

KEY STATEMENTS FOR THE 2025 THANKSGIVING BLENDING CONFERENCE

**What we need today is the up-to-date, instant, and living vision
of the heavenly Christ as the living star.**

**The practical Emmanuel is the Spirit of reality
as the presence of the consummated Triune God in our spirit;
His presence is always with us in our spirit,
not only day by day but also moment by moment.**

**The clearest revelation of the Divine Trinity is in Matthew 28:19:
“Go therefore and disciple all the nations,
baptizing them into the name
of the Father and of the Son and of the Holy Spirit.”**

**There are two great principles in the universe—
God’s authority and Satan’s rebellion;
the unique controversy between God and Satan
concerns authority.**

**Outline of the Messages
for the Thanksgiving Blending Conference
November 27-30, 2025**

**GENERAL SUBJECT:
THE ALL-INCLUSIVE CHRIST
AS REVEALED IN MATTHEW**

Message One

**The Up-to-date, Instant, and Living Vision
of the Heavenly Christ as the Living Star**

Scripture Reading: Matt. 2:1-12; Num. 24:17; Gen. 1:14-19; Dan. 12:3;
Rev. 1:16, 20; 2:1, 28; 3:1; 22:16; 2 Pet. 1:19; Gen. 22:17; Jude 12-13

I. After Jesus was born in Bethlehem, magi from the east arrived in Jerusalem, saying, “Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him” (Matt. 2:2); this was the fulfillment of Numbers 24:17, which says, “There shall come forth a Star out of Jacob”; this Star refers to Christ:

- A. The magi did not say, “We saw *a* star,” or “We saw *the* star,” but “We saw *His* star”; the Star is the heavenly Christ.
- B. The star spoken of in Matthew 2:2 was shown to these learned men; it did not appear to any of the people of Israel; whereas the Jews had the Scriptures concerning Christ and knew where He would be born (vv. 4-6), the magi saw the star of Christ.
- C. The Jews had the knowledge in letters concerning where Christ was to be born (Micah 5:2), but these learned men from the east received a living vision of Him; eventually, the star led them to the place where Christ was (Matt. 2:1-12).
- D. Christ is the real Sun (Mal. 4:2), but strictly speaking, He does not appear as the sun during the age of night; rather, He shines as a star (Rev. 2:28); a star shines at night, but it indicates that day is coming (Rom. 13:11-14).
- E. When Christ came the first time, He appeared openly as a star, but when He comes the second time, He will be the morning star (Rev. 2:28; 22:16) to His overcomers, who watch for His coming; to all others Christ will later appear as the sun (Mal. 4:2; cf. Matt. 13:43).

II. Matthew 2:1-12 reveals that to find Christ is a living matter; it is not a matter of mere doctrinal knowledge of the Bible:

- A. The star appeared far away from the temple in the Holy Land, from the Jewish religious center, from the priests, the scribes, the Pharisees, and from all the religious ones; instead, there was a star showing something of Christ in a heathen land.
- B. Merely to hold the Bible in our hand and read Micah 5:2, saying that Christ will be born in Bethlehem, does not work; we may have the Bible, but we may miss the heavenly star.
- C. The star is the living revelation, the living vision, not the old and dead doctrinal knowledge of the Scriptures, not the dead knowledge of Micah 5:2; what we need today is not merely Bible knowledge but the heavenly vision, the up-to-date, instant vision, the living vision, the vision that human concepts can never teach.
- D. Even if we have the knowledge of the Scriptures, we still need the instant, up-to-date, living star to lead us to the very street and the very house where Jesus is.
- E. After receiving the living vision, the magi were misled by their human concept and went to Jerusalem, the capital of the Jewish nation, where its king was presumed to be; their being misled caused many young boys to be killed—Matt. 2:16.

- F. When they arrived in Jerusalem and inquired concerning where the King of the Jews was to be born, the Scripture says that “when Herod the king heard this, he was troubled and all Jerusalem with him”—v. 3:
 - 1. When they heard this news, they should have rejoiced; instead, they were troubled; this is for no other reason than that they were not genuinely seeking the Savior—cf. Prov. 4:23.
 - 2. If one who believes in the Lord is not affected by the Lord as love in his inward emotions, he is not worthy to be called a Christian—2 Tim. 4:8; Mark 12:30; 1 Cor. 2:9.
 - 3. A Christian who expects the Lord to come or who expects to be raptured should take this as a warning—2 Tim. 4:8; Titus 2:13; Rev. 2:28; 22:20; Matt. 24:40-44; 25:8-13.
- G. After the magi were corrected by the Scriptures (2:4-6), they went to Bethlehem (vv. 8-9), and the star appeared to them again and led them to the place where Christ was, “and when they saw the star, they rejoiced exceedingly with great joy” (v. 10):
 - 1. When the magi were corrected by the Scriptures and restored to the right track, the star appeared to them again; living vision always accompanies the Scriptures.
 - 2. The priests were those who taught people the law (Mal. 2:7), and the scribes were those who knew the Scriptures (Ezra 7:6); both the priests and the scribes had knowledge concerning the birth of Christ (Matt. 2:5-6), but unlike the magi from the east, they did not see the vision, nor did they have the heart to seek after Christ.
 - 3. Regardless of how “scriptural” we are, if we lose the presence of the Lord, we are absolutely wrong; the New Testament way to find and follow the Lord is to continually stay in His hidden presence—John 5:39-40; Isa. 45:15; Exo. 33:11, 14; cf. 2 Cor. 5:16.
 - 4. It is easy to accumulate scriptural knowledge, but if we would have living guidance, we must live in an intimate relationship with the Lord; we must be one with Him—Matt. 2:10-14.
 - 5. The magi saw Christ, and they worshipped Him; then they were warned by God in a dream that they should not return to Herod, so they departed into their own country “by another way” (v. 12); once we have seen Christ, we never take the same way, the way of religion apart from Christ, but we will always take another way.

