

**Blending Conference of the Northern California Churches
September 1-3, 2017**

GOD'S WORK OF THE AGE

Schedule for 2017 Northern California Blending Conference

| <u><i>Date/Time</i></u> | <u><i>Topic</i></u> |
|----------------------------|---|
| <u>Friday, Sept. 1</u> | |
| 7:30 – 9:00 PM | The Vision of the Age |
| <u>Saturday, Sept. 2</u> | |
| 10:00 – 12:00 PM | The Ministry of the Age |
| 12:00 – 3:00 PM | <i>Lunch and Rest</i> |
| 3:30 – 4:30 PM | Fellowship with Chinese-speaking Saints |
| 4:30 – 5:30 PM | Fellowship with English-speaking Saints (including all languages other than Chinese) |
| 6:00 – 7:30 PM | <i>Dinner</i> |
| 7:30 – 9:30 PM | The Ministers of the Age |
| <u>Lord's Day, Sept. 3</u> | |
| 9:30 – 10:00 AM | Lord's Table |
| 10:00 – 12:00 PM | The Commission of the Age |

NOTE: General meetings are all in the Grand Ballroom. Translation through FM radio is available for Chinese, Spanish, and Korean.

NOTE: Children's service (Grades 1-6) is provided for all the conference meetings in rooms to the left of the main foyer. A room for mothers with infants and toddlers, including availability of the meeting audio through FM radio, is in Harbour Room A to the right of the main foyer.

NOTE: The young people (Grades 7-12) have their own conference meetings, held in the Regency Ballroom to the right of the main foyer, on Friday night, Saturday morning, and Saturday evening (not Saturday afternoon) at the same time as the regular conference meetings. They are expected to join the general conference meetings on Lord's Day morning.

**Outline of the Messages
for the Northern California Blending Conference
September 1-3, 2017**

Message One

The Vision of the Age

Scripture Reading: Prov. 29:18a; Acts 26:19; Eph. 1:17; 3:9; Rev. 21:2, 9-10

- I. In the Bible *vision* denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery we see from God—Acts 26:19; Matt. 16:17; Ezek. 1:1; 8:3:**
- A. God's visions are His revelations, which enable us to see divine, spiritual, heavenly things—Acts 22:14-15; 26:16; 1 Cor. 2:9-10; Eph. 3:3.
 - B. In order to have a vision, we need revelation (unveiling), light, and sight—1:17-18; 3:9; 2 Cor. 4:6; 1 John 1:5, 7.
 - C. All the churches and all the saints need to see the heavenly vision—Eph. 1:17-18; 3:3-4; Rev. 1:11a; 22:16a.
 - D. The heavenly vision governs us, restricts us, controls us, directs us, preserves us, revolutionizes us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a.
 - E. Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy—Phil. 3:13-14; 1 Tim. 1:4.
 - F. The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the Body of Christ consummating in the New Jerusalem—Eph. 3:16-19; 4:4-6; Rev. 21:2, 9-10.
- II. In every age there is the vision of that age, and we need to serve God according to the vision of that age; God's word reveals to us that in every age He gives only one vision to man—Acts 26:19; Eph. 1:17; 3:9:**
- A. In the building of God there is only "one window"—one revelation and one vision through one ministry—cf. Gen. 6:16; Acts 26:19; Rev. 21:10.
 - B. The vision that the Lord has given to His recovery is an all-inclusive vision—the all-inheriting vision of the age—Prov. 29:18a; Acts 26:19:
 - 1. Our vision extends all the way from Adam's vision of the tree of life in the garden of Eden to the New Jerusalem with the tree of life; the New Jerusalem is the last scene of the vision; after that there is nothing more to be seen—Gen. 2:9; Rev. 21:2, 9-10; 22:18-19.
 - 2. All the books that we have put out cover the entire spectrum of the vision from the first scene to the last scene; today as we ponder the revelations unveiled in the Lord's recovery, as we read the publications that are released among us, we can see that they cover everything from the church to God's economy to the New Jerusalem in the new heaven and new earth; this is a bountiful and all-sufficient vision.
 - 3. We are not serving God according to the first few scenes alone; we are serving God according to the last scene, which includes all the previous scenes.
 - 4. The goal of all our services, including preaching the gospel and edifying the believers, must be ultimately consummated in the New Jerusalem—Eph. 4:12-13; Rev. 19:7; 21:2.
 - C. "After my study of the Bible for the past sixty-nine years, what have I seen? I would say that I have seen the New Jerusalem. This is my vision, this is my revelation, and this is my ministry" (*Practical Points concerning Blending*, pp. 25-26):

