

KEY STATEMENTS FOR THE 2020 MEMORIAL DAY CONFERENCE

We need to see the world situation as the indicator of God's move on earth and the vision of world history from Christ's ascension to the end of this age; we also need to work together with the Lord to spread the truths of the Lord's recovery as a preparation for His coming back and to persevere in prayer, while discerning "the signs of the times."

We need to see a spiritual vision of the throne of God as the center of God's administration throughout the universe and realize that the sovereign God has the full capacity to carry out what He wants according to the desire of His heart and according to His eternal economy, as He is ruling over everyone and everything.

Today the way to become vitalized is to answer God's call to be His overcomers, His dispensational instrument, to turn the age; an overcomer is a vital person, and a vital person (one who is living and active) is a praying person.

The marriage of the Lamb is the issue of the completion of God's New Testament economy, which is to obtain for Christ a bride, the church, through His judicial redemption and by His organic salvation in His divine life; the Lord's recovery is for the preparation of the bride, who is composed of all His overcomers.

**Outline of the Messages
for the Memorial Day Conference
May 22-25, 2020**

**GENERAL SUBJECT:
A TIMELY WORD CONCERNING
THE WORLD SITUATION AND THE LORD'S RECOVERY**

Message One

**The World Situation as the Indicator of God's Move on Earth,
the Vision of World History from Christ's Ascension to the End of This Age,
the Spreading of the Truths of the Lord's Recovery
as a Preparation for His Coming Back,
and Persevering in Prayer, While Discerning "the Signs of the Times"**

Scripture Reading: Acts 5:31; 17:26-27; Dan. 2:31-45; Rev. 6:1-8;
4:1-2; 1:10-11; Col. 4:2; Matt. 24:3-14, 32-34

- I. We need to be in our spirit so that we can be men on earth with God's heart, men to whom heaven can be opened to see the vision of God concerning the destiny of the world—Rev. 1:10; 4:1-2; cf. Gen. 28:12-17; Ezek. 1:1; Matt. 3:16; Acts 7:56.**
- II. The world situation is the indicator of God's move on earth—5:31; 17:26-27; Dan. 2:31-45:**
 - A. All the major events of human history have been arranged and matched by God for His move on earth; since God has a purpose to accomplish with mankind on earth, He surely has the sovereign authority to manage the situation in human history; as an example, for the spreading of His recovery and for the final stage of His recovery—the building up of the Body as the preparation of the bride—God has sovereignly prepared, preserved, and blessed the United States—Acts 17:26; 5:31; Rom. 12:4-5; Rev. 19:7.
 - B. The entire world situation with its "birth pangs" is for the completion of the re-formation of Israel and also for the completion of the full delivery of the universal new man—Matt. 24:32-34; Mark 13:8; Dan. 12:1-2; Rev. 12:1-2, 5.
 - C. The vision of the great human image in Daniel 2 is a vision of "what will happen in the last days" (v. 28); it is a prophetic illustration of the history of human government, sovereignly arranged by the Lord for the carrying out of His economy (vv. 31-35):
 1. The head of gold (vv. 36-38), corresponding to the first beast in 7:3-4, signifies Nebuchadnezzar, the founder and the king of Babylon.
 2. The breast and the arms of silver (2:39a), corresponding to the second beast in 7:5, signify Medo-Persia.
 3. The abdomen and thighs of bronze (2:39b), corresponding to the third beast in 7:6, signify Greece, including Macedonia.
 4. The legs of iron and the feet partly of iron and partly of clay (2:33), corresponding to the fourth beast in 7:7-8, signify the Roman Empire with its last ten kings (2:40-44a; 7:7-11, 19-26; Rev. 17:7-13).
 5. Although the form and appearance of the Roman Empire have vanished, the culture, spirit, and essence of the Roman Empire continue to exist today; at the beginning of the great tribulation (Matt. 24:21) the form and appearance of the Roman Empire will be restored under Antichrist (Dan. 7:12).

- D. The ten kings with their kingdoms, typified by the ten toes of the great image in Daniel 2, will be joined together under Antichrist, who will be the last Caesar of the revived Roman Empire; all of this will transpire in Europe—Rev. 17:10-14:
1. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-10.
 2. Antichrist will be the power of Satan, the embodiment of Satan; he will persecute and destroy the people of God—both the God-fearing Jews and the Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.
 3. Antichrist will demolish and desolate the temple of God and the city of God; he will cast truth down to the ground—Dan. 9:27; 8:12.
 4. Antichrist will have sharp insight to perceive things and will speak things against the Most High—7:8, 20, 25.
 5. Antichrist will wear out the saints of the Most High; we have to resist and oppose the gradual, repeated, frequent, and daily wearing-out tactics of Satan—v. 25; Matt. 24:12; Judg. 16:16; Eph. 6:11-13.
 6. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:5; cf. Zech. 12:1.
- E. At His appearing as the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (Rev. 19:11-21), thereby crushing the great image from the toes to the head (Dan. 2:35).
- F. Before the crushing of Antichrist and the totality of human government transpires, the Lord’s recovery must spread to Europe and be rooted there; Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is more vitally crucial than any other country or race—the crushing of the two feet of the great human image will be the crushing of the entire human government—vv. 34-35.
- G. After coming to defeat Antichrist and to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God’s kingdom; this kingdom will consummate in the New Jerusalem—the ultimate and consummate step of the divine history—Rev. 20:4, 6; 21:10.

