

## **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.**

**HWMR: THE CHRISTIAN LIFE (Week 1)**

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

**The Intrinsic Significance of the Christian Life**

John 14:21	He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
John 14:23	Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
2 Corinthians 2:10	But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;
2 Corinthians 4:6	Because 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 Corinthians 4:7	But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

**Day 1**

*Mark 12:30* - And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."

*John 14:23* - Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

**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.

**Day 2**

*1 John 4:19* - We love because He first loved us.

*2 Corinthians 2:10* - But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

- 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.

Through many years of experience I have learned that the Christian life is more positive than merely keeping our conscience void of offenses. We Christians should keep a clean conscience, but the main point of our Christian life is to **live Christ**. To live Christ should be our goal. Whether our conscience is clean or not is secondary. Living Christ should be **primary**. All the troubles in our Christian life come because of our not living Christ.

To merely keep our conscience clean is to be in the realm of morality and ethics. The practice of keeping my conscience clean was a help, but it also became a snare. As I look back on those early experiences, I now realize that morality and ethics are **not** the Christian life. Today I would never stress only the matter of keeping your conscience without offense; rather, I would charge you to **forget** about all the other things and **live Christ**. To me, to live is Christ. To live is not ethics or morality but Christ.

To a banker, to live is his money and the current interest rate. The interest rate is always on his mind, and he is always looking at the newspaper to find out what the current interest rate is. To a stockbroker, to live is the stock market. To the young, ambitious college students, to live is to get the highest degree in the best field. As a trainee in the training, you may think that to live is the training. Actually, **our living should be Christ**. (*The Experience and Growth in Life, chapter 5*)

## 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.

Second Corinthians 2:10 says, *"To whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ."* What does it mean to say that Paul forgave in the person of Christ? I spent a long time studying this verse before I came to realize Paul's meaning. My understanding of this is best expressed through an illustration. Once I was invited to a brother's home for dinner. At a certain point I asked the brother a question, and then I turned the question to his wife. Before she answered me, she first looked at her husband, and he looked at her. Learning from the look in her husband's eyes what to say, she proceeded to answer me in the **person of her husband**. Many husbands and wives relate to one another in this way. If a wife does not know how to behave in the person of her husband, she is independent. A wife should always speak in the person of her husband. Any wife who speaks according to the person of her husband is a very good wife, for she lives not by herself, but by her husband. Although she has her own personality, she does not live by her personality, but by the person of her husband. How wonderful this is!

According to the Greek text, the Greek word rendered "person" in 2 Corinthians 2:10 is the same word as the word translated "face" in 2 Corinthians 4:6, the verse which says that the glory of God is in the face of Jesus Christ. This indicates that when Paul lived in the person of Christ, he lived in the face of Christ. He was a man in Christ, who was found in Christ in a condition based upon faith and conditioned by faith. In order to know Christ in his daily experience, Paul **did everything in the person of Christ**. Christ and he were not two, but one. Therefore, in Philippians 1:21 he could say, "For to me to live is Christ." He lived in the person of Christ and was one with Christ. Two persons, Paul and Christ, lived as one. We need such a life as this.

All the young people need to learn how to live in the person of Christ. The way to experience Christ is to live in the person of Christ. We need to **do everything in the person of Christ**. For example, if you can watch television in the person of Christ, go ahead and do it. But if you honestly cannot watch it in the person of Christ, you should not do it. If you look at the Lord as you are watching television, He may tell you to shut it off. Furthermore, a married brother must learn to speak to his wife in the person of Christ. If he lives in the person of Christ with his wife, he will not argue with her. If he checks with the Lord as he is about to exchange words with her, the Lord will tell him to stop. What a wonderful life we would have if we lived in the person of Christ! (*The Experience of Christ, Chapter 14*)

### Day 3

*Ephesians 4:1-3 - I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, With all lowliness and meekness, with long-suffering, bearing one another in love, Being diligent to keep the oneness of the Spirit in the uniting bond of peace:*

### 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.

## Day 4

*Ephesians 4:15* - But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

*Ephesians 5:15* - Look therefore carefully how you walk, not as unwise, but as wise,

*Ephesians 5:18* - And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

- 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 **submitting** 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.S

### Day 5

*Jeremiah 48:11 - Moab has been at ease from his youth; / And he is settled on his lees / And has not been emptied from vessel to vessel; / Nor has he gone into exile. / Therefore his taste remains in him, / And his scent is not changed.*

*Hebrews 12:11 - Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.*

#### 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.

The reason God breaks us is that all our **natural element** has **no place** before God. The gentleness, obedience, and other good points of some people are of the natural constitution and are by virtue of birth. Some people are born with a good temper; therefore, they receive praises from man and esteem themselves praiseworthy, not knowing that such a natural, good trait is the **greatest hindrance** to the work of the Holy Spirit within them. Thus, their spiritual life is retarded. Therefore, the Holy Spirit will raise up environments again and again to irritate such a person and cause him to lose his temper. The day will come when he can no longer bear all the irritation; he will lose his temper in a terrible way. Then he will be discouraged, feeling that having lost his temper so badly, he can no longer serve the Lord, and his future will be terminated. He does not know that while he is afraid of being terminated, the Holy Spirit fears lest he will not be terminated. The reason the Holy Spirit continually irritates and pressures him is that he may be terminated. Such is the severe nature of the discipline of the Holy Spirit.

Therefore, in experiencing this lesson we must pay special attention to the aspect of **breaking**. We need to see that although the discipline of the Holy Spirit has the twofold purpose of chastisement and education, nevertheless the **ultimate purpose** is the breaking. To put it simply, all the discipline of the Holy Spirit is for our breaking. **He breaks us** whether we are right or wrong. **He breaks us** whether we are obedient or disobedient. **He breaks us** whether we are rebellious or not. Before God, our evil is worth nothing, and so also is our good; our being wrong is worth nothing, and so is our being right; both our disobedience and obedience are worth nothing; both our rebelliousness and our submissiveness are worth nothing. These all need to be **broken**. The discipline of the Holy Spirit is entirely for the breaking of man. (*The Experience of Life, chapter 12*)



## Day 6

*2 Corinthians 4:16* - Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

*Ephesians 3:16-17* - That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

- 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)