III. Christ’s faithful followers are shining and living stars, those who follow Christ as the shining and living star to be His duplication—Dan. 12:3; cf. Gen. 22:17:

- A. The living stars follow the heavenly, living, up-to-date, and instant vision of Christ as the centrality and universality of God’s economy—Acts 26:16-18; Col. 1:17b, 18b.
- B. The living stars are those who bless God’s people; the more we praise the Lord for God’s people and speak well of them in faith, the more we put ourselves under God’s blessing—Num. 24:9; Gen. 12:2-3; 22:17.
- C. The living stars give heed to the prophetic word of the Scriptures “as to a lamp shining in a dark place” so that Christ as the morning star rises in their hearts day by day; if we give heed to the word in the Bible, we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star—2 Pet. 1:19; John 6:63; Rev. 2:28; 22:16; 2 Tim. 4:8:
 - 1. In the principle of the morning star, a Christian should rise up early because the early morning is the best time to meet the Lord (to fellowship with God, to praise and sing, to pray-read the Bible with the ministry, and to pray to the Lord)—S. S. 7:12; Psa. 5:1-3; 57:8-9; 59:16-17; 63:1-8; 90:14; 92:1-2; 108:2-3; 143:8; Exo. 16:21.
 - 2. The Lord will secretly give Himself as the morning star to those who love Him and who watch and wait for Him so that they may taste the freshness of His presence at His coming back after a long absence—1 Thes. 5:6; Rev. 2:28; 3:2-3; 16:15.
- D. The living stars enjoy and are filled with the sevenfold intensified Spirit to make them intensely living and intensely shining for God’s building—3:1; 4:5; 5:6.

- E. The living stars are the messengers of the churches, those who enjoy and experience the pneumatic Christ as the Messenger of God and as the fresh message from God so that they can dispense the fresh and present Christ into the people of God for the testimony of Jesus—1:16, 20; 2:1; Mal. 3:1-3.
- F. The living stars have “great resolutions in heart” and “great searchings of heart”; they are lovers of God who are like the “stars...from their courses” to fight together with God against His enemy so that they may be “like the sun / When it rises in its might” and be those who “shine forth like the sun in the kingdom of their Father”—Judg. 5:15-16, 20, 31; Dan. 11:32; Matt. 13:43.
- G. The living stars are those who fear Jehovah and hear the voice of His servant, trusting in Jehovah so that they may have light while walking in darkness—Isa. 50:10-11; Psa. 139:7-12, 23-24:
 - 1. Those who make light for themselves and walk in their self-made light instead of in God’s light will suffer torment—Isa. 50:11.
 - 2. This should be a warning to us so that we may walk in the light given by God, not in the light we make for ourselves; “Come and let us walk in the light of Jehovah”—2:5.
- H. The living stars are typified by the stars that were established on the fourth day of God’s restoration with His further creation, in which they rule by their shining; where there is shining, there is ruling for the growth of life—Gen. 1:14-19:
 - 1. The shining forth of the Lord Jesus on the Mount of Transfiguration was the coming of the kingdom in power; this shining forth is actually the ruling presence of the Triune God—Matt. 17:1-8; Mark 9:1-8.
 - 2. The kingdom of God as the ruling of God, the reigning of God, with all its blessings and enjoyment is the shining of the Lord Jesus and the spreading of the Lord Jesus by shining over us.
 - 3. The kingdom is the shining of the reality of the Lord Jesus; whenever He is shining over us and we are under that shining, we are in the kingdom under God’s ruling and reigning within us for our growth of life.
- I. On the negative side, there are some who are “wandering stars”—Jude 12-13:
 - 1. The metaphor of wandering stars indicates that the erratic teachers, the apostates, were not solidly fixed in the unchanging truths of the heavenly revelation but were wandering about among God’s starlike people.
 - 2. The erratic apostates are wandering stars today, but they will eventually be imprisoned in the gloom of darkness, which has been kept for them for eternity.
 - 3. Anyone who does not teach that the local churches are not the goal of God’s economy but the procedure to reach the goal of the reality of the Body of Christ does not match the need of the ministry of God in the present age; anyone who keeps us from the blending of the churches for the reality of the Body of Christ is a wandering star; the true stars are those who turn many to righteousness, those who do not lead people astray but turn them to the right way.
 - 4. Today the living Star and the living stars are not far from us—they are in and with the local churches as the practical expressions of the Body of Christ (Rev. 1:11, 20); among all the local churches there are some living stars; we simply need to contact them and keep company with them; they will lead us to the place where Jesus is.
- J. May the Lord be merciful to us that we may always be kept in the right way to meet the Lord, to worship Him, and to offer our love to Him; may the Lord make us all like the magi, following the living star to find and make new discoveries of Christ in order to become His duplication as the living stars—cf. Eph. 5:8-9; Jer. 15:16a.

BLESSING GOD'S PEOPLE TO RECEIVE GOD'S BLESSING

“I will bless those who bless you, / And him who curses you I will curse.”—Gen. 12:3a
“Blessed is everyone who blesses you, / And cursed is everyone who curses you.”—Num. 24:9b

CWWL, 1978, vol. 1, “Fellowship with the Serving Ones, Volume One,” p. 203:

In the eyes of the Lord it is evil, unclean, to criticize the meetings. The Lord would say to you, “This is My Body. Who are you? Who gave you the right to make a standard for a meeting of My church?” As soon as you say something critical of the meeting, you break the oneness. Suppose others do not like your idea of a good meeting. What would you say? I may not like the meeting, but I dare not say a word because I know this causes division...Who am I to say that I do not like the meeting? May the Lord’s merciful shining come to us and to so many dear ones.

