

**BEING DELIVERED FROM
THE PRESENT EVIL AGE
and
EXPERIENCING
THE CONSUMMATED SPIRIT
FOR THE REALITY
OF THE BODY OF CHRIST**



**International Blending Conference
Baarlo, The Netherlands
23rd to 25th October 2015**

2015 International Blending Conference
Baarlo, The Netherlands
23-25 October 2015

MEETING SCHEDULE

Friday 23 October

19:30 – 21:30 Meeting One

Saturday 24 October

10:00 – 12:00 Meeting Two

15:30 – 17:30 Meeting Three

19:30 – 21:30 Meeting Four

Lord's Day 25 October

9:15 – 10:00 Lord's Table

10:00 – 12:00 Meeting Five

**BEING DELIVERED FROM THE PRESENT EVIL AGE
AND
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Message One

**Being Delivered from the Present Evil Age
(1)**

The Lord's Recovery versus the Present Evil Age

Scripture Reading: Gal. 1:4; 5:4; 6:13-14

I. The Lord's recovery is versus the present evil age—the evil age of religion—Gal. 1:4:

- A. The word *recovery* means that something was there originally and then was lost; thus, there is a need to bring that thing back to its original state—Dan. 1:1-2; Ezra 1:3-11; 6:3-5:
 - 1. *Recovery* means the restoration or return to a normal condition after a damage or loss has been incurred—1 John 1:1; 2:24.
 - 2. After Satan's destroying work, God came in to redo the things that He had done before, that is, to bring back whatever has been lost and destroyed by God's enemy, Satan—cf. Gen 1:2-3.
 - 3. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention and standard as revealed in the Scriptures—cf. 2 Kings 22:8; Ezra 1:3-11; Neh. 2:11; Matt. 16:18; 2 Tim. 2:20; Rev. 18:4.
- B. The words *recovery* and *economy* refer to one thing as seen from two viewpoints—1 Tim. 2:4; Eph. 1:10; 3:9:
 - 1. With God, it is a matter of economy; with us, it is a matter of recovery.
 - 2. What is being recovered today is God's economy, which is centered on God's unique work—to work Himself in Christ into His chosen people, making Himself one with them—Eph. 3:16-17a.
 - 3. We in the Lord's recovery must have a clear vision of God's economy and then be governed, controlled, and directed by this vision—Acts 26:19; Prov. 29:18a.

II. Galatians 1:4 says that the Lord Jesus Christ “gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father”:

- A. An age refers to a section, an aspect, the present or modern appearance, of the world as the satanic system, which is used by Satan to usurp and occupy God's people in order to keep them away from God and His purpose—Eph. 2:2; 1 John 2:14-15.
- B. According to the context of Galatians, the present evil age in 1:4 refers to the religious world, the religious course of the world, the Jewish religion; this is confirmed by 6:14-15, which speaks of the religious world to which the apostle Paul was crucified.
- C. The purpose of Christ's giving Himself for our sins was to rescue us, to pluck us out, to extricate us, out of the present evil age—1:4.

Message Two

Being Delivered from the Present Evil Age

(2)

**Rescued from Deformed and Degraded Christianity
to Accomplish the Will of God to Have the Church as the Body of Christ**

Scripture Reading: Gal. 1:4; 6:14; Rev. 4:11; Rom. 12:2, 4-5; Eph. 1:5, 9, 11, 22-23

I. For Paul, the present evil age was Judaism; for us today, the present evil age is deformed and degraded Christianity—1:4; Matt. 13:31-33, 44-46.

- A. The church is the living Body of Christ, but what surrounds us today is a religion—deformed and degraded Christianity—full of traditions, organizations, performances, and falsehoods; the Lord cannot accomplish His purpose in this situation.
- B. We all need to be delivered from religion, from Christianity as the present evil age; we must come out of Babylon, and Babylon must come out of us—Ezra 1; Rev. 18:4; Zech. 3:1-4.
- C. The history among us in the Lord's recovery has been a history of coming out of Christianity—a history of coming out of and being outside of the present evil age—Gal. 1:4; Heb. 13:12-13.
- D. Because the Lord's recovery is different from today's religion—deformed and degraded Christianity—it is impossible for there to be reconciliation between the recovery and Christianity—Matt. 13:31-33, 44-46; Rev. 18:4; 19:1-3, 7-9.
- E. We need to maintain the gap between the Lord's recovery and Christianity; the wider this gap is the better, because it is a gap between us and the present evil age—Gal. 1:4; 6:14.