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—Rev. 6:1-2:
1. The bow without an arrow signifies that Christ’s fighting for the constitution of the gospel of peace is finished and that the victory is won; a crown signifies that the gospel has been crowned with the glory of Christ—2 Cor. 4:4.
 2. *Went forth conquering* signifies that the gospel has been going forth with Christ to conquer all kinds of opposition and attack—Rev. 6:2.
 3. The overcomers who preach the gospel of the glory of Christ become the riders of the white horse—Eph. 3:8-11; Rom. 1:1; Rev. 19:11, 13-14.
- B. The second seal consists of a red horse and its rider, signifying the spreading of war—6:3-4:
1. *Red* signifies the shedding of blood, and *a great sword* signifies weapons for fighting.

2. *To take peace from the earth* signifies that war is continuing on the earth; *that men should slay one another* signifies that people will fight one another—v. 4; Matt. 24:7.
- C. The third seal consists of a black horse and its rider, signifying the spreading of famine—Rev. 6:5-6:
 1. A balance, a scale used to weigh precious things, being used here to weigh food signifies the scarcity of food; a quart of wheat, good pay for a day's labor, and three quarts of barley, also good pay for a day's labor (Matt. 20:2), signify the high price of food in its scarcity.
 2. *Do not harm the oil and the wine* (oil and wine are for man's pleasure—Psa. 104:15—and are always in short supply and become precious in famine) signifies the presence of famine.
- D. The fourth seal consists of a pale horse and its rider, signifying the spreading of death—Rev. 6:7-8:
 1. *Pale* signifies the color of the appearance of those stricken with the plague; Hades following Death signifies that Hades receives and retains those whom death has killed.
 2. Authority is given to Death and Hades over the fourth part of the earth to kill with the sword, famine, and death and by the beasts of the earth—cf. vv. 9-11; Luke 18:1-2, 7-8.

IV. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; 28:19; 19:28; Isa. 11:9; cf. Rev. 5:6-8:

- A. 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:
 1. 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.
 2. The gospel of the kingdom, signified by the white horse of the first seal in Revelation 6:1-2, will be preached in the whole earth for a testimony to all the nations before the end of this age, the time of the great tribulation.
- B. We are not preaching a partial gospel but the full gospel that encompasses everything from Matthew through Revelation—the gospel of God's eternal economy to dispense Himself in Christ as the Spirit into His chosen ones through His judicial redemption and by His organic salvation for the building up of His Body in the local churches to consummate the New Jerusalem as His bride, His wife, for His eternal expression—1 Tim. 1:3-4; Rom. 1:1; 5:10; Rev. 1:10-11; 21:2-3, 9-11; 22:1-2.
- C. 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.
- D. 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.
- E. 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.

V. 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:

- 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, 12-14:
1. After he rebelled against God, Satan was condemned and even sentenced by God, but in His wisdom and sovereignty, God has not yet fully executed His judgment on Satan; He still has given Satan a certain limited time to do something to meet some negative need in the fulfillment of His economy—Job 1:6-8; 2:1-6; cf. John 12:31.
 2. 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 that God might gain Job 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.
 3. Job's sufferings were not God's judgment but God's stripping, consuming, and tearing down so that He might have a base and a way to rebuild Job with Himself, to make Job a God-man, a new man in God's new creation—5:17; Gal. 6:15.
 4. It is through His stripping, consuming, and tearing down that God dispenses Himself into those who love Him and seek after Him—Job 10:13; Eph. 3:9; cf. John 3:6; Phil. 3:3.
 5. 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.
 6. The end of the book of Job tells us that Job eventually saw God; in the New Testament sense, seeing God equals gaining God; to see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority—42:5-6; 2 Cor. 3:18.
 7. The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Matt. 16:24; Luke 9:23; 14:26.
- 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 (Deut. 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):
1. Daniel prayed three times a day by opening his windows toward Jerusalem; through His faithful channels of prayer, God carries out His economy with His elect for Christ's coming—Dan. 6:10; Acts 2:42; 6:4.
 2. God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy; this means that our prayer should always be aimed at the interests of God, that is, at Christ and the church as God's interests on earth, for the fulfilling of God's economy.