Life-study of Exodus, msg. 7, pp. 78-80:

Something happened in a prayer meeting in Shanghai in the early 1940s that helped me to see God’s people as He sees them. In that meeting an experienced sister co-worker, troubled by the low state of the church, cried out to the Lord on behalf of the church. As she prayed, she sighed and groaned because of the poor condition of the church. When she finished praying, Brother Nee broke forth in praise to the Lord and gave Him thanks that the church is never weak or low but always high. The congregation was shocked. Then Brother Nee helped us to understand the significance of Balaam’s prophecy regarding the children of Israel. Balaam was hired by Balak to curse the children of Israel. But instead of cursing God’s people, Balaam blessed them. Speaking on behalf of God, Balaam said, “He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel” (Num. 23:21). Furthermore, in Numbers 24:5 Balaam said, “How fair are your tents, O Jacob, / Your tabernacles, O Israel!” According to these verses, God did not see iniquity or trouble in Israel. Instead, He saw only goodness, fairness, and beauty. The same is true regarding the church today.

Do not say that the church is low or dead. The more you say this, the more you put yourself under a curse. However, if you praise the Lord for the church life and speak well concerning it, you will put yourself under God’s blessing. During all the years I have been in the church life, I have not seen one person who spoke negatively about the church who was under God’s blessing. On the contrary, all who have said that the church was poor, low, or dead have been under a curse. Those who speak positively about the church, declaring that the church is lovely and that it is God’s house, receive the blessing. This is not mere doctrine; it is a testimony that can be verified by the experiences of many saints.

Sometimes when I am disappointed over the church and do not think positively about it, the Lord within warns me to be careful. Immediately, I ask the Lord to cleanse me, and I begin to declare how wonderful the church is. Even though the church may cause me trouble, I still love the church. The more I speak in this positive way, the more I am under God’s blessing.

Whose word about the church is right, yours or the Lord’s? In eternity the Lord’s word will prove to be right, for in eternity the church will be marvelous, glorious, and transcendent. All the enemy’s accusations regarding the church are lies. To say that the church is poor or dead is to utter a devilish lie. The apparent situation of the church is a lie. It is a lie to say that the church is cold or dead or low. The church is uplifted and very living. I am thankful for Brother Nee’s strong word concerning Balaam’s prophecy. That word fully changed my concept concerning the present state of the church. From the time I received that word, I have seen the church in a completely different light.

Do not see deeper than the Lord sees. According to Balaam’s word in Numbers, the Lord did not see iniquity in Jacob. How, then, can you see it? Are you wiser or more perceptive than God? The Bible declares that the Lord does not see trouble in Israel. But you claim to see trouble in the church. Which do you choose to believe, the Lord’s sight or yours? If we stand with the Lord’s estimation of the church, we will be kept from falling from the blessing into the curse. May we all take heed how we deal with the church.

Message Two

Christ as the Physician and the Bridegroom

Scripture Reading: Matt. 9:10-13, 15; Rev. 19:7-9

I. The Gospel of Matthew reveals that Christ is versus religion and that the things concerning Christ are outside of religion:

- A. The birth of Christ, the finding of Christ, the recommending of Christ, and the following of Christ were all outside of religion—1:18-23; 2:1-12; 3:1-12; 4:12-22.
- B. Any thought of doing things miraculously in religion is a temptation of the devil—vv. 5-7.
- C. As the Physician and the Bridegroom, Christ is versus religion—9:12, 15.
- D. The Lord Jesus does not care for religious tradition; He cares for inward reality—15:1-20.

II. Matthew 9:10-13 indicates that we may experience and enjoy Christ as the Physician:

- A. In calling people to follow Him for the kingdom, the Lord Jesus ministered as a Physician, not a Judge.
- B. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace.
- C. Christ came to minister as a Physician, to heal, recover, enliven, and save us, so that we might be reconstituted to be His new and heavenly citizens, with whom He is establishing His heavenly kingdom on this corrupted earth.
- D. "But go and learn what this means, 'I desire mercy and not sacrifice'"—v. 13:
 - 1. The Lord Jesus heals our spiritual illness, the illness of sin.
 - 2. Between sin and death there are all kinds of illnesses, diseases, and infirmities.
 - 3. The Lord Jesus forgives our sins and also heals us in every way.
 - 4. As sinners, we are sick absolutely, for we are sick physically, spiritually, morally, and mentally, but Jesus, the Forgiver and the Physician, is able to heal all our sicknesses.
 - 5. As our Physician, the Lord heals us mainly in our spirit and in our soul, not mainly in our body.
 - 6. Although the Lord may or may not heal us in our body, He is always ready to heal us in every part of our spirit and soul.
 - 7. The healing of the Lord as our Physician is not mainly physical but spiritual; He is the One who heals our spiritual sicknesses.
- E. Paul's experience in his later ministry helps us to have a proper appreciation of Christ as the believers' Physician:
 - 1. In 2 Timothy 4:20b Paul says, "Trophimus I left at Miletus sick."
 - 2. The apostle Paul left such an intimate one in sickness without exercising healing prayer for him.
 - 3. Paul also did not execute his healing gift (Acts 19:11-12) to cure Timothy of his stomach illness; rather, Paul instructed him to take the natural way for healing (1 Tim. 5:23).
 - 4. Paul encouraged Timothy to take a little wine, and he left Trophimus in Miletus.

5. Paul cared for his co-workers in a very human way.
 6. The reason Paul cared for them in this way is that, in a time of suffering, Paul and his co-workers were under the discipline of the inner life rather than under the power of the outward gift.
 7. The former is of grace in life; the latter is of gift in power—miraculous power.
 8. Paul's experience should help us to see that, for the most part, Christ's healing today is for the spirit and the soul.
 9. If we see this vision, we will trust in Christ and experience Him as our Physician.
- F. As our Physician, Christ has healing authority:
1. His healing is not simply a matter of power but also of authority.
 2. There is no need for Him to touch us directly in order to heal us.
 3. He needs only to speak a word, and His authority comes with His word to heal us—Matt. 8:8.
 4. Our Physician heals us with His authority.

