

**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 4)**

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

**Abiding in Christ as the True Vine**

John 15:1	I am the true vine, and My Father is the husbandman.
John 15:4	Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
John 15:5	I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
John 15:7	If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
1 John 2:6	He who says he abides in Him ought himself also to walk even as He walked.
1 John 2:27	And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
1 John 2:28	And now, little children, abide in Him, so that if He is manifested, we may have boldness and not be put to shame from Him at His coming.
1 John 3:24	And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.
1 John 4:13	In this we know that we abide in Him and He in us, that He has given to us of His Spirit.
1 John 4:15	Whoever confesses that Jesus is the Son of God, God abides in him and he in God.
Romans 8:4	That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

**Day 1**

*John 15:4-5 - Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.*

**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.

## The Triune God

The **vine tree** is a picture of the **Triune God**. The Father is the husbandman (farmer). He is the source and originator of this vine tree. It was planted by Him and is cultivated and supplied by Him. He is even its soil, its sunshine, and its air. The Lord said, "I am the vine." The **Son** is the vine, which is the embodiment of the Father. All that the Father is, has, and does is wrapped up in this vine. Later, in John 15:26, the **Spirit** is revealed as the Spirit of reality. We know this Spirit brings all that the Father is and has, and makes it our reality. The Spirit is the sap, the life juice, that flows in the vine.

This great vine is the organism of the Triune God. An organism is something that is **living**. All that the Father is in this organism, embodied in this vine, which is the Second of the Trinity. Within the vine is the circulating life-flow of the Spirit. It is the Spirit who carries the riches of the Father to sustain the vine and its branches. (*Lesson Book, Level 2: The Triune God—The Triune God and the Person and Work of Christ, Chapter 12*)

### Day 2

- 1 John 2:27* - And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
- 2 Corinthians 1:21* - But the One who firmly attaches us with you unto Christ and has anointed us is God,

### 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.

## The Believers

But in this picture there is **not only** the Triune God; **we are also a part** of this wonderful vine tree. The Lord says, "I am the vine, you are the branches." The branches of the **vine are its body**; if you cut off all the branches you would be left with just a bare stem. There would be no body and no branching out. In the same way, the church is the Body of Christ. We are the branches of the vine. We live in the vine and the Spirit flows through us, bringing us all the riches of the Triune God. In this way we are the **expression** of the Triune God, the branching out of God. We are vital to Him, for without us He has no way to be fully expressed.

The picture in John 15 shows us what the Body of Christ is. It is the **Triune God and His believers blended into one living organism**. The church is not an organization; it is an organism. The ultimate intention of the Triune God is that He might be worked into us and mingled with us until He and we become a mutual abode. That means God abides in us and we abide in Him. Wonderful! (*Lesson Book, Level 2: The Triune God—The Triune God and the Person and Work of Christ, Chapter 12*)

### Day 3

- 2 Corinthians 3:17* - And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 1 Corinthians 6:17* - But he who is joined to the Lord is one spirit.
- Romans 8:4* - That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

### Day 4

- 1 John 3:24* - And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.
- 1 John 4:13* - In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

## 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.

Day by day we should **cleave to the mingled spirit** and **do everything according to this spirit**. Whenever we walk according to the flesh we are sinners, no matter whether we regard ourselves as good or bad. But we need not walk according to the flesh, for we have the option of walking according to the spirit. When we do this, we enjoy all the riches of Christ.

We daily need to **practice having our being according to the spirit**. We need to apply this in our talking, in our thinking, and in everything we do. For example, suppose a young one is wondering whether he can participate in a certain kind of athletic activity. My advice to him would be that if he can participate in that athletic activity according to the spirit, then he should go ahead and do so. As Christians, we should not decide matters according to right or wrong; rather, we should decide them according to the spirit.

But although we have such a wonderful mingled spirit within us, we may not care for this spirit very much. But I believe that in the Lord's recovery the Lord will recover the matter of walking according to the mingled spirit. Without this, it is impossible to have the proper church life. If we do not live and walk according to the spirit, we cannot be a help to the church life. If we do not know how to help others have their being according to the spirit, the church will not be built up, no matter how much we may preach, teach, or minister. **What counts is not teaching, but our living according to the mingled spirit and our helping others to do the same thing**. Here in the mingled spirit we enjoy the riches of Christ, and here we have the church as the genuine expression of the Body of Christ. The more we walk according to the spirit, the more the church will be built up in a practical way. (*Life-Study of Roman, chapter 56*)

## Day 5

*Romans 8:26-27* - Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered. But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

### V. **Effective prayers** are the issue of our abiding in the Lord and of His words abiding in us— v. 7:

1. 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:
2. Prayer is the **flowing** between man and God and the **mutual contact** between man and God.
3. The real significance of prayer is to **contact** God in our spirit and to **absorb** God Himself—Eph. 6:18.
4. 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.
5. 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.

## Day 6

*John 15:7* - If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

*1 John 5:14-15* - And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

- 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.

Prayer is not only God passing through us, but every time we prayed an **effective prayer** which **touched God** as well as His throne, we also felt that in such prayer we were **walking in God**, and that even the words of our prayer were spoken in God. Both we, the praying ones, and the words of our prayer passed through God. Because of these two aspects of passing through, when we pray we often sense God's presence more strongly than at any other time. In our daily living, God's presence is with us in the closest, deepest, strongest, and sweetest way when we have had really good prayer. While we pray, on the one hand, it is God passing through our being, and on the other hand, it is also we, our being, passing through God. On one hand, it is God passing through the words of our prayer, while on the other hand, it is the words of our prayer passing through God. Hence, at such a time of prayer we can sense a very strong flavor of God's presence. Let me say this simple word again; **prayer is God walking in us, as well as we having our activities in Him**. Once we lose such a sense in our prayers, we must immediately adjust ourselves, for we have departed from this particular principle of prayer and have a problem before God. (*Lessons on Prayer*, Chapter 2)