Young Working Saints Blending Conference  
in East Malaysia  
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General Subject:  
The Christian Life and the Church Life  
Under the Pandemic
Message Outlines

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Contents

Message 1  The Origin, Meaning and Purpose of the Pestilence from the Viewpoint of the Bible
Message 2  Seeing the Vision of the Destiny of the World
Message 3  Living the Proper Christian life in the Pandemic - Enjoying the Word, Praying Unceasingly, and Shepherding Diligently
Message 4  The Severe Pandemic Depicting the Imminent Coming of the Lord; Preparing Ourselves to be Watchful in Life and Faithful in Service
Message 5  Practising the New Way and Building up the Church According to the New Model in the Last Days
Message 6  Having Dispensational Value to God in the Last Days to Turn the Age
The Origin, Meaning and Purpose of the Pestilence from the Viewpoint of the Bible

I. The Old Testament mentioned the history of five occasions of pestilence:

The first time: Exo. 9 - because Pharaoh’s heart was hardened, he was struck with pestilence and the livestock in Egypt almost died out.

The second time: Num. 14:37 – due to the unbelief of the spies who brought up an evil report, ten of them died by the plague.

The third time: Num. 16 – due to the rebellion of Korah and his company, the people murmured and 14700 of them died by the plague. Num. 14:46 And Moses said to Aaron, Take the censer and put fire in it from the altar, and lay incense on it, and carry it quickly to the assembly, and make expiation for them. For wrath has gone forth from Jehovah; the plague has begun.

The fourth time: Num. 25 – because the Israelites committed fornication and idolatry, 24000 of them died by the plague. Num. 25:8 And he went after the man of Israel into the tent and pierced both, the man of Israel and the woman through her stomach. So, the plague among the children of Israel was stopped.

The fifth time: 2 Sam. 24 – because David numbered the people by himself and sinned against God, 70000 people died in a pestilence. 2 Sam. 24:21 And Araunah said, why has my lord the king come to his servant? And David said, to buy the threshing floor from you to build an altar to Jehovah, that the plague may be stayed from the people.

A. The causes of pestilence as seen in the Bible:

1. God's people were usurped by Egypt (the world) – Exo. 9:1-7.
2. They had an evil heart of unbelief – Num. 14:11-38.
3. They murmured due to the rebellion – Num. 16:19-50
4. They committed fornication and idolatry- Num. 25:1-18
5. They served according to their own will – 2 Sam. 24:1-25

The anger of Jehovah was kindled because of these five reasons.

B. We need to learn from the five occasions of pestilence above:

1. We need to be rescued from the preoccupation of the world and present our bodies a living sacrifice to God – Rom. 12:1-2.
2. We need to do all things by faith, not by appearance and firmly believe in God's promises – 2 Cor. 5:7, 1:20

3. We need to learn to be humble in our coordination, not to go beyond our measure, and to submit to the leading ones – Rom. 12:3; Heb. 13:17.

4. We need to keep ourselves away from fornication and reject all kinds of tangible or intangible idols – 1 Thes. 4:3-4; 1 John 5:21

5. In everything by prayer and petition, seek the will of God to gain the honor of being well-pleasing to God – Phil. 4:6; 2 Cor. 5:9,15; 1 John 5:14

C. We need to learn the following points in facing the current pandemic:

1. toward we: be quiet, repent and pray, and do not panic or fear

2. toward the society: comply with the control policy and do not spread rumours

3. toward God: believe in the Lord's sufficient grace and do not test God according to flesh

4. toward the pandemic: speak positively in faith and do not forward unknown news

II. Three occasions of pestilence were mentioned in the New Testament:

A. Acts 24:5 says that Paul was like a pestilence (English version - ...this man a pest), full of the germs of the resurrected Christ. Wherever he went, people were infected. Today we need many such Pauls in the Lord's recovery, full of spiritual germs. Wherever they are, people will gain Christ by being affected.

B. From the ascension of Christ to the end of this age, four horses are racing together. The fourth one, the pale horse, signifies the devastation of death. One of its causes is pestilence (Rev. 6:8 footnotes 3), which results in disasters and death to work good for the gospel and afford opportunities for us to preach the gospel – Rev. 6:8.

C. In Luke 21:11 the Lord says that in the last days there will be wars, earthquakes, famines and pestilences. He is reminding us how to prepare ourselves when these things begin to happen.

1. We should stand erect and lift up our heads because the day of our redemption is drawing near – Luke 21:28.

2. We need to take heed to ourselves lest perhaps our hearts be weighed down with debauchery and drunkenness and the anxieties of life, and that day come upon us suddenly as a snare – Luke 21:34.