III. In Matthew and Revelation Christ is revealed as the Bridegroom—Matt. 9:15; Rev. 19:7-9:

- A. Matthew 25:1 is a further word concerning the Lord Jesus as the Bridegroom:
1. This verse reveals that the Lord will come back as the Bridegroom, as the most pleasant and attractive person.
 2. The Bible reveals that Christ is God embodied to have the bride.
 3. Therefore, Christ's status is that of the Bridegroom.
 4. As the Bridegroom, He is the pleasant person for our enjoyment.
 5. We should appreciate Christ not only as our Physician for the recovery of life but also as our Bridegroom for a living enjoyment in His presence.
- B. Revelation 19:7-9 unveils Christ as the Bridegroom:
1. These verses reveal that the Lord Jesus is the Lamb as the Bridegroom.
 2. Christ is presented both as the Lamb and as the Bridegroom.
 3. In the Gospel of John, Christ is revealed both as the Lamb who came to take away sin and as the Bridegroom who came that He might have the bride.
 4. The Lamb is for redemption, and the Bridegroom is for the wedding.
 5. The redemption was accomplished by Christ as the Lamb of God, and the wedding will take place when Christ as the coming Bridegroom takes His bride.
 6. As the Bridegroom, Christ must have a wedding; our position is that of the bride, and the position of the coming Christ is that of the Bridegroom.
 7. We are on the earth being prepared to become the bride to meet Him, and He is on the throne in the third heaven prepared to come as the Bridegroom to meet us.
 8. He is coming as the Bridegroom, and we are going as the bride—Matt. 25:1.

Message Three

Jesus—the King-Savior’s Name Given by God and Emmanuel—the King-Savior’s Name Called by Man

Scripture Reading: Matt. 1:21, 23; 18:20; 28:20

I. “She will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins”—Matt. 1:21:

- A. *Jesus* is the Greek equivalent of the Hebrew name *Joshua*, which means “Jehovah the Savior,” or “the salvation of Jehovah”; Jesus is Jehovah becoming our Savior and our salvation—Rom. 10:12-13; 5:10; cf. Phil. 1:19.
- B. The name Jesus includes the name Jehovah, which means “I Am Who I Am,” indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:
 - 1. Jehovah is the only One who is and who depends on nothing apart from Himself; we must exercise our spirit of faith to believe that “He is” and we are “not”; He is the only One, the unique One, in everything, and we are nothing—Heb. 11:6.
 - 2. As the I Am, He is the all-inclusive One, the reality of every positive thing and of whatever His people need—John 6:35; 8:12; 10:14; 11:25; 14:6.
 - 3. We may say that we believers have a signed check with the space for the amount left blank, and we can fill in whatever we need; whatever we need Jesus is, such as light, life, power, wisdom, holiness, or righteousness; everything we need is found in the name of Jesus.
- C. Jesus is our Joshua, the One who brings us into rest, which is Himself as the good land to us—Heb. 4:8; Matt. 11:28-29.
- D. The Lord’s name, His person, is the all-inclusive compound Spirit—S. S. 1:3; Exo. 30:23-30; Phil. 1:19.
- E. The name of Jesus is above every name—2:9-10:
 - 1. The name of Jesus is for us to believe into—John 1:12.
 - 2. The name of Jesus is for us to be baptized into—Acts 8:16; 19:5.
 - 3. The name of Jesus is for us to be saved—4:12.
 - 4. The name of Jesus is for us to be healed—3:6; 4:10.
 - 5. The name of Jesus is for us to be washed, sanctified, and justified—1 Cor. 6:11.
 - 6. The name of Jesus is for us to call upon—Rom. 10:13; 1 Cor. 1:2; Acts 9:14; Gen. 4:26.
 - 7. The Spirit is the heavenly air for us to breathe; by exercising our spirit to call upon the name of the Lord, we breathe in the Spirit and thereby receive the Spirit—John 20:22; Gal. 3:2; 1 Thes. 5:17; Lam. 3:55-56; *Hymns*, #255.
- F. The purpose of calling on the name of the Lord is:
 - 1. To be saved—Rom. 10:13.
 - 2. To be rescued from distress, trouble, sorrow, and pain—Psa. 18:6; 118:5; 86:7; 50:15; 81:7; 116:3-4.
 - 3. To participate in the Lord’s lovingkindness, His mercy—86:5.
 - 4. To partake of the Lord’s salvation—116:2, 4, 13, 17.
 - 5. To receive the Spirit—Acts 2:17, 21.
 - 6. To drink the spiritual water and eat the spiritual food for satisfaction—Isa. 55:1-2, 6.
 - 7. To enjoy the riches of the Lord—Rom. 10:12; 1 Cor. 12:3b; Deut. 4:7; Psa. 145:18.
 - 8. To stir ourselves up—Isa. 64:7.
 - 9. The name of Jesus is for us to pray in—John 14:13-14; 15:16; 16:24.

10. The name of Jesus is for us to be gathered into—Matt. 18:20.
 11. The name of Jesus is for us to cast out demons—Acts 16:18.
 12. The name of Jesus is for us to speak boldly in—9:27.
- G. Satan hates the name of Jesus:
1. Satan utilizes people to attack the name of Jesus—cf. 26:9.
 2. The religionists attacked the name of Jesus, forbidding the believers to preach or teach in that name—4:17-18; 5:40.
 3. When the apostles were persecuted, they rejoiced that they were counted worthy to be dishonored on behalf of the name of Jesus—v. 41; 15:26.
- H. The Lord Jesus praised the overcomers in Philadelphia because they did not deny His name—Rev. 3:8:
1. The recovered church has abandoned all names other than that of the Lord Jesus Christ, belonging to the Lord absolutely.
 2. To denominate the church by taking any name other than the Lord's is spiritual fornication; the church, as the pure virgin betrothed to Christ (2 Cor. 11:2), should have no name other than her Husband's.