Message Two

Seeing a Vision of the Throne of God, the Spiritual Scene behind the World Situation, and Christ as the Center of God's Administration

Scripture Reading: Dan. 4:17, 26, 34-37; 7:9-10; 10:4-21; Rev. 1:4-5; 4:5; 5:6

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 scene ruling over everyone and everything—Isa. 6:1; 1 Kings 22:19:
 - 1. Everything concerning the world situation is decided on the throne.
 - 2. Nothing can happen outside the rule of God's throne—Job 1:6-12; 2:1-6.
- 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:
 - 1. The throne in Revelation 4 and 5 is the throne of divine authority.
 - 2. Apparently, the throne is invisible and is not realized by man; actually, the throne is behind the scene ruling over everyone and everything.
- 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:
 - 1. All human government from Nimrod to Antichrist has been and will continue to be under the ruling of the heavens by the God of the heavens—7:9-12.
 - 2. God caused Nebuchadnezzar to know that he was nothing and that the mighty God, the Ruler over the kingdom of men, the One who gives the kingdom to whomever He wills, is everything—4:34-37.
 - 3. The entire world situation is under the rule of the heavens by the God of the heavens—v. 26.
- E. The ruling of the heavens by the God of the heavens over all human government on earth matches the eternal economy of God for Christ to terminate the old creation for the germination of the new creation and to smash and crush the aggregate of human government and establish the eternal kingdom of God—2:37, 44; 4:17; Rev. 11:15.

II. Chapter 10 of the book of Daniel presents a vision of the spiritual scene behind the world situation:

- A. In the spiritual world Christ is the preeminent One; therefore, in chapter 10 He is mentioned first—vv. 4-9:
 - 1. The excellent Christ, the centrality and universality of God's move, appeared to Daniel as a man for his appreciation, consolation, encouragement, expectation, and stabilization.
 - 2. The Christ whom Daniel saw is precious, valuable, complete, and perfect:
 - a. As Jehovah becoming a man, He is the centrality and universality of God's move to carry out His economy.
 - b. As the Priest, He is taking care of us, and as the King, He is ruling over us—v. 5.

- c. Christ appeared to Daniel in His preciousness and dignity, in His brightness for shining over the people, and in His enlightening sight for searching and judging—v. 6a-c.
 - d. Christ appeared in the gleam of His work and move and in His strong speaking for judging people—v. 6d-e.
- B. The spiritual scene in Daniel 10 includes both good and evil spirits that are engaged in an invisible spiritual war—vv. 12-13, 20-21:
- 1. While Daniel was praying (vv. 2-3), a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God.
 - 2. It is crucial for us to see that behind the scene a spiritual struggle is taking place, a struggle not seen with human eyes.
- C. As the struggles are taking place between the human governments, God is behind the scene managing the world situation—7:10.

III. 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:
- 1. The One sitting on the throne is not only God but also man; He is the God-man, the man-God, the mingling of God and man—Acts 7:56.
 - 2. After the Lord Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe—2:34-36; Phil. 2:5-11.
- B. The enthroned Christ, the heavenly Administrator in God's universal government, is the worthy Lion-Lamb, the overcoming Redeemer—Rev. 5:1-14:
- 1. As the Lion, He is the Fighter against the enemy, Satan; as the Lamb, He is the Redeemer—vv. 5-6.
 - 2. Because Christ has solved the problems of the rebellion of Satan and the fall of man, He is worthy to open the scroll of God's economy—vv. 1-7.
 - 3. The Lamb, the Redeemer, the One slain on the cross for our sins, is now on the throne, carrying out God's administration over the entire universe.
 - 4. We need to realize that the Lord of the universe is a man, the God-man, the man-God—Ezek. 1:26.
- C. In His ascension and enthronement Christ is the Ruler of the kings of the earth—Rev. 1:5:
- 1. For Christ to be the Ruler of the kings means that He is far above the earthly rulers—Eph. 1:20-22; Phil. 2:9-11.
 - 2. The earthly rulers are not the real rulers; Christ, the King of kings and the Lord of lords, is the real Ruler—Rev. 19:16.
 - 3. Christ carries out God's administration as the Ruler of the kings of the earth by the seven Spirits of God burning before the throne of God—1:4; 4:5; 5:6:
 - a. All the world rulers are under the flaming of the seven Spirits—1:5.
 - b. The world situation and international affairs are under the flame of the burning of the seven lamps of fire, the seven Spirits of God—4:5.
 - c. We need to realize that the seven Spirits of God are burning before the throne not only concerning the churches but also concerning the world situation for the churches—1:4-5, 11; 22:16.