3. We should be watchful at every time, beseeching that we would prevail to escape all these things which are about to happen and stand before the Son of Man – Luke 21:36.
III. In facing the pandemic, our reactions must be different from that of the people of the world because we are in the Triune God, and we have the resurrected and ascended Christ in us – 1 Thes. 1:1; Gal. 2:20:

A. The reactions of the people of the world toward the pandemic:

1. panic, anxiety, fear, and unease
2. taking it as a kind of disaster and suffering
3. a cause of separation, loneliness, coldness and shrinking back
4. being restricted in every way, loss of freedom, living a depressed and boring life
5. complain, criticize, put the blame on others and the inefficient rulers
6. being affected by the news media every day, taking in a lot of fake news and getting temperamental
7. difficult to kill the time, distressful, quarrels between husbands and wives which lead to broken families
8. loss of directions in life, waiting passively for the pandemic to end, loss of hope for the future, living a meaningless life

B. Our reactions toward the pandemic:

1. By prayer, cast all our anxiety on the Lord, experiencing His peace which surpasses every man's understanding – 1 Pet. 5:7; Phil. 4:6.
2. All things work together for good to those who love God – Rom. 8:28.
4. Being imprisoned in the Lord, we have more time to enjoy the Lord, enjoy His words and blend more with the saints in the spirit – Eph. 4:1.
5. Repent and turn to God, pray for the nation, the society, and the rulers – 1 Tim. 2:1-2.
6. Turn our eyes from beholding vanity, live only in the Lord's words, and believe that only God's Word is reality, but all the environments are falsehood – Psa. 119:37.
7. Experience the all-fitting life in us, exercise to live a God-man living and implement spirituality in family life - Phil. 1:19-20, 4:12-13.
8. Redeem the time, seize the opportunity, be positive but not passive, cause a crisis to become another turning point, be the prudent virgins and faithful
slaves, and let Christ become our hope of glory – Eph. 5:16-17; Matt. 25:1-30; Col. 1:27, 3:4.

IV. The pandemic indicates God's governmental hand. How can we live a Christian life under God's government?

A. We should no longer live the rest of the time in the flesh in the lusts of men, but in the will of God – 1 Pet. 4:2-4.

B. We should realize that the end of all things has drawn near, therefore we should be sober-minded and be sober unto prayers – 1 Pet. 4:7.

C. We should have fervent love among ourselves, supply one another as good stewards of the varied grace of God – 1 Pet. 4:8-10.

D. We should shepherd the flock of God among us. When the Chief Shepherd is manifested, we will receive the unfading crown of glory – 1 Pet. 5:2-4.

E. We should be humbled under the mighty hand of God, casting all our anxiety on Him because it matters to Him concerning us – 1 Pet. 5:6-7.

F. We should be sober; watch, and withstand our adversary, being firm in our faith and remember all the brothers – 1 Pet. 5:8-9.

G. We should experience the God of all grace, who, after we have suffered a little while, will Himself perfect, establish, strengthen, and ground us – 1 Pet. 5:10.

V. Conclusion

People on earth are suffering calamities, and the churches are in hardship; this is not the age of God's heart's desire but the age of God's procedures. God is using His procedures to fulfill His heart's desire. To turn from the age of procedures to the age of God's heart's desire, man must pray the age-turning prayer. Daniel was such a man. The earth is suffering calamities because people on the earth do not want God and do not care for God's affairs. Therefore, if the saints are to pray to end the time of calamities, they must answer God's demands and care for God and His needs. Oh! These many calamities today should wake us up to no longer live to the earth! Oh! Today we should truly consecrate ourselves to answer God's demands on behalf of the church so that God may have a way to come in and to turn this age of procedures into the age of His heart's desire. (Spoken by Brother Witness Lee on 4 December 1942 before the great revival in Chefoo and published in The Collected Works of Witness Lee, 1932-1949, vol. 2, p.27)
Young Working Saints Blending Conference

Message 2

Seeing the Vision of the Destiny of the World

I. We need to see a spiritual vision of the throne of God as the center of God’s administration throughout the universe. – Rev 4:2, 5:1, Ezek 1:26

A. As the sovereign One, God has the full capacity to carry out what He wants according to the desire of His heart and according to His eternal economy – Rev. 4:11, Dan 4:35, Rom. 9:19-24.

B. God on the throne, is behind the scenes ruling over everyone and everything – Isa 6:1, 1Kings 22:19.

C. The book of Revelation is a book of God’s administration, unveiling the throne of God for the divine administration – 4:2, 5:1, 6:16, 7:9, 8:3, 21:5.

D. The book of Daniel shows that all the kings and kingdoms of the world are under God’s administration – 7:9-10, 2:34-35.

II. Christ is the center of God’s administration according to God’s eternal economy – Rev. 5:6; 22:1:

A. Christ in His ascension has been enthroned to execute God’s administration, His governmental operation – Heb. 12:2; Rev. 3:21; 22:1; 5:6.

B. The enthroned Christ, the heavenly Administrator in God’s universal government, is the worthy Lion-Lamb, the overcoming Redeemer – Rev. 5:1-14.

C. In His ascension and enthronement Christ is the Ruler of the kings of the earth – Rev. 1:5.

III. The first four seals opened by the Lamb-God give us a vision of world history from Christ’s ascension to the end of this age (cf. 4:1-2; 5:1-14); they show us that immediately after His ascension (Mark 16:19-20) there has been a four-horse race continuing through the entire age of the church until Christ’s return:

A. The first seal consists of a white horse and its rider, signifying the spreading of the gospel; the second seal consists of the red horse and its rider, signifying the spreading of war; the third seal consists of a black horse and its rider, signifying the spreading of famine; the fourth seal consists of a pale horse and its rider, signifying the spreading of death – Rev. 6:1-8.