II. “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel’ (which is translated, God with us)”—Matt. 1:23:

- A. Jesus was the King-Savior's name given by God, whereas Emmanuel was the King-Savior's name called by man—v. 23.
- B. Matthew is a book on Emmanuel—God incarnated to be with us—vv. 21-23.
- C. Emmanuel is all-inclusive—Phil. 1:19:
1. He is first our Savior (Luke 2:11), then our Redeemer (John 1:29; Rom. 3:24), then our Life-giver (1 Cor. 15:45b), and then the all-inclusive, indwelling Spirit (John 14:16-20; Rom. 8:9-11).
 2. Actually, the content of the entire New Testament is an Emmanuel (Matt. 1:23; 18:20; 28:20; Rev. 21:3), and all the believers in Christ, as the members of Christ, are a part of this great Emmanuel, the corporate Christ (1 Cor. 12:12; Col. 3:10-11).
- D. The practical Emmanuel is the Spirit of reality as the presence of the consummated Triune God in our spirit; His presence is always with us in our spirit, not only day by day but also moment by moment—John 1:14; 14:16-20; 1 Cor. 15:45b; 2 Tim. 4:22:
1. He is with us in our gatherings—Matt. 18:20.
 2. He is with us all the days—28:20.
 3. He is with us in our spirit—2 Tim. 4:22:
 - a. Today our spirit is the land of Immanuel—Isa. 8:7-8.
 - b. Because God is with us, the enemy can never take over the land of Immanuel—v. 10; cf. 1 John 5:4; John 3:6.
 4. We can enjoy the presence of the Triune God in gathering together for the teaching of His holy Word—Matt. 18:20; 28:20; Psa. 119:30; Acts 6:4.
 5. We enjoy grace and peace through the Spirit as the presence of the Triune God—Gal. 6:18; Acts 9:31.
 6. The Spirit's leading and witnessing are His presence—Rom. 8:14, 16.
 7. We enjoy the dispensing of the Triune God through His presence as the Spirit—2 Cor. 13:14.
- E. To live with Christ as Emmanuel, we need to be in His divine presence, which is the life-giving Spirit as the consummation of the Triune God—Gal. 5:25:

1. To live with Christ, we still live, yet not by ourselves alone but by Christ living in us and with us as Emmanuel; the Triune God cannot complete His intention to dispense Himself into our being outside of us; therefore, His being with us must be inward—2:20.
 2. Emmanuel is our life and person, and we are His organ, living together with Him as one person; our victory depends upon Emmanuel, the presence of Jesus.
 3. If we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us—2 Cor. 2:10; 4:6-7; Gal. 5:25; Gen. 5:22-24; Heb. 11:5-6.
- F. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, we must do so by the presence of the Lord; the Lord promised Moses, "My presence shall go with you, and I will give you rest" (Exo. 33:14); God's presence is His way, the "map" that shows His people the way they should take:
1. In order to fully gain and possess Christ as the all-inclusive land for God's building, we must hold on to the principle that God's presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God's presence; if we have God's presence, we have everything, but if we lose God's presence, we lose everything—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11.
 2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided by the direct, firsthand presence of the Lord—27:8; 80:3, 7, 17-19.
 3. As a representative of the reigning aspect of a mature life, Joseph enjoyed the presence of the Lord, and with it the Lord's authority, prosperity, and blessing—Gen. 39:2-5, 21; Acts 7:9.
 4. Moses was a person very near to God's heart and according to God's heart; hence, he had God's presence to a full extent—Exo. 33:11.
 5. The apostle Paul was one who lived and acted in the presence of Christ according to the index of His whole person expressed in His eyes—2 Cor. 2:10.
 6. "In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked...Nothing works but the Lord's presence. His being with us is everything"—*Life-study of Joshua*, 2nd ed., p. 50.
- G. The entire New Testament is an Emmanuel, and we are now a part of this great Emmanuel that will consummate in the New Jerusalem in the new heaven and new earth for eternity; the New Testament begins with a God-man, who is "God with us," and ends with a great God-man, the New Jerusalem, which is "Jehovah Is There"—Matt. 1:23; 1 Cor. 6:17; Acts 9:4; 1 Tim. 3:15-16; Rev. 21:3, 22; Ezek. 48:35.

Message Four

Christ as the Center of the Processed Triune God

Scripture Reading: Matt. 28:19; 1 Cor. 15:45; 2 Cor. 3:17; 13:14

I. The clearest revelation of the Divine Trinity is in Matthew 28:19: “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit”:

A. *Into the name* denotes the person:

1. To be baptized is to be baptized into the name, the person, of the Father, the Son, and the Holy Spirit, into the organic union with the processed Triune God.
2. The word *into* in 28:19 indicates union, as in Romans 6:3, Galatians 3:27, and 1 Corinthians 12:13.
3. To baptize people into the name of the Triune God is to baptize them into the spiritual and mystical union with Him.
4. In Matthew 28:19 there is one name for the Divine Trinity:
 - a. The name is the sum total of the Divine Being, equivalent to His person.
 - b. To baptize believers into the name of the Triune God is to immerse them into all that the Triune God is.

B. God is three-in-one—2 Cor. 13:14:

1. In Matthew 28:19 the Lord spoke of three persons—the Father, the Son, and the Holy Spirit.
2. When He spoke here of the name of the Father, the Son, and the Holy Spirit, *name* is singular in the original text.
3. This means that the Father, the Son, and the Spirit are three, yet the name is one.
4. One name for three persons is really mysterious and reveals that God is three-in-one.
5. This name includes the three—the Father, the Son, and the Holy Spirit.
6. Although God is uniquely one, yet there are three persons—the Father, the Son, and the Spirit.