Message Three

**The Universal History according to God's Economy—
the Divine History within the Human History**

Scripture Reading: Joel 1:4; 2:28-32; 3:11-21; Eph. 3:16-21; 4:15-16; Rev. 19:7-9; 22:17a

I. In this universe there are two histories: the history of man, the human history, and the history of God, the divine history; the former is like an outward shell, and the latter, like the kernel within the shell:

- A. We need to have a clear view of the divine history within the human history—Joel 1:4; 2:28-32; 3:11-21:
1. The history of man, the history of the world, the physical, human history, is outward; the divine history, the history of God with man and in man, is inward; it is a matter of the mystery of the Triune God in humanity—1 Tim. 3:15-16:
 - a. Before Christ's incarnation God moved with men and among men; this was not His direct move to carry out His eternal economy for Christ and the church but His indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy.
 - b. God's history is of two portions—the history of God *with* man, found in the Old Testament, and the history of God *in* man, found in the New Testament.
 - c. God's history in man began with the incarnation and continued with His processes of incarnation, human living, crucifixion, resurrection, and ascension; Hosea 11:4 says that these are the cords of a man, the bands of love.
 2. The divine history, the history of God in man, was from Christ's incarnation through His ascension to become the life-giving Spirit and then continues with His indwelling us through God's organic salvation of regeneration, sanctification, renewing, transformation, conformation, and glorification to make us the glorious bride of Christ—Rom. 5:10; Eph. 5:27; Rev. 19:7-9.
 3. This culminates in Christ as the Spirit, the processed and consummated Triune God, marrying the church as the bride, the processed and transformed tripartite man—22:17a.
 4. At the time of the Lord's coming back, there will be a meeting of two figures—Antichrist, a figure in the outward, human history, and Christ, the Figure in the intrinsic, divine history—2 Thes. 2:2-8:
 - a. Christ will come back, descending with His overcomers as His army (Joel 3:11), to defeat Antichrist and his army (Rev. 19:11-21).
 - b. After the Figure in the divine history defeats the figure in the human history, the thousand-year kingdom will come, and this kingdom will consummate in the New Jerusalem—the ultimate and consummate step of the divine history—20:4, 6; 21:10.
- B. We need to consider whether we are living merely in the human history or living also in the divine history—1:11, 20; 12:11; 14:4b; 19:7:
1. We all were born in the human history, but we have been reborn, regenerated, in the divine history—John 3:6.
 2. If our living is in the world, we are living merely in the outward, human history—Rom. 12:1-2; 1 John 2:15-17.
 3. If our living is in the church, we are living in the inward, divine history—1 Cor. 1:2.

4. As the enlargement of the manifestation of Christ, the church is part of the divine history within the outward, human history—1 Tim. 3:15-16:
 - a. In the church life God's history is our history; God and we have one history, the divine history; our God has a marvelous history that includes us; God's history has become our history because He is in union with us—1 Cor. 6:17.
 - b. Whatever God has done, whatever He is doing, and whatever He will do in His history are all for our Christian life and church life.
- C. "Our living, our daily walk, our schooling, our job, and our business must be a part of God's history in His marvelous and excellent move on the earth today...We need to be one with God in His history, moving and energizing in His loving overcomers; that is, we need to be one with God in life, in living, and in our entire doing today on this earth! We need to write God's today's history!" (*Life-study of Joshua*, p. 3).

II. In the divine history what is being recovered today is God's economy, which is focused on the central work of God—to work Himself in Christ into His chosen and redeemed people, making Himself one with them for His expression—Eph. 3:16-17a; 4:4-6:

- A. God's ultimate move in His recovery to carry out His economy is to work Himself—the Father, the Son, and the Spirit—into us and to become our life so that we may live Him out and express Him as His Body, the church—3:16-21; 4:4-6, 15-16.
- B. God's economy is to make Christ everything, to make Christ the centrality and the universality, for the producing of God's increase, His enlargement, which is the church; the increase, the enlargement, of God is the fullness of God for His expression—Col. 1:18; 2:19; 3:10-11; Eph. 3:19.
- C. In His economy God wants to work Himself into man to be one with us, to be our life, life supply, and everything, and to have us as His expression; thus, God's intention in His economy is to have a corporate entity, composed of God and man, to be His expression for eternity—4:4-6.
- D. According to His economy, God will rule over the world, produce a situation for Israel to be His elect, gain the church as His mysterious people, and have the nations to be the peoples in the eternal kingdom of God; if we see this, we will know where we are, and we will know the meaning of our human life—2 Tim. 1:9; Rom. 8:28-30.
- E. We need to have a clear vision of God's economy and be governed, controlled, directed, preserved, and protected by this vision; today in the Lord's recovery we must be strong and unshakable in the vision of God's economy—Acts 26:19; Prov. 29:18a.
- F. God's ultimate move is to have Christ, the mystery of God, enter into us as our life so that we may become His living members and form His Body, which is the fullness of the One who fills all in all—Col. 2:2; 1:27; 3:4; 2:19; Eph. 1:22-23:
 1. Those who live Christ, who live in the spirit, are the actual Body of Christ corporately; they are also the one new man in actuality, a new creation with a new living to express the Triune God—4:16, 24.
 2. Eventually, the Body life will reach the reality of Romans 12, and this will be the preparation of the bride for the Lord's coming back—Rev. 19:7.
 3. "Be burdened with God's ultimate move. Then you will see God's oneness with you, and there will be no problem with your living" (*The World Situation and God's Move*, p. 43).
 4. "Rise up and stand for the Lord's recovery. This is the ultimate time for God to accomplish His purpose to bring the Lord back" (p. 58).