B. Actually, the gospel includes all the divine truths; the entire New Testament is the gospel, and the New Testament as the gospel is typified by the Old Testament; thus, we may say that the gospel includes the entire Bible:
IV. In the present environment of the world, we need to devote ourselves to and persevere in prayer, while discerning “the signs of the times” - Acts 6:4; Col. 4:2; Matt. 16:3; Luke 21:24-36; Matt. 24:3-14, 32-34; Rom. 13:11-14:

1. Immediately after Christ’s ascension, these four things – the gospel, war, famine, and death – began to run like riders on four horses, and they will continue until Christ comes back – 6:1-8.

2. The spreading, running, and racing of the gospel of the kingdom throughout the whole inhabited earth is the kernel of the divine history within human history – Matt. 24:14.

1. God’s unique purpose in this age is to have the gospel preached so that the church as the Body of Christ might be built up to consummate the New Jerusalem – Eph. 3:8-11.

2. May the Lord burden us to learn the divine truths of the gospel and to spread them everywhere for His recovery – Isa. 11:9; Dan. 11:32b-33; 2 Tim. 2:21.

A. We need to realize that we are in the midst of “birth pangs” (Matt. 24:8, 32-34), that “the kingdom of God is near” (Luke 21:31), and thus, pray the last prayer in the Bible – “Come, Lord Jesus!” (Rev. 22:20); the entire Bible concludes with the desire for the Lord’s coming expressed as a prayer (cf. S.S. 8:13-14; 2 Tim. 4:8; Acts 26:16); Christ’s coming will be His presence (Gk. Parousia) with His people. (Matt. 24:3; Acts 26:15-16; Mark 13:8; John 14:21, 23).

B. We need to pray with the full realization of God’s view of human history by seeing that the gospel is speeded up and even maximized by war, famine, and death and by seeing that we need to gain God to the fullest extent to accomplish the goal of His divine economy – Phil. 3:8, 12-24.

1. The book of Job shows us that God, through Satan as an “ugly tool,” was tearing down Job in two ways: stripping and consuming; God’s stripping and consuming were exercised over Job to tear Job down so that he might gain God more; our outer man is being consumed so that our inner man may be renewed day by day – Phil. 3:8-10; 2 Cor. 4:16-18.

2. God’s purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain; the desire of God’s heart is that we would gain Him in full as life, as the life supply, and as everything to our being, which ultimately consummates in the New Jerusalem – Rom. 8:28-29.

C. According to Solomon’s prayer in 1 Kings 8:48, we always need to pray toward the Holy Land, typifying Christ as the portion allotted by God to the believers (Duet. 8:7; Col. 1:12); toward the holy city, signifying the kingdom of God in Christ (Psa. 48:1-2); and toward the holy temple, signifying God’s house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15).
Living the proper Christian life in the pandemic – enjoying the Word, praying always, and shepherding diligently

I. The proper Christian life is a life of enjoying the word, being filled with the Spirit, and the flowing out of love:
   A. The three elements of the Christian life - word, spirit, and love (Jude 20,21).
   B. In order to live a life of enjoying the word, being filled with the spirit, and the flowing out of love, we need three practices - enjoying the word, praying always, and shepherding diligently.

II. How to enjoy the Word:
   A. Firstly, we need to know the intrinsic significance of the word of God:
      1. The Triune God is embodied in the word of God (John 1:1, 2; Rev. 19:13; 2 Tim. 3:16).
      2. The word is a living person, Christ Himself (John 5:39, 40; Col. 3:16).
      3. The words are spirit and are life (John 6:63b), that we may have life and may have it abundantly (John 10:10b).
      4. The word is food for us to enjoy, causes us to grow and mature in life (Jer. 15:16; 1 Pet. 2:2).
      5. The word is the shining of the divine light, causes us to live in light and be enlightened (Psa. 119:105, 130).
      6. The word is truth transfusing the divine reality, to liberate us and sanctify us (John 8:32; 17:17; Eph. 5:26).
      7. The word is the spiritual sword, to slay the enemy and to deal with our self (Eph. 6:17), that we may live an overcoming life (1 John 2:14; Rev. 12:14).
   B. How to enjoy the Lord’s word in our living:
      1. Through pray reading and enjoying the Lord’s word, we grow in life and build up the temple of God (Eph. 6:17, 18; 1 Pet. 2:2, 4 ,5).
      2. To muse on the word of God is to taste and enjoy it through careful considering and to enjoy His word as His breath, thus, to be infused with God, to breathe God in, and to receive spiritual nourishment (Psa. 119:15)
      3. PSRP (pray-reading, studying, reciting, and prophesying), the most excellent way to be constituted by the divine revelation of the high peak truth, combines the benefits of the most precious practices in the Lord’s recovery: pray-reading the word causes our spirit to be fanned into flame while enjoying. Studying the word causes us to have a bird’s eye view over the crucial point of the truth; reciting the word causes the truth to remain in our memory for our long term nourishment; speaking the word, prophesying causes us to flow out Christ for the building up of all.
      4. His word; The pictures and the patterns of enjoying the word in the Bible (Deut. 6:4-9; Luke 1:38, 2:19, 51).
   C. Three aspects of practicing the enjoyment of the word:
1. We must build up a habit of reading the word individually and live a life of reading the Bible once a year; understanding the Bible causes us wise unto salvation (2 Tim. 3:15-17).