II. As believers in Christ, we have been baptized into the processed Triune God:

- A. The charge given in Matthew 28:19 was given by the Lord Jesus after He had entered into resurrection, which was the consummation of the process of the Triune God.
- B. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection.
- C. In resurrection Christ, the embodiment of the Triune God, became the life-giving Spirit—1 Cor. 15:45; 2 Cor. 3:17.
- D. This Spirit is the consummation of the Triune God for the believers to be baptized into the Divine Trinity.
- E. To be baptized into the person of the Triune God is to be baptized into the all-inclusive, consummated Spirit who is the ultimate consummation of the processed Triune God:

1. This is to be baptized into the riches of the Father, into the riches of the Son, and into the riches of the Spirit.
 2. As the baptized ones, we are now in an organic union with the Triune God; therefore, whatever the Father has, whatever the Son has, and whatever the Spirit has have become ours.
- F. To be baptized into the name of the Triune God is to be put into a mystical union with Him and to appropriate whatever God is into our being.

III. Christ is the center of the processed Triune God—2 Cor. 13:14:

- A. *Processed* refers to the crucial steps through which the Triune God has passed:
1. Before His incarnation God was unprocessed, having the divine nature but not the human nature, but through incarnation, human living, crucifixion, resurrection, and ascension, the Triune God was processed and consummated.
 2. In Revelation the Triune God is the processed and consummated Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension—1:4-5.
- B. The processed and consummated Triune God is the Spirit—22:17a; John 7:39:
1. The Spirit is the totality, the aggregate, of all the elements of the titles of the Spirit of God—Matt. 3:16; 10:20; Luke 1:35; 4:18; Rom. 8:9; Gal. 4:6.
 2. As the consummation of the processed and consummated Triune God, the Spirit is the blessing of God's New Testament economy—3:14.
- C. The Triune God in Revelation is the building and builded God—21:18-19a, 21:
1. The Bible consummates in the New Jerusalem, which is the very God who was in the beginning—Gen. 1:1; Rev. 21:10:
 - a. The unique God is eventually enlarged and expanded into a city for His eternal expression.
 - b. In His economy God has become the New Jerusalem—v. 10.
 - c. In the New Jerusalem the Triune God is wrought into His chosen and redeemed people—vv. 18-19a, 21a.
 2. The God who has become the New Jerusalem is the building and builded God—2 Sam. 7:12, 14a; Matt. 16:18; Eph. 3:17:
 - a. The processed and consummated Triune God as the source, the element, and the essence is building the church by building Himself into our being—v. 17.
 - b. God is fulfilling His desire to build Himself in Christ into our being and to build us into His being; eventually, the outcome of this building will be the New Jerusalem—Rev. 21:2, 10.
- D. In the book of Revelation, we have the consummate revelation of the Divine Trinity for the divine dispensing—22:1-2; 7:17a; 21:6b; John 4:14b:
1. The divine dispensing is God's imparting of Himself into His chosen and redeemed people as their life, life supply, and everything—2 Cor. 13:14.
 2. In the divine dispensing, the Father is the fountain, the Son is the spring, and the Spirit is the flow.

Message Five

Christ as the One Who Gives Us Rest

Scripture Reading: Gen. 1:26, 31—2:2; Matt. 11:28-30; Exo. 31:12-17

I. “Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light”—Matt. 11:28-30:

- A. To toil here refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.
- B. After the Lord extolled the Father, acknowledging the Father’s way and declaring the divine economy (vv. 25-27), He called this kind of people to come to Him for rest.
- C. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.
- D. To take the Lord’s yoke is to take the will of the Father; it is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father.
- E. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38); He submitted Himself fully to the Father’s will (Matt. 26:39, 42); hence, He asks us to learn from Him:
 - 1. The believers copy the Lord in their spirit by taking His yoke—God’s will—and toiling for God’s economy according to His model—11:29a; 1 Pet. 2:21.
 - 2. The Lord, who was submissive and obedient to the Father throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.
 - 3. Christ was the first God-man, and we are the many God-men; we have to learn of Him in His absolute submission to God and His uttermost satisfaction with God.
 - 4. God is doing in us that which is well pleasing in His sight through Jesus Christ that we may be able to do His will (13:20-21); God operates in us both the willing and the working for His good pleasure (Phil. 2:13).
- F. To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem; throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart.
- G. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself; hence, regardless of the situation He had rest in His heart; He was fully satisfied with the Father’s will.
- H. The rest that we find by taking the Lord’s yoke and learning from Him is for our souls; it is an inward rest; it is not anything merely outward in nature.
- I. We learn from the Lord according to His example, not by our natural life but by Him as our life in resurrection—Eph. 4:20-21; 1 Pet. 2:21.
- J. The Lord’s yoke is the Father’s will, and His burden is the work of carrying out the Father’s will; such a yoke is easy, not bitter, and such a burden is light, not heavy.
- K. The Greek word for *easy* means “fit for use”; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter.
- L. If we take the Lord’s yoke (the Father’s will) upon us and learn from Him, we will find rest for our souls; the yoke of God’s economy is like this; everything in God’s economy is not a heavy burden but an enjoyment.

