; 1:7; 1 Cor. 15:58; Phil. 3:10.
 - B. The life we live after entering into Christ as the good land is a life of laboring on Christ—Col. 1:12; Rom. 15:16; 1 Cor. 15:10:
 1. As the Lord’s people who are living in the all-inclusive Christ, we need to labor on Christ, seeking Christ and enjoying Christ in every situation—Col. 1:12; 3:1, 4, 10-11.

2. We are in a very rich land, but if we do not labor on it, there will be no produce for us to experience and enjoy—Eph. 1:7; 2:7; 3:8; 1 Cor. 15:58.
- C. Although we need to labor on Christ as the land to produce Christ, we need to realize that it is not we who produce Christ but Christ who produces Himself in us through our labor—Phil. 2:13; Eph. 3:17; Col. 3:15-16:
1. We all need to labor on Christ and let Christ give us much produce; then we will have rich experiences of Christ—Eph. 3:8; Phil. 4:19.
 2. The harvest of Christ is the Christ on whom we have labored and have reaped to be our harvest—3:10.
- D. Every morning we need to pray, asking the Lord for the day's portion of grace and consecrating ourselves to the Lord for the purpose of experiencing and enjoying Him by laboring on Him—Rom. 12:1-2; 15:16.
- E. Throughout the day we need to maintain our fellowship with the Lord and thereby contact Him, labor on Him, apply Him, experience Him, and enjoy Him—John 15:4-5, 11; 16:22; 1 Pet. 1:8.
- F. Exercising our spirit is the key to laboring on Christ, experiencing Christ, and producing Christ—1 Tim. 4:7:
1. The way to labor on Christ is to exercise our spirit to contact the Spirit, the reality of the all-inclusive Christ as the good land—Gal. 3:14.
 2. Throughout the day, in every situation and in all our circumstances, we should exercise our spirit to contact the Lord and experience Him—1 Tim. 4:7; Rom. 8:4; 1 Cor. 6:17; Phil. 4:11-13.
- G. We labor on Christ as the good land by exercising our

heart to have faith in the Lord and to love the Lord and by exercising our spirit to contact the Lord and to receive the dispensing of the all-inclusive life-giving Spirit, the reality of Christ as the good land—2 Cor. 3:16; 13:14; Gal. 3:14.

II. As a type of the all-inclusive Christ, the land of Canaan is “a land flowing with milk and honey”—Exo. 3:8, 17; 33:3; Lev. 20:24; Num. 13:27; 14:8; Deut. 6:3; 26:9, 15; 27:3; Josh. 5:6:

A. Milk and honey are produced out of the mingling of two kinds of lives—the vegetable life and the animal life:

1. In Deuteronomy 8:8 honey is put together with the plants—the wheat, the barley, the vine, the fig tree, the pomegranate, and the olive tree.
2. In Deuteronomy 32:14 milk is put together with the animals—the cattle and the flock.
3. For the most part honey has to do with the plant life, and the greater part of milk is related to the animal life:
 - a. When these two lives are mingled together, honey is produced by bees from the nectar of flowers.
 - b. Milk is also a product of both the animal life and the vegetable life, but it belongs mainly to the animal life; it is produced from grazing in the pasture (vegetable life) by the cattle and the flock (animal life).

B. Milk and honey, which are the mingling of both the animal life and the vegetable life, signify two aspects of the life of Christ—the redeeming aspect and the generating aspect—8:8; 32:13-14:

1. The vegetable life is the life that generates and multiplies; this life signifies the generating and multiplying life of Christ—John 12:24.

2. The animal life signifies the redeeming life of Christ—6:54-55.
3. The redeeming aspect of Christ's life is for our judicial redemption, and the generating aspect of Christ's life is for our organic salvation—1:29; 12:24; Rev. 2:7; Rom. 5:10.
4. The symbols of the Lord's table signify the redeeming and generating aspects of Christ's life for God's complete salvation—Matt. 26:26-28; 1 Cor. 10:17.
5. Milk and honey speak forth the goodness and sweetness of the life of Christ— Eph. 5:2; Phil. 4:18:
 - a. When at the same time we experience and enjoy Christ as both the vegetable life and the animal life, we realize how good, sweet, and rich the Lord is to us.
 - b. We sense the richness and the sweetness of Christ—the goodness of the milk and the sweetness of the honey.
6. By enjoying Christ as the land of milk and honey, we will be constituted with Him as milk and honey— “Your lips drip fresh honey, my bride; / Honey and milk are under your tongue”—S. S. 4:11a; Eph. 4:29; Col. 4:6.

III. Daily we should labor on Christ to have a surplus, a harvest, to bring to the church meetings for the corporate worship of God the Father—Deut. 12:6; 1 Cor. 14:26; John 4:23-24; Deut. 16:15-16:

- A. The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people—8:7-10.
- B. The life in the good land is a life of laboring on Christ, producing Christ, enjoying Christ, sharing Christ

with others, and offering Christ to God that He may enjoy Him with us:

1. This kind of enjoyment and sharing is an exhibition of Christ to the entire universe—Rev. 19:7.
 2. This is a worship to God and a shame to the enemy— John 4:23-24.
- C. May we be diligent to labor on Christ, to have our hands filled with Him, and then come to the church meetings to enjoy this rich and glorious Christ with God’s children and with God Himself—1 Cor. 14:26; John 4:23-24.
- D. Whenever we come to the Lord’s table meeting to remember the Lord and worship the Father, we should not come with our hands empty; we must come with our hands full of the produce of Christ—Deut. 16:15-16:
1. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God— 1 Cor. 14:26.
 2. We need to produce enough of Christ so that there will be a surplus to share with others and offer the best part of the produce to God the Father for His joy, delight, and satisfaction— Deut. 15:11; 18:3-4; 12:11.

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