2. We must pursue the word with our companions and pay the price to buy the truth; the most worthwhile thing is to spend time on the word of the Lord (2 Tim. 2:22; Prov. 23:23).

3. We must enter the yearly Seven Feasts with the church to prepare the bride of the Lord and to receive the Lord’s coming (Eph. 6:26, 27; Rev. 19:7).

III. How to pray always:

A. Knowing the intrinsic significance of praying:
   1. To pray is to breathe God, gain God, and be gained by God.
   2. To pray is to cooperate and co-work with God, to let God express Himself and His heart’s desire through man to accomplish His will (Rom. 8:26,27; James 5:17).
   3. The true meaning of prayer is “I cannot, I am not, only God can, God is”.
   4. To pray is “no longer I, but Christ” to live out the God-man living (Gal. 2:20).

B. How to practice praying always in our living:
   1. Casting all our anxiety on Him through prayer, experiencing the peace of God, which surpasses every man’s understanding (1 Pet. 5; Phil. 4:6, 7).
   2. Enter the Holy of Holies, come to the throne of grace through prayer, that mercy and grace will be like rivers flowing within us, supplying us, and energizing us (Heb. 4:16).
   3. Put on the whole armor of God to stand against the stratagems of the enemy through prayer, overcome by the Lord and live an overcoming life (Eph. 6:10, 11).
   4. Cooperate with Christ’s heavenly ministry to execute His divine administration through prayer, to accomplish God’s eternal economy (Heb. 7:25, 26; 8:1, 2; Rev. 5:6).
   5. Pray that the Lord’s will be done, His kingdom come, and the kingdom of the world will become the kingdom of our Lord Christ (Matt. 6:10; 1 John 5:14, 15).
   6. We pray to hasten the coming of the Lord; the entire Bible concludes with the desire for the Lord’s coming, expressed through our prayer (Rev. 22:20).

C. The three aspects of practicing to pray always:
   1. We must establish a personal prayer life, which is hidden, deep and with roots (Matt. 6:6; Isa. 37:31), and a personal, private, affectionate, intimate relationship with the Lord.
   2. We must establish a corporate prayer life. Our companions not only help us to pray easily, but also maintain a prayer life that continues steadfastly (Matt. 18:18, 19; Dan. 2:17-23; Col. 4:2).
   3. We must attend the church prayer meeting. In the church as the temple of God, a house of prayer, we pray according to God’s desire and thought, this prayer is precious and weighty, and is able to shake the Hades with an impact on Satan (Isa. 57:7; 1 King 8:48).

IV. How to shepherd diligently:
A. Knowing the intrinsic significance of shepherding:
1. To shepherd is to cooperate with Christ’s heavenly ministry to complete God’s New Testament economy (John 21:15-17).
2. Christ in His ascension gave the gifted ones to perfect the saints in their function; everyone can partake of the wonderful shepherding of Christ, to build up the Body of Christ (Eph. 4:11-13).
3. We must cherish people in the humanity of Jesus and nourish people in the divinity of Christ (John 4:3-14; 8:11, 24, 36).
4. We must nourish people with the unsearchable riches of Christ in the three stages of His full ministry.

B. How to live out a shepherding life:
1. To shepherd according to God is to shepherd according to God’s nature, desire, way, and glory, and according to what God is in His attributes, not according to our preference, interest, purpose, and disposition (1 Pet. 5:2).
2. We have to shepherd people according to the pattern of the Lord Jesus in His ministry, to complete God’s economy (Matt. 9:36, John 10:11; Heb. 13:20; 1 Pet. 5:4).
3. We have to shepherd people according to the pattern of the apostle Paul; Paul shepherded the saints as a nursing mother and an exhorting father, to take care of the sheep of God (1 Thess. 2:7-8, 11-12; 1 Tim. 1:16; Acts 20:28).
4. Today in the Lord’s recovery we need to establish a habit of contacting people, finding man lovable, loving to contact them, caring for and shepherding them (John 4:35-38).

C. Three aspects of practicing shepherding:
1. By enjoying the Lord’s shepherding: The Lord shepherds us in five statuses, which are the good Shepherd (John 10:11), the Shepherd of our soul (1 Pet. 2:25), the great Shepherd (Heb. 13:20), the Chief Shepherd (1 Pet. 5:4), and the eternal Shepherd (Rev. 7:17).
2. Shepherding one another: loving one another, washing one another’s feet, interceding for one another, and caring for one another (John 13:14-15, 34-35; Heb. 10:24-25).
3. Shepherding the sheep of the Lord: by taking an all-inclusive, tender care of them, and to care for all their needs (John 21:15, 17).