1. The New Jerusalem is not a physical city; it is the greatest and the ultimate sign in the Scriptures, signifying an organic constitution of the processed Triune God mingled with His regenerated, transformed, and glorified tripartite elect—Rev. 1:1.
2. God’s eternal intention for us to become the New Jerusalem is seen in Genesis 1—2 as the organic blueprint, the architectural plan of the Triune God, and in Revelation 21—22 as the finished product, the organic masterpiece of the Triune God, for the full manifestation of His multifarious wisdom—Gen. 1:26; 2:7-14, 22; Rev. 21:2, 9-11, 18-21; 22:17; Eph. 3:10.
3. What is revealed in these two parts of the divine revelation in the Holy Scriptures is the central line of the divine revelation throughout the entire Holy Scriptures; this central line should be a controlling principle to our interpreting and understanding of the Holy Scriptures.

III. Whatever is ascribed to the New Jerusalem should be both our personal and corporate experience for us to live out the New Jerusalem and work out the New Jerusalem, that is, to become the New Jerusalem and build the New Jerusalem, by the mingling of God with man to fulfill the eternal purpose of God:

- A. We must be under the throne of God, the ruling of God; we need to dethrone ourselves and in everything allow God to have the preeminence, being completely submissive to His authority and administration—Rev. 22:1, 3; 1 John 3:4; Ezek. 1:13-16, 22, 26; Rom. 5:21; Rev. 4:1-3; Rom. 5:17; Matt. 8:9; Rom. 14:17.
- B. We must have the flow and supply of life; the flowing river of life and the edible tree of life should be the outstanding features of our Christian life and church life—*Hymns*, #509; Rev. 22:1-2; Gen. 2:8-10; Psa. 36:8-9; 43:4a; Neh. 8:10.
- C. We must be full of the light of life; the light of the New Jerusalem is God as the illuminating glory shining out through Christ the Redeemer as the lamp, and the entire holy city is the diffuser of the divine light—Rev. 21:11, 23-24a; 22:5; 1 John 1:5; Luke 11:33-36; Eph. 5:8-9; Phil. 2:15.
- D. We must partake of God the Father in His divine nature, typified by the gold as the base of the city, and we must walk and work according to the divine life flowing in the divine nature, typified by the river of water of life flowing in the middle of the golden street—2 Pet. 1:4; Rev. 21:18b, 21b; 22:1.
- E. We must experience God the Son in His death and resurrection, typified by the pearl gates; we must experience the death of Christ by the power of Christ’s resurrection so that we may be conformed to His death and to the image of the firstborn Son of God—21:21a and footnote 1, paragraph 1; John 12:24; 19:34; Phil. 3:10; 1:19; Rom. 8:29; 2 Cor. 4:7-13.
- F. We must experience God the Spirit in His transforming work, typified by the jasper wall with its foundations of precious stones; by our growth in the divine life in Christ as the living stone, we are transformed into precious stones to have the same appearance as God—Rev. 21:18-20; 2 Cor. 3:18; Rom. 12:2; 1 Cor. 3:12; 1 Pet. 2:4-5; Rev. 21:10-11; 4:3.

IV. Since we have the up-to-date and ultimate vision, we should closely follow after it—1 Tim. 4:6; 2 Tim. 3:10:

- A. We are absolutely not following a man; we are following a vision that belongs to the present age; it is God’s consummate vision.
- B. “By the Lord’s mercy, I can stand here today to bring you this vision. I hope that you are not following me as a person; I hope that by the Lord’s mercy you are following the vision that I have shown you”—*The Vision of the Age*, p. 50.

Taken from conference and training outlines and ministry books published by Living Stream Ministry.

Do not duplicate.