Message Four

Praying Persistently with God as Our Faith

Scripture Reading: Mark 11:20-24; Luke 18:1-8; Rev. 8:3-5

I. In Mark 11:20-24 the Lord Jesus taught His disciples to pray by faith for executing God's will according to God's economy:

- A. When the praying one is mingled with God and is one with God, God becomes his faith; this is what it means to have faith in God—v. 22.
- B. Only prayers that are out of faith will touch God; without faith prayer is ineffectual—v. 23.
- C. Faith is believing that we have received what we have asked for—v. 24:
 1. According to the Lord's word, we should believe that we have received, not that we will receive.
 2. To hope means to expect something in the future; to believe means to consider something as having been done.
 3. Faith is not only believing that God can or will do a certain thing but also believing that God has done that thing already.
- D. The prayer in Mark 11:20-24 is a prayer with authority; this kind of prayer is directed not toward God but toward "this mountain"—v. 23:
 1. A prayer with authority does not ask God to do something; instead, it exercises God's authority and applies this authority to deal with problems and things that ought to be removed—Zech. 4:7; Matt. 21:21.
 2. God has commissioned us to command what He has commanded and give orders to what He has given orders to—17:20.
 3. A prayer with authority is one in which we tell the things that are frustrating us to go away.
 4. The church can have such a prayer with authority by having full faith, being without doubt, and being clear that what we do is fully according to God's will—6:10; 18:19-20.
 5. Prayer with authority has much to do with the overcomers; every overcomer must learn to speak to "this mountain"—Mark 11:23.

II. In Luke 18:1-8 the Lord Jesus told the disciples a parable "to the end that they ought always to pray and not lose heart"—v. 1:

- A. The significance of this parable is profound, and we need to know God as He is revealed here—vv. 7-8.
- B. The widow in verse 3 signifies the believers; in a sense, the believers in Christ are a widow in the present age because their Husband, Christ, is apparently absent from them—2 Cor. 11:2.
- C. Like the widow in the parable (Luke 18:3), we believers in Christ have an opponent, Satan the devil, concerning whom we need God's avenging:
 1. This parable indicates the suffering we have from our opponent during the Lord's apparent absence.
 2. During His apparent absence, we are a widow whose opponent is troubling her all the time.

- D. While our opponent is persecuting us, it seems that our God is not righteous, for He allows His children to be unrighteously persecuted—1 Pet. 2:20; 3:14, 17; 4:13-16, 19:
1. Throughout the centuries, thousands upon thousands of honest and faithful followers of the Lord Jesus have suffered unrighteous persecution; even today many are undergoing unrighteous treatment—Rev. 2:8-10.
 2. Our God seems to be unjust, since He does not come in to judge and vindicate; because of this situation, the Lord Jesus used an unjust judge to signify God, who does not seem to do anything on behalf of His persecuted people—Luke 18:2-6:
 - a. Our God is a God who hides Himself (Isa. 45:15), as the book of Esther indicates.
 - b. We need to realize that the omnipotent and omnipresent God whom we serve hides Himself, especially when He is helping us—John 14:26; Rom. 8:26.
 - c. We cannot see Him, and apparently, He is not doing anything; actually, in a hidden way He is doing many things for us—vv. 28, 34; Esth. 4:14.
- E. The widow in the parable kept coming to the unrighteous judge and asking him to avenge her of her opponent; we ought to pray persistently for this avenging and should not lose heart—Luke 18:1, 3:
1. When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge—v. 6.
 2. Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again, for He will carry out quickly the avenging of His chosen ones, who “cry to Him day and night”—vv. 7-8a.
- F. Revelation 8:5 implies the answer to 6:9-11 and Luke 18:7-8:
1. The prayer of the saints in Revelation 8:3-4 must be for the judgment of the earth, which opposes God’s economy.
 2. God’s judgment upon the earth—casting fire to the earth—is the answer to the prayers of the saints with Christ as the incense—vv. 3-5.
- G. “When the Son of Man comes, will He find faith on the earth?”—Luke 18:8b:
1. Literally, the Greek words rendered “faith” mean “the faith”; this denotes the persistent faith for our persistent prayer, like that of the widow.
 2. The faith through which we were saved is the initial stage of faith; the faith that brought us into a life union with Christ is the linking faith—the faith that comes into us through our contacting the Triune God continually so that we may live by the Son of God—Rom. 1:17; Gal. 2:20; John 14:19.
 3. The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return—Luke 18:8b:
 - a. Linking faith is the Triune God moving in us to link us to His unsearchable riches—Eph. 3:8.
 - b. Linking faith is the faith of the believers who have no trust in themselves; rather, their trust is in God—2 Cor. 1:9.
 - c. When the Lord Jesus returns, He will find a number of overcomers who are living by the linking faith and will regard them as treasures for His kingdom in the thousand years of His reign—Luke 18:8b; Rev. 20:4, 6.

