KEY STATEMENTS FOR THE 2026 INTERNATIONAL THANKSGIVING BLENDING CONFERENCE

**Song of Songs is a marvelous and vivid portrait in poetic form of the living of a Christ-seeker,
unveiling the progressive experience of an individual believer's loving fellowship
with Christ for the preparation of His bride;
the Bible reveals that God became a man to court us
and that now He wants us to court Him by our becoming divine for His expression
through our personal, affectionate, private, and spiritual relationship with Him.**

**God does not want those who are strong in themselves;
those who are counted worthy to be overcomers will be the weaker ones
who utterly depend on the Lord, trusting in Him helplessly, in the principle of the Body.**

**We personally need to hear our Beloved's voice,
His personal, particular, and direct speaking to us day by day, so that we may be prepared
to be His glorious bride to enable Him to come again and marry us—
"O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it."
—Song of Songs 8:13**

**"When He comes faith will be turned to facts, and praise will replace prayer.
Love will consummate in a shadowless perfection, and we will serve Him in the sinless domain.
What a day that will be! Lord Jesus, come quickly!"
—Watchman Nee**

Outline of the Messages
for the International Thanksgiving Blending Conference
November 26-29, 2026

GENERAL SUBJECT: THE OVERCOMING LIFE AS PORTRAYED IN SONG OF SONGS

Message One

The First Stage of Song of Songs— Drawn to Pursue Christ for Satisfaction

Scripture Reading: S. S. 1:1—2:7; John 14:21, 23; 21:15-17

I. "The Song of Songs, which is Solomon's" is a description of the spiritual history of a lover of Christ in poetic expressions, words, and phrases; it is a marvelous and vivid portrait in poetic form of the living of a Christ-seeker, unveiling the progressive experience of an individual believer's loving fellowship with Christ for the preparation of His bride—S. S. 1:1; Rev. 19:7; cf. 1 Kings 4:32:

A. Song of Songs is in contrast with Ecclesiastes, which shows that all the positive and negative experiences "under the sun" are "vanity of vanities"—1:2-3.

B. Song of Songs stresses that Christ is the song of songs, the satisfaction of satisfactions to human life, which is versus the vanity of vanities of all things "under the sun."

C. No matter how good, excellent, marvelous, and wonderful a thing may be, as long as it is of the old creation, it is part of the vanity of vanities "under the sun" and "a chasing after wind" (Eccl. 1:14); Solomon's conclusion in Ecclesiastes is that the realm of the human life is like a dirge to a fallen man whose end is misery.

D. Only the new creation, which is in the heavens and not "under the sun," is not vanity but is reality; "a new creation is what matters"—Gal. 6:15:

1. The old creation does not have the divine life and nature, but the new creation, constituted of the believers, who are born again of God, does—2 Cor. 5:17; John 3:15; 2 Pet. 1:4.
2. Thus, Paul charges us to "seek the things which are above, where Christ is, sitting at the right hand of God" (Col. 3:1) and to "set your mind on the things which are above, not on the things which are on the earth" (v. 2).

E. God created man in His image and formed in him a spirit that man may receive and contain Him (Gen. 1:26; 2:7); in addition, Ecclesiastes tells us that God put "eternity" in man's heart, which is "a divinely implanted sense of a purpose working through the ages which nothing under the sun but God alone can satisfy" (3:11—Amplified Bible):

1. According to our own experience, we know that whenever we have a success in our human life, we sense an emptiness within us; this indicates that within man there is an aspiration for eternal things.
2. God has put such an aspiration, such a seeking, in man's heart so that man may seek God—cf. Acts 17:26-27.
3. All the enjoyment of any success in human life will end; there is a "last day" to every kind of material thing of the physical life—John 7:37.
4. Temporal things can never satisfy man; only the eternal God, who is Christ as the song of songs, can satisfy the deep sense of purpose in man's heart—2 Cor. 4:18.

II. All the spiritual principles in our pursuit of Christ are contained in the first stage of the seeker's overcoming life in Song of Songs; the lessons that follow are not new; rather, they are old lessons repeated in a deeper way—1:2—2:7:

A. Regeneration brings the gene of God into us; all the experiences of our whole Christian life are in this gene—1 John 3:9; Mark 4:26.

B. In principle, all the spiritual high points in Song of Songs are ours already because they are in the gene of God, the seed of God, the life of God, which has been dispensed into us and will grow in us—Rom. 8:10; Col. 2:19.

III. Life is a person, Christ Himself, and there is no other way to enjoy this person but by loving Him—Mark 12:30; 1 Cor. 2:9:

A. If we love the Lord to the uttermost, enjoying Him as the tree of life throughout the day, right away the church, regardless of its condition, becomes paradise to us—Rev. 2:4, 7; 2 Cor. 12:4 and footnote 1; Luke 23:42-43.

B. Since the Lord as our life is a person, we must contact Him; we need the present presence, the present person, of Christ all the time, no matter how much we have experienced Him and enjoyed Him in the past; our Lord Jesus is the "now-dispensing Christ"—John 8:12; Phil. 3:13-14.

C. John 14:21 and 23 show the Son manifesting Himself to His lover and the Father coming with Him to make an abode with the Son's lover:

1. We need to love the Lord Jesus and say, "Lord Jesus, I love You"; as we love Him, He will manifest Himself to us, which means that we have the presence of the One whom we love in our fellowship with Him.
2. If we love Jesus, Jesus loves us and the Father loves us also; when the Son manifests Himself to us, makes Himself real to us, the Father comes with Him to make an abode with us for our enjoyment—cf. 1 Cor. 2:9-12.