Message Two

The Ministry of the Age

Scripture Reading: Matt. 16:18; Eph. 4:11-12; 2 Kings 2:1-14; 2 Pet. 1:12; 1 Tim. 1:3-4; Rev. 21:2, 9

I. The particular recovery and work that God is doing in one age is the ministry of that age:

- A. In the Old Testament Noah had the ministry of that age to build the ark, Moses had the ministry of that age to build the tabernacle, and David and Solomon had the ministry of that age to build the temple.
- B. In the New Testament the ministry of the Lord Jesus is to build up the church as the Body of Christ—Matt. 16:18.
- C. The many gifted persons produced in the Lord's ascension have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church; this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones—Eph. 4:11-12, 16.
- D. "In God's building ministry, there are those who take the lead in that ministry in every age. May the Lord open our eyes to see that as long as we are human beings, we should be Christians; as long as we are Christians, we should enter into the Lord's ministry in this age"—*Words of Training for the New Way*, vol. 1, p. 23.

II. Elisha's following of Elijah from Gilgal to Bethel, from Bethel to Jericho, and from Jericho to the river Jordan shows that in order to enter into the ministry of the New Testament age, we must follow the Lord through four crucial places:

- A. Elijah is a type of the Old Testament age with the Old Testament economy, and Elisha is a type of the New Testament age with the New Testament economy.
- B. The age was changed by passing through four places—2 Kings 2:1-14:
 - 1. Gilgal is the place where God's people were circumcised to deal with their flesh—Josh. 5:2-9; Gal. 5:24; Phil. 3:3.
 - 2. Bethel is the place to give up the world and turn to God absolutely, taking God as everything—Gen. 12:8; 1 John 2:15-17.
 - 3. Jericho, the first city that Joshua and the people of Israel had to defeat when they entered into the good land, signifies the head of God's enemy, Satan—Josh. 6; Rev. 12:11.
 - 4. The river Jordan, where the New Testament baptism began, signifies death—Matt. 3:5-6; Rom. 6:3-4; Gal. 2:20.
- C. In order for the age to be changed from the Old Testament to the New Testament in our experience, we must deal with our flesh (Gal. 5:24; Phil. 3:3), give up the world and turn to God (James 4:4; 1 John 2:15-17), defeat Satan (Eph. 6:10-20; Rev. 12:11), and pass through death (Rom. 6:3-4; Gal. 2:20).
- D. We need to be co-workers who are dealt with by the Lord and who are in one accord to match the need of the ministry of the age—Acts 1:14; Rom. 15:6; cf. Judg. 7.

III. The ministry of the age ministers the present truth to God's people; in 2 Peter 1:12 the present truth can also be rendered "the up-to-date truth":

- A. Although all the truths are in the Bible, through man's foolishness, unfaithfulness, negligence, and disobedience many truths were lost and hidden from man—cf. 2 Kings 22:8.
- B. Freshly revealed truths are not God's new inventions; rather, they are man's new discoveries; every worker of the Lord should inquire before God as to what the present truth is.

- C. God's truths are cumulative; later truths do not negate former ones; what we see today are the cumulative revelations of God.
- D. May God be gracious to us so that we do not become castaways of "the present truth"; may we be watchful, and may we not allow the flesh to come in or the self to gain any ground.

IV. The present truth, the highest peak of the divine revelation given to us by God through the ministry of this age, is the revelation of the eternal economy of God—1 Tim. 1:3-4; 6:3-5; Eph. 3:2; 1 Cor. 4:1-2; 9:17; 2 Cor. 4:1:

- A. The entire Bible, which is the explanation of the eternal economy of God, is the autobiography of the Triune God, seen in the two sections of eternity and on the bridge of time (to make God's chosen people beings of the New Jerusalem):
 1. In the Old Testament there is the single, but triune, God from eternity past, indirectly moving only with men and among men—John 1:1, 3.
 2. He came from eternity into time and with His divinity to enter into humanity in order to become the incarnated God for His direct move in man, seen in the four Gospels, for the accomplishment of His judicial redemption—vv. 14, 29.
 3. In resurrection He became the compounded God, the all-inclusive life-giving Spirit, seen in the Acts and the Epistles for the carrying out of His organic salvation—John 1:32, 42; Exo. 30:22-25; 1 Cor. 15:45b; Phil. 1:19.
 4. Because of the degradation of the church, He became the intensified God, the sevenfold intensified life-giving Spirit seen in Revelation 1—20, for the producing of the overcomers—1:4; 3:1; 4:5; 5:6.
 5. In eternity future He will be the corporate God, the New Jerusalem, seen in Revelation 21 and 22, for the universal, divine-human incorporation of the processed and consummated Triune God with the regenerated, transformed, and glorified believers as the goal of God's eternal economy—John 1:51; Rev. 21:3, 22; Ezek. 48:35.
 6. Thus, the central revelation of God and the Lord's recovery are God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem.
- B. God becoming man so that man might become God in life and in nature but not in the Godhead is the essence of the entire Bible, the "diamond" in the "box" of the Bible, the eternal economy of God—John 12:24; Rom. 8:29; 1 John 5:11-12; 2 Pet. 1:4:
 1. God became man through incarnation by participating in man's humanity; man becomes God (in life and in nature but not in the Godhead) through transformation by participating in God's divinity—John 1:14; 2 Cor. 3:18; Rev. 22:14.
 2. This divine-human romance is the subject of the entire Bible, the content of God's economy, and the secret of the entire universe—S. S. 1:1-4; 6:13:
 - a. Christ is divine and human, and His transformed lover is human and divine; they are the same in life and in nature, perfectly matching each other.
 - b. The Triune God, consummated to be the Husband, and the tripartite man, transformed to be the bride, will be one couple, a great corporate God-man—Rev. 21:2, 9.
 3. God and man will become one entity, and that one entity is the mingling of divinity with humanity, which will consummate in the New Jerusalem, the conclusion of the entire Bible.

Message Three

Ministers of the Age

Scripture Reading: 1 Tim. 1:4; 2 Cor. 1:9; 4:1, 12; Eph. 4:12, 16; Rev. 21:2, 9-11

I. A minister of the age is one who has the vision of the age and the ministry of the age and knows what God is speaking and doing in the present age—Acts 26:18; 22:14:

- A. A minister of the age knows the special things that the Lord wants to accomplish in his age and knows the Lord's ministry and work in that age—Eph. 1:9:
 - 1. The one who can take the lead in the Lord's move in his age is the one who knows God's economy and knows what God's speaking is today—1 Tim. 1:4.
 - 2. Whoever has God's speaking concerning the entire teaching of God's New Testament economy is the leading one in His move, the minister of the age—v. 4; Eph. 1:10, 17-23; 3:8-11.
- B. Luther was a minister of his age, and Darby was a minister of his age; Brother Nee and Brother Lee were ministers of the present age.
- C. "I saw that there was the Lord's commission upon Brother Nee, which is the ministry. I also knew that Brother Nee was the one chosen, commissioned by the Lord in this age to bring in His recovery" (*Words of Training for the New Way*, vol. 1, p. 23).

II. As ministers of the present age, Brother Nee and Brother Lee are patterns to us so that we may be perfected "unto the work of the ministry, unto the building up of the Body of Christ"—1 Tim. 1:16; Phil. 3:17; 2 Thes. 3:9; 1 Cor. 4:16; 11:1; Eph. 4:12:

- A. The ministers of the age are constituted by and with the Lord as the life-giving and transforming Spirit through sufferings, consuming pressures, and the killing work of the cross—2 Cor. 4:1; 1:9:
 - 1. In the Epistles of Paul we see revelation, suffering, and ministry—2 Cor. 12:1, 7; 1:3-5, 8-10.
 - 2. How much life and how much reality of the riches of Christ we can minister depends upon two elements—how much revelation we have received and how much we have suffered for what has been revealed to us.
- B. The ministers of the age are ministers of the word—Acts 6:4; Phil. 2:16-17:
 - 1. Without ministers of the word, we cannot have God's word.
 - 2. God's ministers of the word are those through whom God can speak His word once again—Acts 18:5:
 - a. The responsibility of the ministers of the word is to allow God to speak through the Scriptures once again.
 - b. The ministers of God's word are those who open the Bible and convey to their audience the words of God's present speaking.
 - c. The words of the Bible become the word of God in their mouth; they become life and light, not mere outward letters—John 6:63; Psa. 119:130.
- C. The ministers of the age live a crucified life for the manifestation of the resurrection life by the excellent power of the treasure in the earthen vessels—2 Cor. 4:7-18:
 - 1. The indwelling Christ as the treasure in the earthen vessels is the divine source of the supply for the Christian life and the excellent power to live a crucified life for the manifestation of the resurrection life—v. 7; Phil. 4:13.