IV. We will experience a new revival every day by practicing the three aspects of enjoying the word, praying always, and shepherding diligently, until the consummation of the age, to bring the Lord back:
A. We will be filled and constituted by the word of God through the enjoyment of the word. Thus, we may reach the high peak of God’s divine revelation.
B. By praying always, we do not live ourselves, but live Christ only and live out the God-man living.
C. By shepherding diligently, we partake of Christ’s wonderful shepherding, thus in the Lord’s recovery will be a great revival.
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Message 4

The Severe Pandemic Depicting the Lord’s Imminent Coming: Preparing Ourselves to be Watchful in life and faithful in service

Scripture Reading: Matt. 25:4, 9-10, 14-15, 20-23

I. For life, we need oil, the Spirit of God, even His filling, that we may be enabled to live the virgin life for the Lord’s testimony — Matt. 25:4, 9-10:

A. "At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom." (Matthew 25:1)

1. Virgins signify the believers viewed from the aspect of life (2 Cor. 11:2).
2. Believers who are the kingdom people, are like chaste virgins, bearing the Lord’s testimony (the lamp) in the dark age and going out of the world to meet the Lord; for this they need not only the indwelling but also the filling of the Holy Spirit.
3. Lamps signify the spirit of the believers (Prov. 20:27), which contains the Spirit of God as the oil (Rom. 8:16):
   a) the believers shine forth the light of the Spirit of God from within their spirit; in order for the divine light to shine into every man’s inward part, God’s Spirit as the oil, must soak (mingle with) man’s spirit as the wick (ref 16), and to “burn” together with man’s spirit (12:11).
   b) Thus, the believers become the light of the world and shine as a lamp in the darkness of this age (Matt. 5:14-16, Phil. 2:15-16), bearing the testimony of the Lord for the glorification of God.
4. The prudent virgins took oil in their vessels with their lamps — Matt. 25:4:
   a) Man is a vessel made for God (Rom. 9:21, 23-24) and man’s personality is in his soul; hence, vessels in Matthew 25:4 signifies the souls of the believers.
   b) The five prudent virgins not only have oil in their lamps but also take oil in their vessels; that they have oil in their lamps signifies they have the Spirit of God dwelling in their spirit (Rom. 8:9,16); and they oil in their vessels signifies they have the Spirit of God filling and saturating their souls (ref 1 Pet. 2:25, Heb. 13:17).
   c) The word buy in Matthew 25:9 indicates that a price must be paid; having the filling of the Holy Spirit is at a cost, such as giving up the world, dealing with self, loving the Lord above all, and counting all things loss for Christ; if we do not pay this price today, we will have to pay it after we are resurrected — ref Rev. 3:18, 2 Cor. 5:10.
   d) Our urgent need is to gain more of the Spirit as the consummation of the processed Triune God, to live a life of buying an extra portion of the Spirit to saturate our entire being — Matt. 25:9, ref Dan. 5:27.

B. Every day we need to be watchful, paying the price to buy the Spirit as the golden oil so that we can supply the churches with the Spirit for the testimony of Jesus and be rewarded by the Lord to participate in the marriage dinner of the Lamb — Matt. 25:9-10, Rev. 3:18, Zach. 4:6, 12-14, Judg. 9:9:
1. We need to love the Lord above all, having our eyes opened to see His supreme preciousness—Matt. 22:37, Phil. 3:8, 1 Pet. 2:4, 6-7, 1:19.
2. We need to count all things as loss on account of Christ that we may gain Him, be found in Him, and know Him — Phil. 3:7-10.
3. We need to enjoy the Lord in the Word every day early in the morning to have a new start every day — Psalms 119:147-148.
4. We need to deal with sins thoroughly — 1 John 1:7, 9.
5. We need to abide in the fellowship with the Lord daily and hourly — 1 John 1:6, 2 Cor. 13:14.
6. We need to redeem our time and spend our energy to be saturated and soaked with God’s holy Word — 2 Tim. 3:16-17, Col. 3:16.
7. We need to be watchful, on the alert, for our prayer life, redeeming the time to pray — Eph. 6:18, Dan. 6:10, Col. 4:2.
8. We need to redeem the time in these evil days to be filled in spirit by speaking to one another in psalms, hymns, and spiritual songs, by always giving thanks for all things and being subject to one another in the fear of the Lord — Eph. 5:14-21.
9. "Let no corrupt, rotten (noxious, offensive, worthless) word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear." — Eph. 4:29
10. We should not quench the Spirit, instead, we should always rejoice, unceasingly pray, in everything give thanks, for this is the will of God in Christ Jesus for you. — 1 Thess. 5: 16-19.
11. We must live, act, behave, do things, and have our being according to the mingled Spirit — Rom. 8:4, 1 Cor. 6:17.
12. We need to be filled by the bountiful supply of the Spirit of Jesus Christ (that is the supply of the Body of Christ), to live Christ for His magnification — Phil. 1:19-21a, Psalms 133, 1 Thess. 5:25.

II. For services, for work, we need the talent, the spiritual gift, that we can be equipped to be a good slave to accomplish what the Lord intends to accomplish — Matt. 25:20-23, ref 24:45-51:

A. "For [the] [kingdom][ of the heavens is] just like a man about to go abroad, who called his own slaves and delivered to them his possessions. To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad." — Matthew 25:14-15:  
2. His possessions signifies the church (Eph. 1:18) with all the believers, who constitute God’s household (Matt. 24:45).
3. Talents signify spiritual gifts (25:15-23, Rom. 12:6, 1 Cor. 12:4, 1 Pet. 4:10, 2 Tim. 1:6-7); the filling of the Spirit in life enables us to use the spiritual gifts in service (work); and the spiritual gift in service matches the filling of the Spirit in life, that we may become a perfect member of Christ.
4. The joy of your master signifies the enjoyment of the Lord in the coming kingdom as a reward for our faithful service to Him (Matt. 25:21,23); this refers to inward satisfaction, not outward position; to participate in the Lord’s joy is the greatest reward, better than the glory and position in the coming kingdom.
5. In this age we must use the Lord’s gift to save people and minister His riches to them — v.27.
B. Our inward motive for serving the Lord is our love for Him — Exo. 21:5, Rev. 2:4-5.