Message Five

Answering God's Call to Be His Dispensational Instrument, His Overcomers, to Turn the Age

Scripture Reading: Dan. 1:4-9; 2:17-19; 4:25-26, 32; 6:10-11; 9:1-4, 23; 10:11, 19; 11:32b; 12:3

I. Every time God wants to make a dispensational move, an age-turning move, He must obtain His dispensational instrument; we must be those who have dispensational value to God—Rev. 12:5-11; 1:20; Dan. 12:3; Matt. 13:43:

- A. We need to consider what we are doing to bring in the next age; this is a special time, so there is the need of special Christians to do a special work—16:18; Rev. 19:7; 1 Cor. 1:9; Rev. 2:4-7; Col. 1:18b; John 17:21; 1 Cor. 14:4b; Eph. 4:16; Col. 2:19.
- B. The principle of the Lord's recovery is seen with Daniel ("God is my judge"), Hananiah ("Jah has graciously given," or "favored of Jah"), Mishael ("Who is what God is?"), and Azariah ("Jah has helped"); "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:
 - 1. In God's sight, an overcomer is a "man of preciousness," even "preciousness itself," a person whom God can use to turn the age—1 Pet. 2:7; Dan. 9:23; 10:11, 19.
 - 2. Christ as the unique Overcomer includes all the overcomers; the unique Overcomer dwells in our spirit to make us His overcomers—John 14:30; Dan. 2:34-35; Rev. 19:7-21; 1 John 5:4, 18-19; Rev. 3:21.
- C. The Lord needs to raise up men who turn the age for the recovery of God's expression and authority; among fallen mankind God's expression is torn down and His authority is denied; Daniel and his companions truly allowed God to be expressed through them and were truly under God's authority—Gen. 1:26; Dan. 3:14-30; 4:17, 26; Rev. 22:1-2.

II. 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:

- A. All those who are used by God to turn the age must be Nazarites—voluntarily consecrated ones who are sanctified absolutely and ultimately to God—Num. 6:1-8, 22-27; Psa. 110:3; Luke 9:62; Phil. 3:13-14.
- B. Although Daniel and his companions were still very young, they stood up as an anti-testimony, similar to the way that Antipas did in the church in Pergamos—Rev. 2:13.

III. Daniel joined himself to God's desire through God's Word—Dan. 9:1-4; Deut. 17:18-20; 2 Tim. 3:16-17; Eph. 6:17-18; Psa. 119:11, 24:

- A. Daniel was not only a person who read God's Word regularly but also a person who was joined to God's Word:
 - 1. When Daniel read from the book of Jeremiah that God had ordained seventy years of captivity for the Israelites and that after seventy years God would turn back to bless them, he immediately fasted and prayed; as soon as he touched God's desire through the Word, he joined himself to that desire—Dan. 9:2-3.
 - 2. After Daniel read the book of Leviticus, he could no longer eat the unclean food (Dan. 1:8-21); after he read the book of Jeremiah, he could not help but fast and pray for the restoration of God's people (29:10-14).
- B. We must read God's Word in a spirit and 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—cf. Psa. 119:11, 15-16, 133, 140; 2 Cor. 6:14-18.

IV. 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:

- A. The center of Daniel 6 is man's prayer for the carrying out of God's economy; man's prayers are like the rails that pave the way for God's move to go on; there is no other way to bring God's economy into fullness and into fulfillment except by prayer; this is the inner secret of this chapter.
- B. The highest expression of a man who cooperates with God is in prayer; God carries out His economy on the earth through His faithful channels of prayer—Matt. 26:41; Acts 6:4; Eph. 6:17-18; Col. 4:2.
- C. Prayer is the lifeline in the Lord's recovery; the more Satan tries to frustrate our prayer, the more we should pray—Dan. 6:10, cf. vv. 4-9:
 - 1. Daniel was a person living before God; he depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand—2:17-19; 9:1-4; 10:1-3, 11-13.
 - 2. Daniel's prayer was totally for God and not for himself; through prayer he afforded God the highest cooperation—9:2b; Jer. 25:11; Dan. 9:17; 1 Kings 8:48.
 - 3. Because Daniel was a man of prayer, he was acknowledged by God, qualified to be used by God, and capable of speaking forth the mystery of God—cf. Acts 6:4.
 - 4. Daniel's prayer reached the highest peak; he asked God to do something for Himself; he prayed, "Now hear, O our God, the prayer of Your servant and his supplications, and cause Your face to shine upon Your sanctuary that has been desolated, for the Lord's sake"—Dan. 9:17.
 - 5. Only a person like Daniel, who prayed to God single-heartedly with an age-turning prayer, can be used by Him to turn the age.