2. The working of the cross terminates our self so that we may enjoy the God of resurrection; such experience produces and forms the ministry—2 Cor. 1:4-6, 9.
 3. The name Jesus in 2 Corinthians 4:11 implies that the apostles lived a life like the one the Lord Jesus lived on earth; the Lord's life was a life under the killing of the cross for the manifestation of the resurrection life, a life lived in such a way that His person was one with His ministry, and His life was His ministry—John 6:14-15; 12:13, 19, 23-24.
 4. When we are under the killing of the Lord's death, His resurrection life is imparted through us into others—2 Cor. 4:12.
- D. The ministers of the age work together with God by an all-fitting life and with the intimate concern of the ministering life—6:1-13; 7:2-3:
1. We need to work together with God by a life (not by any gift) that is all-sufficient and all-mature, able to fit all situations, able to endure any kind of treatment, to accept any kind of environment, to work in any kind of condition, and to take any kind of opportunity, for the carrying out of our ministry—John 14:6a; Acts 27:22-25; 28:3-6, 8-9:
 - a. To work together with God means that we are in God; only a person who is in God can bring others into God—2 Cor. 5:20; 2:10.
 - b. If we have an all-fitting life, then any situation or circumstance is right for us to minister life to others—Phil. 1:20; 4:22; 2 Tim. 4:2a; cf. 2 Chron. 1:10.
 2. We need an enlarged heart to have the intimate concern of the ministering life—2 Cor. 6:11-13; 7:2-3; 1 Thes. 2:8; Phil. 2:19-20.
 3. How fruitful we are does not depend upon what we are able to do but on whether or not we have an intimate concern—1 Cor. 12:31b; 9:22; Matt. 9:12-13.
- E. The ministers of the age are a drink offering—Phil. 2:17; 2 Tim. 4:6a:
1. The vine depicts the sacrificing Christ; out of His sacrifice He produced new wine to cheer God and man—Judg. 9:13.
 2. If we contact this Christ and experience His sacrificing life, He will energize us to live a life of sacrifice, producing wine to make others and the Lord happy—2 Cor. 1:24b.
 3. The drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction and for God's building—Matt. 9:17; Phil. 2:17; 2 Tim. 4:6.
- F. The ministers of the age have one goal—the building up of the church as the Body of Christ to consummate the New Jerusalem—Matt. 16:18; Eph. 4:12, 16; Rev. 21:2, 9-11.

Message Four

The Commission of the Age

Scripture Reading: Prov. 29:18a; Acts 26:19; Eph. 1:17; 3:8-11; Rev. 21:10; 1 Cor. 16:10; 15:58; 3:9; 15:10; 2 Cor. 12:9; Matt. 28:19-20; 24:14, 45; 1 Tim. 2:4; 2 Tim. 2:2, 15

- I. **“The recovery bears the vision that the Lord has entrusted to this age...We are bearing on our shoulders the commission of this age”** (*The Ministry*, vol. 1, no. 1, pp. 23, 25):
- A. God’s Word reveals to us that in every age there is the one vision and one commission that we must carry out in each age, and we have to serve God according to the vision of each respective age—Prov. 29:18a; Acts 26:19; Eph. 1:17; 3:9.
 - B. We need to fulfill our divine commission according to the heavenly vision of the present age by working and abounding in the work of the Lord as God’s fellow workers by the all-sufficient grace of God—1 Cor. 16:10, 15:58; 3:9; 15:10; 2 Cor. 12:9:
 - 1. The work of God, His intent and pleasure, is to work Himself into man to make man the same as He is in life and nature but not in the Godhead—Gal. 1:15-16; 2:20; 4:19.
 - 2. In order to build up the church with the Triune God as the precious materials of gold, silver, and precious stones, we must be constituted and rebuilt with Him—1 Cor. 3:9, 12; cf. S. S. 1:11-12.
 - C. “I would encourage all of us to pick up this high commission: to go out with the high peaks of the divine revelation and with God’s up-to-date vision to move with God for His high peaks of the divine revelation that will consummate His eternal economy” (*The Triune God’s Revelation and His Move*, p. 98).