C. Our serving the Lord should always proceed out from Him as the source of blessing, be through Him as the means and the power and be unto Him for His glory — Rom. 11:36, ref Num. 18:1.

D. We need to serve the Lord with our whole being according to the counsel of God by coordinating with the members of the Body — Rom. 12:1-2, 11, Acts 13:36, 1 Cor. 12:14-22.

E. We need to use the Lord’s gift to build up the church by serving others with Christ and ministering Christ as grace to them — Matt. 25:27, 1 Pet. 4:10, Col. 1:7, 4:12:
1. We need to serve as labouring priests of the gospel of God, saving sinners to offer them to God as acceptable sacrifices and eventually present them full-grown in Christ — Romans 15:16, 12:1, Col. 1:28.
2. We need to supply others with Christ as their spiritual food at the proper time — Matt. 24:45:
   a) We need to speak Christ to all kinds of people daily in season and out of season — Acts 5:42, 8:4, 2 Tim. 4:2.
   b) We need to desperately endeavour to build up a habit of speaking in any meeting — 1 Cor. 14:26, 4-5, 12, 31.
3. We need to care for people with the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Saviour Christ; love is the most excellent way for us to be anything for the building up of the Body of Christ — John 21:15-17, 1 Cor. 12:31b, 13:4-8, 13.
4. We should not mistreat our fellow believers by criticising, judging, or exposing them; instead, we should admonish the disorderly, console the fainthearted, the “little-souled”, sustain those who are weak in spirit, soul or body, or weak in faith, and be long-suffering toward all — Matt. 24:49, 1 Thess. 5:14.
5. Through our involvement in the world, we should not render the Lord’s gift useless, letting it lie waste under the cloak of certain earthly excuses — Matt. 25:18-19.

F. Our work and labour for the Lord in the gospel are not by our natural life and ability, but by the Lord’s resurrection life and power; resurrection is the eternal principle in our service to God — Num. 17:8, 1 cor. 15:10, 58, 16:10:
2. All those who know resurrection have given up hope on themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord — Num. 17:8, 2 Cor. 1:8-9, ref Eccl. 9:4.
3. We must acknowledge that we are nothing, have nothing and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness — Exo. 2:14-15, 3:14-15, Luke 22:32-33, 1 Pet. 5:5-6.
4. The resurrected Christ as the Life-giving Spirit lives in us, enabling us to do what we could never do in ourselves — 1 Cor. 15:10, 2 Cor. 1:8-9, 12, 4:7-18.
G. We should always abound in the work of the Lord, knowing that our labour for the Lord in His resurrection life with His resurrection power will never be in vain but will result in the fulfilling of God’s eternal purpose — 1 Cor. 15:58.
Practicing the New Way and Building up the Church according to the New Model in the Last Days

I. Seizing the opportunity, every day the Lord gives us opportunities:
   A. Why does the Bible translate time as opportunity? Because "opportunity" is something that is found in time. Every day the Lord gives us opportunities. … There is never a day without the Lord’s arrangement. Every day the Lord has ordained something to happen to us. Those whom God can use never miss the opportunities He has provided – Col. 4:5, Eph. 5:16.
      1. More than half of God's will is found in His opportunity. One day when we stand before God, we will see that most of God's will lies in the opportunities He has given us. If we can identify the opportunities, we can identify God's will.
      2. Daniel 11:32 says, "The people who know their God will...take action." This means that the people of God will open new horizons. The more we know God's will, the more we will seize the opportunities. Anyone who hesitates is living in a habitual way. Those who know God will never act in a habitual way. (The Flow of the Spirit, Msg 2)
   B. We need to see that we are greatly indebted to God and have greatly limited and hindered God.
      1. We have been saved by grace, but we are limiting and hindering the Lord in this age, and yet we consider our situation to be normal. We do not sense that this is a serious matter. If we would be enlightened, we would see that it is a serious matter to limit and hinder God.
      2. May the Lord enlighten us to see how much our looseness limits Him. Because of our looseness, the Lord has no way to move, His work cannot propagate, and many saints in the church do not receive shepherding or nurturing. (Serving according to Revelation, Msg 6)
   C. “Put new wine into fresh wineskins”, for the new situation, we need the new way – Matt. 9:17 footnote 2 & 3:
      1. The old wineskins signify religious practices, such as the fasting maintained by the Pharisees, who were of the old religion, and by the disciples of John, who were of the new religion. All religions are old wineskins.
      2. The Greek word for fresh means new in nature, quality, or form; unaccustomed, unused; hence, fresh. The fresh wineskins signify the church life in the local churches as the container of the new wine, which is Christ Himself as the exciting life.
II. As the day of the Lord approaches, the church will increasingly return to its original way:

A. “And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,” Meeting in homes as the Christian way of meeting together is fitting to God's New Testament economy. This way differs from the Judaic way of meeting in the synagogues (Acts 6:9). It became a continual and general practice in the churches (cf. Rom. 16:5; 1 Cor. 16:9; Col. 4:15; Philemon 1:2).