V. Daniel was a self-sacrificing person with the spirit of martyrdom—6:10-11:

- A. Daniel's companions had a true spirit of martyrdom; they stood for the Lord as the unique God and against idol worship at the cost of their lives, being thrown at the command of Nebuchadnezzar into a blazing furnace—3:19-23.
- B. Daniel prayed at the risk of his life; the intention of the chief ministers and satraps was to destroy Daniel, but the intention of Satan, who was behind them, was to cut off the channel of prayer that God was using for the carrying out of His economy—6:4-24.
- C. Everyone whom God uses to turn the age is afraid of only one thing, that is, of offending God and losing His presence—3:17-18; 2 Cor. 5:9-10; cf. Psa. 51:11; Josh. 7:4.

VI. In order to be today's overcomers as God's dispensational instrument who turn the age, we must redeem the time; Colossians 4:5 says, "Redeeming the time," and Ephesians 5:16 says, "Redeeming the time":

- A. One could translate the word *time* in these passages as redeeming the "opportunity"; we who are learning to serve the Lord must not let the Head have a sense that we are dull to His direction and numb to His leading; we need to allow the Lord to train our spiritual sense and our spiritual sight to sense the opportunities whenever they come and make the most of them.
- B. 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.

- C. Perhaps the Lord gave us a thought that we should seek out a certain person who could potentially be very useful to the Lord (cf. Acts 9:10-19; 22:12-16), but on that day we did not go, because we were afraid the weather was too hot, and we were too lazy.
- D. One day we will face the Lord; perhaps we will regret the things in our life that now provide us with satisfaction; many times we have come short of God's will and have acted foolishly; we have not been faithful to live Christ, to grow Christ, to express Christ, and to propagate Christ in every respect for the building up of His Body—2 Cor. 5:10; Matt. 25:21-23, 25-26, 30; Col. 1:9-10; Matt. 7:26; 25:2-3, 8.
- E. Daniel 11:32b says, "The people who know their God will show strength and take action"; this means that the people of God will open up 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. Deut. 4:25 and footnote.
- F. "We have seen how God has blessed Brother Witness's work. His strong point is that he does not allow any opportunity to slip by. It is hard to find him missing an opportunity. Once the opportunity arises, he takes advantage of it"—speaking from Brother Watchman Nee on July 19, 1950 (*The Collected Works of Watchman Nee*, vol. 55, p. 199).
- G. If our service is according to God's will, one day will equal many days, but the days spent outside the will of God are not counted; outside the kingdom of God, no human beings are employed by God (Matt. 20:6-7); Nebuchadnezzar was satisfied with his own work (Dan. 4:30, 37b)—this is the principle of Babylon.
- H. However, thank the Lord for His word of comfort, the words of Joel 2:25—the years that the locust has eaten will be restored to us; if we waste our days, ten years may be equal to one day, but if we redeem the time, one day may equal ten years.
- I. Psalm 90:12 says, "Teach us then to number our days / That we may gain a heart of wisdom," and 84:10 says, "A day in Your courts is better than a thousand"; the days in heaven are not counted by a cycle of twenty-four hours; God has a different way of counting days.

VII. Today the way to become vitalized is to answer the Lord's call to be an overcomer; an overcomer is a vital person, and a vital person (one who is living and active) is a praying person—119:88, 159; Dan. 11:32b:

- A. Our intention in forming the new groups is to have groups of overcomers; this is the reason that the groups are called the "vital groups"; the full-time training is also for the producing of the overcomers, those who are desperate to conquer the deadness of Sardis (Rev. 3:1), the lukewarmness of Laodicea (vv. 15-16), and the barrenness dealt with by the Lord in John 15 concerning the vine and the branches (vv. 1-8, 16).
- B. If we are going to be vitalized, we need to have close, intimate, and thorough fellowship with the Lord and with the seeking saints; we need the Lord to lead us to some companions, with whom we can labor, just as Daniel had three companions—Dan. 1:6.
- C. Within today's church life (typified by Jerusalem), we must be the Lord's overcomers (typified by Zion); this is to be in the age of the overcomers according to the Lord's calling (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21; 21:7); it is one thing to be in the church life, but it is another thing to be an overcomer in the church life (14:1-5).
- D. We have to make a resolution to be the overcomers, the vitalized ones; an overcomer is one who overcomes anything that is replacing Christ or that is against Christ—Judg. 5:15-16; 1 John 2:18-20, 27.

VIII. As today's overcomers, we should be like the children of Issachar, "men who understood the times that they might know what Israel should do" (1 Chron. 12:32a); see Brother Lee's applicable experience on the next page.