II. We need to fulfill the Lord’s commission to His recovery:

- A. The Lord’s commission is His recovery, and His recovery today is to recover Christ as life, to recover the church as our living, to recover the enjoyment of Christ as everything to us, and to recover all the significances of the church life for the purpose of not only preaching the gospel but also spreading the truth:
 - 1. The Lord has commissioned us with His recovery, and He has surely opened up the New Testament to reveal many dear and precious truths to us.
 - 2. God has given us His truths for us to spread them not only to Christians but even to the unbelievers.
 - 3. The entire globe is under darkness; every human being on the earth needs to hear the truth, but our spreading of the precious truths we have received has been strongly limited.
- B. What the Lord needs is for thousands of His dear saints who love Him, who live to Him, and who know nothing but His recovery to take one way:
 - 1. We all bear the same burden, take the same way, and spread the same truths.
 - 2. We should only know the truths of God’s New Testament economy; we only use one way by one accord, prayer, the Spirit, and the Word.
 - 3. We all need to go out in one way like an army; then we will have the morale and the impact.
 - 4. We do not need to do that much; we just need to go out with a pure heart, without anything to ourselves but all things to Him.
 - 5. Just go out with all the truths and the Recovery Version to read to people; if we go out to read the notes of the Recovery Version to people, they will be caught; we will gain much increase.
- C. “Actually, though, I do not care that much for the increase. I care for the spreading of the truths so that they can get into the needy hearts. If we spread these truths, we will become the faithful servants to serve food to the Lord’s people at the appointed time (Matt. 24:45). Then we will fulfill the commission of the Lord’s recovery. This is where my heart is. I will die to this”—Witness Lee, *Elders’ Training, Book 8: The Life-pulse of the Lord’s Present Move*, p. 127.

III. The Lord's present charge to us should be: go and teach the nations (cf. Matt. 28:19) that the present age may be consummated (24:14):

- A. In order to take the Lord's charge, we must keep the oneness; we must have the one accord.
- B. We should only go to teach the divine truths—2 Tim. 2:2, 15:
 - 1. We should teach people about God; we should tell them how the eternal God is triune and how He is perfect and complete as love, light, holiness, and righteousness.
 - 2. We need to teach people God's economy, God's desire, God's plan, God's purpose; we also need to teach people God's dispensing; we need to tell them how God wants to dispense Himself in His element and essence into our being to make Himself one with us.
 - 3. We should also teach people about the wonderful process through which the Triune God has passed in order to dispense Himself into us.
 - 4. We should also teach people the detailed items of Christ's redemption through His blood and minister to people the items of God's salvation in the life of Christ.
 - 5. The people also need to see all the aspects of the church; they need to eventually see how the one universal church, as the Body of Christ, should be expressed as the local churches in many localities.
 - 6. We need to teach with much stress the truths concerning the all-inclusive Christ and the church as the organic Body of Christ.
 - 7. Our teaching of the divine truths should include the New Jerusalem as the ultimate consummation of God's dispensing.
- C. When we go, we should teach the central line of the divine truth with the main stresses without making any small point an issue for debating.

IV. The Lord's recovery is full of the divine truths but is inadequate in the application of the truths and slow in the spreading of the truths:

- A. If we do not get into the truths in the printed ministry, we will be short in the application of these truths; if we are short in the application of the divine truths, we will be short in the experience of these truths; we are also slow in the spreading of the truths.
- B. Who among us is willing to be sent by the Lord to another place for the spreading of the divine truths? Instead of having the burden to migrate to spread the Lord's recovery, many of us have become set, settled, and occupied.
- C. Today there is the need of the spreading of the understood divine truths for the Lord's recovery and restoration; we can borrow Romans 10:14-15 and say, "How shall people hear without one who spreads? How beautiful are the feet of those who spread the interpreted and understood divine truths!"

V. Today our work has to advance because the vision that the Lord has given us has advanced; the present practice in the Lord's recovery should be preaching the gospel, nourishing the new ones, teaching the truth, and building up the church:

- A. In our practice we have to take care of the increase; first we have to spread the high gospel and bring people to salvation—Matt. 28:19; Mark 16:15-16.
- B. Next we have to build up the home meetings and nourish the new ones—Acts 2:46; 1 Thes. 2:7.
- C. Then we have to build up the small groups and teach the truth—Heb. 10:24-25.
- D. Finally, we have to edify and perfect the new ones to be the same as we are, practicing the Body life in all the local churches for the Lord to gain a full-grown, mature Body—Eph. 4:12-16.
- E. These are the four things that we have to attain in our practice; these four things must become the "family tradition" among the churches in the Lord's recovery.

Taken from conference and training outlines and ministry books published by Living Stream Ministry.

Do not duplicate.