II. We have been rescued from deformed and degraded Christianity according to the will of God, which is to produce and build up the church as the organic Body of Christ—v. 4; Rev. 4:11; Col. 1:9; 4:12; Rom. 12:2, 4-5; Eph. 1:5, 9, 11, 22-23:

- A. God is a God of purpose, having a will of His own pleasure—Rev. 4:11; Eph. 3:9-11; Col. 1:9:
 - 1. God's will is God's wish; God's will is what He wants to do—Eph. 1:9.
 - 2. God works all things according to the counsel of His will; God's will is His intention, and His counsel is His consideration of the way to accomplish His will or intention—v. 1.
- B. Colossians is a book concerning the great, eternal will of God—1:9; 4:12:
 - 1. Colossians reveals what God's will is according to His desire and intention in the whole universe, in creation, in redemption, in the coming age, and in eternity.
 - 2. God's will in Colossians 1:9 is His will regarding His eternal purpose, regarding His economy concerning Christ—Eph. 1:5, 9, 11.
- C. The will of God is concentrated in Christ and is for Christ; Christ is everything in the will of God—Col. 1:9:
 - 1. In 1:9 God's will refers to Christ; the will of God is profound in relation to our knowing, experiencing, and living the all-inclusive, extensive

Message Three

Experiencing the Consummated Spirit

(1)

The Revelation of the Consummated Spirit

Scripture Reading: John 1:14, 29; 7:39; 20:22; 1 Cor. 15:45b; Gal. 3:14; Phil. 1:19

I. The term *the consummated Spirit* implies that the Spirit has been processed and thus has become the consummated Spirit—John 7:39; Gal. 3:14:

- A. According to the revelation in the Bible, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit—Phil. 1:19.
- B. Regarding the consummated Spirit, the negligence, ignorance, deficiency, misunderstanding, and misinterpretation on the part of Christian teachers has reached the climax; thus, there is the need for the truth concerning the consummated Spirit to be recovered.

II. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:

- A. The process through which the Triune God passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b:
 - 1. With God, change can never be essential; it can only be economical.
 - 2. In His economy God has changed in the sense of being processed; although God has changed in His economy, He has not changed in His essence.
- B. *Processed* refers to the steps through which the Triune God has passed in the divine economy; *consummated* indicates that the process has been completed; and *the consummated Spirit* implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.
- C. The consummated Spirit is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection—v. 39; Acts 16:7; Rom. 8:10-11; Phil. 1:19.

III. Concerning the consummated Spirit, there are three major and crucial points:

- A. The Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25.
- B. The Spirit was “not yet” before Jesus’ glorification in resurrection, as revealed in John 7:39:
 - 1. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because He was not yet glorified.
 - 2. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.
 - 3. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both divine

Message Four

Experiencing the Consummated Spirit

(2)

**The Breath of the Resurrected Christ
and the Divine and Mystical Realm**

Scripture Reading: John 1:14, 29; 7:39; 20:22; Gal. 3:14; Phil. 1:19; Exo. 30:23-25

I. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:

- A. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection Christ breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:
 - 1. The Holy Spirit in John 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13; this indicates that the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of the promise of another Comforter.
 - 2. The Christ who breathed Himself into the disciples is the life-giving Spirit—1 Cor. 15:45b.
 - 3. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.
 - 4. The Holy Spirit in John 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; therefore, the Spirit is the breath of the Son.
- B. The Lord is the Spirit who gives life, and this Spirit is our breath; the Word, who was God, became flesh to be the Lamb of God, and in resurrection He became the holy breath for us to breathe in—2 Cor. 3:6, 17; John 1:29; 20:22.
- C. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath, the Spirit, can be a Christian and can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.

II. The consummated Spirit is the divine and mystical realm into which we may enter and in which we may live—John 7:39:

- A. The three of the Divine Trinity are self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm—Matt. 28:19; 2 Cor. 13:14.
- B. The divine and mystical realm into which we may enter is not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit—Phil. 1:19.
- C. With the Triune God Himself as a divine and mystical realm, there are no "complications," but in the divine and mystical realm of the consummated Spirit there are a number of "complications," all of which are blessings to us—Exo. 30:23-25:
 - 1. In the divine and mystical realm of the consummated Spirit, we have not only divinity but also the humanity of Christ, the death of Christ with its effectiveness, and the resurrection of Christ with its power—Phil. 3:10.
 - 2. In the wonderful realm of the consummated Spirit, the compound Spirit, we have whatever we need—Exo. 30:23-25.