B. “And let us consider one another so as to incite one another to love and good works, not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near.” – Heb. 10:24-25.

C. “Go therefore and disciple all the nations, ... And behold, I am with you all the days until the consummation of the age.” – Matt. 28:19-20.

III. Turning from Meetings to People, Big to Small, and Coming to Going:

A. When Brother Lee began speaking of the new way, the God-ordained way, he spoke of changing the concepts and changing the systems. And then he endeavoured to discourage big meetings and promoted group meetings and district meetings. He said, “The heaven and earth can pass away, but we must go to the small group meetings!” This is to turn from big meetings to small meetings – Heb. 10:24-25!

B. Furthermore, in that period, he constantly spoke of door knocking, visiting people, contacting people, caring for people, nourishing people, seeking the dormant and backslidden ones one by one, and visiting and contacting gospel friends one by one. From this we see how much he regarded people! This is to turn from meetings to people, and from coming to going – John 15:16, 21:15.

C. This is first thing: our concepts need to be turned completely; we need to see that the most important matter is every single member, every single person, and we must build up personal relationships with them. In order to build up personal relationships, we need to be “small.” If we are not “small,” we cannot build up personal relationships.

1. The old system is established upon “meeting,” whereas the new system is established upon “relationship.”

2. Gospel, home, group, district, and the Lord’s Day meetings all hang on the network of relationships. Thus, gospel, home, group, district, and the Lord’s Day meetings are not everything; just like a man’s body does not only have bones, but also has muscles, nerves, blood vessels, etc. Through ‘praying, caring, sharing, and bearing (fruit-bearing)” build up the “network of relationships.”
D. Practicing of the vital groups, on the one hand, is to vitalize ourselves so that we can become the overcomers; on the other hand, is to recover the functions of the saints, so that every saint can participate in begetting, nourishing, perfecting, and building. The purpose of resuming the work of vital groups is to restore the vital groups’ original functions and to bring them back to the normal condition. The purpose of practicing vital groups is to recover the saints’ original condition ordained by God of the believers.

E. Before the Lord returns, the world will become more and more dictatorial, and the church will be more and more restricted. However, this does not mean that the church will become weaker and shrink; rather, it should become stronger and blossom all over the earth. If the church is not like this, she will not be able to confront and exist under such a dictatorial system. For the church to cope and adapt to the coming worldly situation, the dictatorial governments, she must take the new way, the God-ordained way.

IV. In today’s ultimate situation, our ultimate responsibility is to be a vital member, to preach the gospel of the kingdom in the whole inhabited earth – Matt. 24:14:

A. Lastly, in the light of the Lord’s return, we need to re-evaluate our work. There are two basic questions: whether our work is of a maintenance nature or of a pioneering nature, and whether our work is static or dynamic.

B. During these days, the more difficult the outward environment is, the stronger we feel inwardly that now is the time for God’s children to be uprooted from the world and to live the life of the tent. The benefit of migration is to cut off our old background and to learn to simply look to God to live a life of faith. The spreading of the kingdom is inextricably linked to being cut off from the world – Acts 8:1-4.

C. Now, they want not only the co-workers to migrate, but even hope that the saints can move. The emphasis is the migration in chapter 8 of Acts, not the migration in chapter 13; the migration in chapter 13 is the migration of the co-workers while chapter 8 is the migration of the saints. The first step, hoping that 1% of the Taiwan population will migrate, that will be around 400 people; the second step, hoping to achieve 10%, that will be three to four thousand people migrating. Now, the whole Taiwan, all the churches and all the meetings are promoting this event.

D. At perilous times, what matters is not sighing or feeling, but the footsteps of gospel preaching; God is moving in the footsteps of gospel preaching of His people; great migration, normal migration and small migration are all needed. We must be fine to gospelize every town and every village.

(Note: The outlines of this message are mostly taken from Brother Andrew Yu’s fellowship and letter to the saints in 2020)
Having Dispensational Value to God in the Last Days to turn the Age

I. God’s desire is to end this age and bring in the age of the kingdom; in order for God to accomplish this, He must have His dispensational instrument.

A. All of us should look to the Lord and pray that we will have dispensational value to God; we need to ask ourselves what we are doing to close this dispensation and to bring in the next age, the kingdom age; this is a special time, so there is the need of special believers to do a special work.

B. The rupture of the man-child to heaven, the casting of Satan to earth, and the declaration in heaven that the kingdom has come signify that God’s gaining of the man-child is His greatest dispensational move because it brings an end to the church age and introduces the kingdom age – Rev. 12:5, 9-10, 11:15.

C. We live in the most privileged time in which we can do the most for God; God as light will show us the way, but the indwelling Christ as our strength and power will enable us to walk the road; a great price must be paid in order to be used now –vv. 3:18.