II. In Exodus 31:12-17, after a long record concerning the building up of God’s dwelling place, there is a repetition of the commandment to keep the Sabbath;

according to Colossians 2:16-17, Christ is the reality of the Sabbath rest; He is our completion, rest, quietness, and full satisfaction—Heb. 4:7-9; Isa. 30:15a:

- A. The fact that the insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling the builders, the workers, to learn how to rest with Him as they worked for Him.
- B. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:
 - 1. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest—Gen. 1:26, 31—2:2.
 - 2. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day.
 - 3. God had prepared everything for man's enjoyment; after man was created, he did not join in God's work; he entered into God's rest.
 - 4. Man was created not to work first but to be satisfied with God and rest with God (cf. Matt. 11:28-30); the Sabbath was made for man, not man for the Sabbath (Mark 2:27).
- C. Exodus 31:17 says, "In six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed":
 - 1. The Sabbath was not only a rest to God but also a refreshment to Him.
 - 2. God rested after His work of creation was completed; He looked upon His handiwork, at the heavens, the earth, and all the living things, especially at man, and said, "Very good!"—Gen. 1:31.
 - 3. God was refreshed with man; God created man in His own image with a spirit so that man could have fellowship with Him; man, therefore, was God's refreshment—v. 26; 2:7; cf. John 4:31-34.
 - 4. God was a "bachelor" before He created mankind (cf. Gen. 2:18, 22); He wanted man to receive Him, love Him, be filled with Him, and express Him to become His wife (2 Cor. 11:2; Eph. 5:25); in eternity future God will have a wife, the New Jerusalem, which is called the Lamb's wife (Rev. 21:9-10).
 - 5. Man was like a refreshing drink to quench God's thirst and satisfy Him; when God ended His work and began to rest, He had man as His companion.
 - 6. To God the seventh day was a day of rest and refreshment; however, to man, God's companion, the day of rest and refreshment was the first day; man's first day was a day of enjoyment.
- D. It is a divine principle that God does not ask us to work until we have had enjoyment; after a full enjoyment with Him and of Him, we may work together with Him:
 - 1. If we do not know how to have enjoyment with God, how to enjoy God Himself, and how to be filled with God, we will not know how to work with Him and be one with Him in His divine work; man enjoys what God has accomplished in His work.
 - 2. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of the Lord; because they were filled with the Spirit, others thought that they were drunk with wine—Acts 2:4a, 12-13.
 - 3. Actually, they were filled with the enjoyment of the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him; Pentecost was the first day of the eighth week; therefore, concerning the day of Pentecost, we see the principle of the first day.

4. With God it is a matter of working and resting; with man it is a matter of resting and working.
- E. In doing God's divine work to build the church, typified by the work to build the tabernacle, we must bear a sign to indicate that we are God's people and that we need Him; then we will be able to work not only for God but also with God by being one with God; He will be our strength to work and our energy to labor:
 1. We are God's people, and we should bear a sign that we need Him to be our enjoyment, strength, energy, and everything so that we may be able to work for Him to honor and glorify Him.
 2. The Sabbath means that before we work for God, we need to enjoy God and be filled with Him; Peter preached the gospel by the infilling God, the infilling Spirit; therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God—v. 14.
 3. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us; furthermore, we not only work with God but also work as those who are one with God.
 4. In our speaking to God's people, we must always seek to bear a sign that our Lord is our strength, our energy, and our everything for ministering the word—2 Cor. 13:3; Acts 6:4.
- F. Keeping the Sabbath is also an eternal agreement, or covenant, that assures God that we will be one with Him by first enjoying Him and being filled with Him and then by working for Him, with Him, and in oneness with Him—Exo. 31:16:
 1. It is a serious matter to work for the Lord by ourselves without taking Him in and enjoying Him by drinking and eating Him—cf. 1 Cor. 12:13; John 6:57.
 2. As Peter was speaking on the day of Pentecost, he was inwardly partaking of Jesus, drinking and eating Him.
- G. The Sabbath is also a matter of sanctification (Exo. 31:13); when we enjoy the Lord and then work with Him, for Him, and by being one with Him, spontaneously we are sanctified, separated unto God from everything that is common, and saturated with God to replace everything that is fleshly and natural.
- H. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of service results in spiritual death and the loss of the fellowship in the Body (vv. 14-15).
- I. Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord; in the church life we are in the tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done!
- J. The building work of the tabernacle and all its furniture (typifying the work of the Lord to build up the church) should begin with the enjoyment of God and continue in intervals with the refreshment by enjoying God; this will indicate that we do not work for God by our own strength, but by the enjoyment of Him and by being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit.

Message Six

Christ as the One Who Has All Authority in Heaven and on Earth

Scripture Reading: Matt. 7:29; 21:24; Luke 5:24; Rom. 9:21-22; Heb. 13:17

I. We need to have the definition of *authority*—Matt. 7:29:

- A. The best definition of *authority* is “the power or right to give orders, make decisions, and enforce obedience, often stemming from a position of power or expertise.”
- B. In the Bible, *authority* is “the moral right to exercise power, which is ultimately derived from and originates with God.”

II. God is the supreme authority; He has all authority—Rom. 9:21-22:

- A. God’s authority represents God Himself; God’s power represents only God’s works—Matt. 21:24; Luke 5:24.
- B. God’s authority is actually God Himself; authority issues out from God’s own being—Rev. 22:1.
- C. All authority—spiritual, positional, and governmental—derives from God—2 Cor. 10:8; 13:10; John 19:10-11; Gen. 9:6.
- D. When we touch God’s authority, we touch God Himself—Isa. 6:1-5:
 - 1. Meeting God’s authority is the same as meeting God—Amos 4:12.
 - 2. Offending God’s authority is the same as offending God Himself.
- E. In our relationship with God, nothing is more important than touching authority—Acts 9:5; Matt. 11:25.
- F. Knowing authority is an inward revelation rather than an outward teaching—Acts 22:6-16.
- G. Only God is the direct authority to man; all other authorities are indirect authorities—delegated authorities, deputy authorities, appointed by God—Dan. 4:32, 34-37:
 - 1. Only when we meet God’s authority can we submit to the delegated authorities whom God appoints—Matt. 28:18; Heb. 13:17; 1 Pet. 5:5.
 - 2. God requires that we submit not only to Him but to all the delegated authorities—Rom. 13:1-7; 2 Cor. 10:8; 13:10; Heb. 13:17.
 - 3. Those who do not submit to God’s indirect authority cannot submit to God’s direct authority.
 - 4. God wants us to submit to indirect authority—delegated authorities—so that we may receive spiritual supply.
- H. We all must meet authority, be restricted by God, and be led by His delegated authority—Isa. 37:16; Phil. 2:12; Heb. 13:17.