Message Five

The Reality of the Body of Christ

Scripture Reading: Rom. 8:3; 1:3-4; 8:4; 12:4-5; Gal. 2:20; Phil. 3:10-11

I. The high peak of the divine revelation is that God became man so that man may become God in life and nature but not in the Godhead to produce and build up the organic Body of Christ for the fulfillment of God's economy to close this age and bring Christ back to set up His kingdom—John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5; Rev. 11:15:

- A. God's economy, as recorded in the Scriptures, is that God became man to make us God in life, nature, and expression so that we may have a God-man living and become the Body of Christ—Rom. 8:3; 1:3-4; 8:4, 14, 29; 12:4-5:
 - 1. God sent His Son to be a man and to live a God-man life by the divine life—John 3:16; 1:14; 6:57a.
 - 2. This God-man living issues in a universal, great man who is exactly the same as Christ—a corporate God-man who lives a God-man life by the divine life for the manifestation of God in the flesh—Eph. 4:24; 1 Tim. 3:15-16.
- B. God redeemed us for the purpose of making us God in life and nature so that God can have the Body of Christ, which consummates in the New Jerusalem as God's enlargement and expression for eternity—Eph. 1:6; 4:16; Rev. 21:2.
- C. It is only by God's becoming man to make man God that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God—Rom. 8:3; 1:3-4; 8:14, 16, 29; 12:4-5.

II. The reality of the Body of Christ is a corporate living by a group of God's redeemed who have been made God, the God-men, by God and who live not by themselves but by another life, which is the processed and consummated Triune God—Gal. 2:20:

- A. The highest peak in God's economy is the reality of the Body of Christ; the reality of the Body of Christ is absolutely organic—Rom. 8:2, 6, 10-11; 12:4-5.
- B. The reality of the Body of Christ is the union and mingling of God and man to live out a corporate God-man—John 14:20; 15:4a; Eph. 4:4-6, 24.
- C. The reality of the Body of Christ is a corporate living of conformity to the death of Christ by the power of resurrection—Phil. 3:10.
- D. The reality of the Body of Christ requires the believers to be absolutely in the resurrection life of Christ; to be in resurrection means that our natural life is crucified and that the God-created part of our being is uplifted in resurrection to be one with Christ in resurrection—John 11:25; Phil. 3:10-11; 2 Cor. 1:9.
- E. The Lord's recovery is for the building up of the Body of Christ; thus, to know the Body is the proper recovery of the Lord—1 Cor. 12:27; Eph. 4:16; Col. 3:15:
 - 1. God's economy is to gain a Body for His Son; this Body fulfills God's desire for His expression and the destruction of the enemy—Eph. 1:22-23; 4:16; Gen. 1:26-28.

2. The church takes the Body of Christ as its organic factor; without the Body of Christ, the church is lifeless and is a mere human organization—1 Cor. 1:2; 12:12-13, 27.
3. The Body is the intrinsic significance of the church; without the Body, the church makes no sense and has no meaning—Rom. 12:4-5; 16:1, 4, 16.
4. The Body of Christ is formed by Christ as life in us; this life mingles with us to become the Body of Christ—1 John 5:11-12; Col. 1:18; 2:19; 3:4, 15.
5. The Body of Christ is a matter of the mingled spirit; to be in the reality of the Body of Christ is to live in the mingled spirit—Rom. 8:4; 1 Cor. 6:17.
6. As members of the Body of Christ, we need to have the consciousness of the Body and a feeling for the Body; the Body is universal, the life within us is universal, and the sense of the Body is universal—Rom. 12:15; 1 Cor. 12:26-27; 2 Cor. 11:28-29.
7. The Lord's recovery is to build up Zion—the reality of the Body of Christ consummating in the New Jerusalem; in the church life we must endeavor to reach today's Zion—Eph. 1:22-23; 4:16; 1 Cor. 1:2; 12:27; Rev. 14:1; 21:2.
8. If we would have the reality of the Body of Christ, we must allow Christ to make His home in our hearts; the reality of the Body is the inner experience of the indwelling Christ—Eph. 3:16-17a; 4:16; Col. 1:27; 3:4, 15.
9. The Lord urgently needs the reality of the Body of Christ to be expressed in the local churches; unless there is a substantial expression of the Body, the Lord Jesus will not return—Eph. 1:22-23; 4:16; 5:27, 30; Rev. 19:7.
10. In His recovery the Lord needs the us to carry out the economy of God to have the reality of the Body of Christ; when the Lord gains the reality of Body of Christ, Christ will come back for His bride and the kingdom of God will be manifested on earth—Eph. 1:10; 3:10; Rev. 19:7-9; 11:15.

NOTES