D. People on earth are suffering calamities, and the churches are in hardship; this is not the age of God’s heart’s desire but the age of God’s procedures. God is using His procedures to fulfil His heart’s desire. To turn from the age of procedures to the age of God’s heart’s desire, man must pray the age-turning prayer. Daniel was such a man. The earth is suffering calamities because people on the earth do not want God and do not care for God’s affairs. Therefore, if the saints are to pray to end the time of calamities, they must answer God’s demands and care for God and His needs. Oh! These many calamities today should wake us up to no longer live to the earth! Oh! Today we should truly consecrate ourselves to answer God’s demands on behalf of the church so that God may have a way to come in and to turn this age of procedures into the age of His heart’s desire. (Brother Lee wrote this in Cheefoo, 04 Dec 1942)

II. Because the church has not attained to God’s purpose, God will choose a group of overcomers who will attain to His purpose and fulfil His demand; this is the principle of the man-child – 12:1-2, 5, 10-11; 2:7, 11, 17, 26-28; 3:5, 12, 20-21.

A. The universal bright woman represents the totality of God’s people, and ultimately, the seed of the woman in Genesis 3:15 is enlarged to include the
overcoming believers, the stronger part of God’s people, signified by the man-child – Rev. 12:1-2, 5, 10-11.

B. The man-child consists of the overcomers who stand on behalf of the church, take the position that the whole church should take, and do the work for the church – 2:7b, 11b, 17b, 26-28; 3:5, 12, 21; 12:5, 11.

C. The rapture of the man-child is a transaction that causes Satan to have no more position in heaven; we must be raptured to fulfil God’s need by executing His judgement upon His enemy –vv. 5, 7-10.

D. Those who constitute the man-child overcome the devil (the accuser, the slanderer), who is Satan, the adversary of God, because the blood of the Lamb and because of the word of their testimony, and they love not their soul-life even unto death –vv. 10-11.

III. “Daniel and his companions” were absolutely one with God in their victory over Satan’s devices, they were men who turned the age of the captivity of God’s people to the age of their return to the land of Immanuel for the building of God’s house and God’s city for God’s expression and authority – Dan. 2:13, 17; Isa. 8:8; cf. Rev. 17:14.

A. Daniel had companions with whom he was absolutely consecrated to God and separated unto God from an age that follows Satan – Dan. 1:4-8; 5:12, 22; 6:10.

B. Daniel was not only a person who read God’s Word regularly but also a person who was joined to God’s Word; we must read God’s Word in spirit and the atmosphere of prayer and touch God’s desire from His Word; then we must immediately join ourselves to that desire; the Bible should affect our living, and we should be joined to the Bible – Dan. 9:1-4; 1:8-21; 29:10-14; Judg. 17:18-20.

C. Daniel was a man of prayer with an excellent spirit, a man living under God’s rule in the reality of the kingdom of the heavens, the ruling of the heavens – Dan. 2:17-19, 28; 6:10; 9:1-4, 17; 5:12, 14; 6:3; 5:22-23; 4:25-26, 32.

D. Daniel was a self-sacrificing person with the spirit of martyrdom; everyone whom God uses to turn the age is afraid of only one thing, that is, of offending God and losing His presence – 6:10-11; 3:17-18; 2 Cor. 5:9-10; cf. Psa. 51:11; Josh. 7:4

IV. When Israel was taken into captivity for seventy years, God still had a dispensational move because of Nehemiah, who was a true overcomer; he is a pattern of someone who has dispensational value to God – Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31:
A. The crucial point in the book of Nehemiah is that the rebuilding of the city of Jerusalem with its wall was both a continual recovery among His elect for His testimony as the accomplishment of God’s economy and a safeguard and protection for the house of God within the city – cf. Rom. 14:17; Matt. 16:18-19.

B. Nehemiah shows the need for us to have the proper aggressiveness in the Lord’s recovery today; the aggressive ones receive help from God; like Nehemiah, the apostle Paul was allied with God and realized God’s assistance in this alliance – Acts 26:21-22

1. In Nehemiah’s relationship with God, he was one who loved God and loved God’s interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God) – 1Kings 8:48; cf. 2 Tim. 3:1-5.

2. As a person who loved God, Nehemiah prayed to God to contact Him in fellowship; for the rebuilding of the wall, Nehemiah stood on God’s word and prayed according to it – Neh. 1:1-11; 2:4; 4:4-5, 9.

3. Nehemiah trusted in God and even became one with God; as a result, he became the representative of God – 5:19, cf. 2 Cor. 5:20

4. In his relationship with the people, Nehemiah was unselfish, without any self-seeking or self-interest; he was always willing to sacrifice what he had for the people and for the nation; he was a pattern of what a leader among God’s people should be – Neh. 5:10, 14-19.

V. In order to be today’s overcomers as God’s dispensational instrument who turn the age, we redeem the time; Col. 4:5 says, “Redeeming the time,” and Eph. 5:16 says, “Redeeming the time”:

A. One could translate the word ‘time’ in these passages as “redeeming the opportunity”; of the days that the Lord has ordained for us, perhaps yesterday should have been the greatest day of our life, but we may have lived yesterday in an ordinary way; this is what it means to miss the opportunity; there is never a day without God’s arrangement for us.

B. Dan. 11:32b says, “The people who know their God will show strength and take action”; this means that the people of God will open new horizons; the more we know God’s will, the more we will seize the opportunities; those who know God will never live in a habitual way day after day – cf. Duet. 4:25 and footnote.