III. There are two great principles in the universe—God’s authority and Satan’s rebellion; the unique controversy between God and Satan concerns authority—Acts 26:18; Col. 1:13:

- A. Rebellion is the denial of God’s authority and the rejection of God’s rule:
 - 1. Satan was originally an archangel created by God, but due to his pride he uplifted himself, violated God’s sovereignty, rebelled against God, became God’s adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.

2. When man sinned, he rebelled against God, denied God's authority, and rejected God's rule; at Babel men rebelled collectively against God to abolish God's authority from the earth—Gen. 3:1-6; 11:1-9.
- B. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.
- C. The center of dispute in the universe relates to who has authority—4:2-3:
 1. We must contend with Satan by asserting that authority is with God—Acts 17:24, 30.
 2. We need to set ourselves to submit to God's authority and uphold God's authority—Matt. 11:25.
- D. The sin of rebellion is more serious than any other kind of sin—1 Sam. 15:23.

IV. A person who represents God with authority (a deputy authority) must have the following qualifications:

- A. He must submit to authority—Matt. 8:8-9.
- B. He must realize that in himself he has no authority—28:18; 2 Cor. 10:8; 13:10.
- C. He must know God's will—Eph. 1:9; 5:17.
- D. He must be one who denies the self—Matt. 16:24.
- E. He must be one with the Lord and live in constant and intimate fellowship with the Lord—1 Cor. 6:17; 1:9; 1 John 1:3.
- F. He must not be subjective and must not act according to his own feeling—2 Cor. 3:5.
- G. He must be kind and gracious in dealing with others—Luke 6:35; cf. Rom. 5:15-16; 1 Cor. 2:12.
- H. He must be a person in resurrection, living in the resurrection life of Christ—2 Cor. 1:9; 4:14.
 - I. He must take a lowly place before God—Num. 14:5; 16:3-4, 22, 45; Matt. 11:29; Rom. 12:16; Luke 14:7-11; 1 Pet. 5:5-6.
- J. He must be able to bear offenses—Exo. 16:7; Num. 14:2, 5, 9, 27; Matt. 6:14-15; 1 Cor. 4:6-13.
- K. He must have a consciousness of his inability and unsuitability—Exo. 3:11; 4:6-7, 10; 2 Cor. 3:5; 1 Cor. 15:10.
- L. He must be one who represents God properly—Num. 20:2-13; 2 Cor. 5:18, 20; Eph. 6:20.

V. The most important prayer and the most spiritual prayer is the prayer of authority—Matt. 18:18; Mark 11:20-24:

- A. The prayer of authority is a command based on authority—Isa. 45:11; Mark 11:20-24:
 1. The prayer of authority is a commanding prayer—Isa. 45:11.
 2. If we wish to have weighty and valuable prayers before God, we need to be able to give out some authoritative commands before God—Mark 11:23.
- B. The prayer of authority has two aspects—binding and loosing—Matt. 18:18:
 1. Ordinary prayers are prayers that ask God to bind and loose.
 2. Prayers with authority are those in which we bind and loose by exercising authority.
- C. Praying with authority is praying the prayer of Mark 11:20-24—a prayer that is directed not to God but to “this mountain”—v. 23:

1. A prayer with authority does not ask God to do something; rather, it exercises God's authority and applies this authority to deal with problems and things that ought to be removed—v. 23.
 2. A prayer with authority is not asking God directly; rather, it is dealing with problems by directly applying God's authority—Exo. 14:15-27.
 3. The most important work of the overcomers is to bring the authority of the throne to earth; if we want to be an overcomer, we must learn to pray with authority and speak to the mountain—Rev. 11:15; 12:10.
- D. When the church prays with authority, it rules over Hades—Matt. 16:18:
1. The church has the authority to rule over every satanic thing.
 2. The church should subdue all the activities of the evil spirits by means of prayer and should exercise dominion through prayer—Luke 10:17-19; Matt. 18:18.
- E. If we would pray the prayer of authority, we must first submit to God's authority ourselves; unless we submit to God's authority with respect to His position and submit to His authority in our daily living and in all practical matters, we cannot pray with authority—Isa. 45:11; 1 Pet. 5:6; Rev. 22:1.
- F. The prayer of authority has heaven as its starting point and earth as its destination—S. S. 4:8; 6:10; Eph. 1:22-23; 2:6; 6:18:
1. A prayer with authority is prayed from heaven to earth; it begins from a heavenly position and goes downward from heaven to earth—2:6.
 2. To pray downward is to stand in the position that Christ has given us in the heavenlies, to command Satan with authority and reject all his works, and to proclaim with authority that all of God's commands should be accomplished—Matt. 6:9-10.
- G. The position of prayer is ascension, and the authority of prayer is also ascension; all prayers in ascension are prayers of authority—Eph. 2:6; 1:22-23:
1. The prayer of authority is the prayer by one who is able to give out commands by standing in the position of ascension—Isa. 45:11.
 2. If we are in the position of ascension, our prayer will be equal to God's administration; it will be the executing of His commands—Rev. 8:3-5.
- H. When we come to the point where we have the heavenly position and the heavenly authority and are thus able to utter forth authoritative prayers, we are on the throne, reigning with the Lord—Eph. 2:5-6; Rev. 3:21; cf. Ezek. 1:26:
1. At this time, our prayer is not only an authoritative prayer but also a reigning prayer, and our prayer becomes God's administration, the execution of God's rule—Rom. 5:17, 21; Matt. 18:18; Rev. 8:3-5.
 2. If we are willing to learn, we will arrive at a place where we can utter such prayers for the fulfillment of God's eternal purpose—Eph. 1:10-11; 3:9-11.