D. The beginning of love in everyone toward the Lord is a vision of His person; we cannot go on without new knowledge of the Lord and a new vision of Him—Acts 26:14-19; 2 Cor. 4:6-7; Phil. 3:8-10a, 13; cf. Deut. 4:25.

IV. Our relationship with the Lord must be personal—"draw <u>me</u>" is personal (S. S. 1:4); because we are drawn by the Lord personally, others will be drawn to the Lord through us (Jer. 31:3; cf. 2 Cor. 11:2):

A. We need to follow the patterns of those who have had a personal relationship with the Lord:

1. We need to follow the pattern of Abraham, who was the friend of God for the desire of God—2 Chron. 20:7; Isa. 41:8; James 2:23; Gen. 18:1-33.
2. We need to follow the pattern of Moses, who had God's presence to a full extent and was a companion of God for the interests of God—Exo. 33:11-14.
3. We need to follow the pattern of David and Asaph, who sought the shining face of God in and for the house of God—Psa. 27:4, 8; 80:3, 7, 14-19.
4. We need to follow the pattern of the Lord Jesus, who lived in the presence of God without ceasing; every moment He saw His Father's face—Acts 10:38c; John 8:29; 16:32.
5. We need to follow the pattern of Peter, whose love for the Lord was restored for him to shepherd the Lord's sheep and follow the Lord unto martyrdom without any confidence in his natural strength—21:15-19; Mark 16:7.
6. We need to follow the pattern of Paul, who was constrained by the love of Christ to live in the person of Christ as an ambassador of Christ to be well pleasing to Christ—2 Cor. 2:10; 5:9, 14-15, 20.

B. The Lord's loving seeker desiring to have the most personal contact with the Lord is expressed by the word *kiss;* a kiss is an expression of a personal relationship with the Lord because no one can kiss two people at the same time—S. S. 1:2.

V. Our relationship with the Lord must be affectionate—"Let him kiss me with the kisses of his mouth!"—"kiss me" is affectionate—v. 2:

A. Psalm 2:12 says, "Kiss the Son/…Blessed are all those who take refuge in Him":
   1. To take refuge in the Son is to believe into the Son, Christ (John 3:16, 36), taking Him as our refuge, protection, and hiding place (Psa. 18:1-2; 31:19-20; 34:8; 57:1; 71:1; 91:1-2, 4, 9; 118:8-9; 144:2; Prov. 30:5).
   2. To kiss the Son is to love the Son and thereby to enjoy Him—John 14:21, 23; cf. Psa. 91:14.
   3. To believe in the Lord is to receive Him (John 1:12); to love the Lord is to enjoy the Lord whom we have received—these are two requirements for us to participate in the Lord (1 Cor. 2:9; cf. 16:22).

B. When we have an affectionate relationship with the Lord, He becomes unsearchably rich to us in many aspects for our enjoyment—Eph. 3:8; 2:7; Rom. 10:12-13:
   1. The Lord who indwells us is our Father, and grace is our mother—8:15-16; Gal. 4:24-26; Isa. 66:12-13.
   2. The Lord who indwells us is our Husband—Matt. 9:15; 2 Cor. 11:2.
   3. The Lord who indwells us is our Brother—John 20:17; Rom. 8:29.
   4. The Lord who indwells us is our Friend—Matt. 11:19; John 15:12-17.
   5. The Lord who indwells us is our Counselor—Isa. 9:6.
   6. The Lord who indwells us is our Advocate—1 John 2:1.
   7. The Lord who indwells us is our Comforter—John 14:16; 15:26.
   8. The Lord who indwells us is our Shepherd—Psa. 23:1; 1 Pet. 2:25.

VI. Our relationship with the Lord must be private—"The king has brought me into his chambers" (S. S. 1:4b); the king's inner chambers signify our regenerated spirit as Christ's inner chambers (2 Tim. 4:22; Eph. 3:16; 2:22):

A. We need to contact the Lord privately in a secret, definite, and prevailing way, opening our entire being to Him for His enlightening and infusing—Matt. 6:6.

B. The highest profession on earth is to spend time being infused with God so that we can glow with God and shine forth God—Exo. 33:11; 2 Cor. 3:16, 18; 4:1; cf. Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28.

C. We need to experience and enjoy Christ as our hiding place, our dwelling place, and our secret of sufficiency—Psa. 31:20; 27:5; 90:1; 91:1; Phil. 4:13.

VII. Our relationship with the Lord must be spiritual (S. S. 1:4b); Christ as the life-giving Spirit dwells in our human spirit (the king's inner chambers), and these two spirits are mingled together as one spirit (John 4:24; Rom. 8:16; 1 Cor. 6:17):

A. Christ visits us spiritually because He is the life-giving Spirit in our spirit; our spirit is the Holy of Holies, the chambers of the pneumatic Christ as the Lord of lords and the King of kings—15:45b; Rom. 8:16; 2 Tim. 4:22.

B. In order to contact Christ and enjoy Christ for the Body of Christ, we must exercise our mingled spirit—1 Cor. 2:15 and footnote 1; Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

VIII. Our personal, affectionate, private, and spiritual relationship with the Lord causes us to love Him for His purpose, leading us into the church life as "the banqueting house" (S. S. 1:7-8; 2:4) where we can be transformed by the transforming Spirit and perfected by the perfecting ones in the church life (Eph. 4:11-12); these perfecters (or, "transformers") coordinate with the transforming Spirit to perfect us by ministering the Triune God into us for our transformation by the Triune God's attributes being wrought into us to become our virtues (S. S. 1:10b-11) for the building up of the church as the organic Body of Christ to consummate the New Jerusalem (1 Cor. 3:12a; Rev. 21:18-21) for the accomplishment of God's eternal economy.

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