On the eve of the revival in Chefoo, when the Japanese had invaded China and had made life in China, which was hard enough, to be even harder, Brother Lee wrote the following in his personal notes in Chefoo, 1942:

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. (*The Collected Works of Witness Lee, 1932-1949, vol. 2, p. 27*)

Message Six

The Preparation of the Bride

Scripture Reading: Rev. 19:7-9, 11-21; 21:2

- I. The marriage of the Lamb is the issue of the completion of God's New Testament economy, which is to obtain for Christ a bride, the church, through His judicial redemption and by His organic salvation in His divine life—Gen. 2:22; Rom. 5:10; Rev. 19:7-9; 21:2, 9-11.**
- II. The Lord's recovery is for the preparation of the bride of Christ, who is composed of all His overcomers—19:7-9; cf. Gen. 2:22; Matt. 16:18:**
 - A. All the overcomers will be the New Jerusalem as the bride of Christ for one thousand years in its initial and fresh stage—Rev. 19:7.
 - B. Eventually, all the believers will join the overcomers to consummate and complete the New Jerusalem in full as the wife of Christ in the new heaven and new earth for eternity—21:2, 9-11.
- III. The readiness of the corporate bride depends on the maturity in life of the overcomers—19:7-9; Heb. 6:1; Phil. 3:12-15; Eph. 4:13-15:**
 - A. In the New Testament the word *perfect* is used to refer to the believers' being full-grown, mature, and perfected in the life of God, indicating that we need to grow and mature unto perfection in the divine life—Matt. 5:48.
 - B. We need to continue to grow until we are matured in the divine life to become a full-grown man, arriving at the measure of the stature of the fullness of Christ—Eph. 4:13.
 - C. In order for the bride to be mature, her faith and love need to be fully developed—Titus 3:15:
 1. Faith and love are two inseparable, excellent virtues of the believers in Christ—1 Tim. 1:14; 2 Tim. 1:13; Gal. 5:6.
 2. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received—John 1:12; 14:21; 21:15-17:
 - a. Faith is given to us by God that by it we may receive Christ, the embodiment of the Triune God, and thereby enter into the Triune God and be joined to Him as one, having Him as our life, life supply, and everything—2 Pet. 1:1.
 - b. Love issues out of faith and enables us to live out all the riches of the Triune God with those who have believed into Christ with us in order that the Triune God may have a glorious corporate expression—Eph. 3:19-21.
- IV. In addition to being mature in life, the bride must be built up as a corporate person—Matt. 16:18; Eph. 2:21-22; 4:15-16; Rev. 19:7; 21:2:**
 - A. God's building is the desire of God's heart and the goal of God's salvation—Eph. 1:5, 9; Exo. 25:8; 1:11; 40:2-3, 34-35.
 - B. God intends to have a building in which God and man, man and God, can be a mutual abode to each other—John 15:4a; Rev. 21:2-3, 22.
 - C. The principle of God's building is that God builds Himself into man and builds man into Himself—John 14:20; 1 John 4:15:

1. God's mingling Himself with man is God's building Himself into man.
2. Man's mingling with God is man's being built into God—Eph. 3:17.
- D. To be built up with fellow believers is the Lord's supreme and highest requirement of His faithful seekers—4:15-16.
- E. Being built up with the fellow partakers of the divine life is the highest virtue of one who pursues Christ in God's eternal economy—1 Tim. 1:4.

V. The bride's wedding garment is of "fine linen, bright and clean"—Rev. 19:7-8:

- A. *Clean* refers to the nature, and *bright* refers to the expression.
- B. The fine linen with which the bride is clothed is "the righteousnesses of the saints"—v. 8:
 1. Christ is the righteousness by which we have been justified by God so that we may be reborn in our spirit to receive the divine life—1 Cor. 1:30; Rom. 8:10:
 - a. As our objective righteousness, Christ is the One in whom we are justified by God—3:24, 28; 5:1, 9; 4:25; 5:16, 18.
 - b. As our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that is always acceptable to God—Matt. 5:6, 20.
 2. If we are to be found in Christ, we must fulfill the condition of not having our own righteousness but instead having a righteousness which is not our own—a righteousness which is through faith in Christ, the righteousness which is out of God and based on faith—Phil. 3:9.
 3. Christ lived out of the saints as their subjective righteousness becomes their wedding garment—Rev. 19:8:
 - a. The righteousness we received for our salvation is objective and enables us to meet the requirement of the righteous God, whereas the righteousnesses of the overcoming saints are subjective and enable them to meet the requirement of the overcoming Christ—1 Cor. 1:30; Phil. 3:9.
 - b. The wedding garment in Matthew 22:11-13 signifies the Christ whom we live out and who is expressed through us in our daily living as our surpassing righteousness—5:20; Rev. 3:4-5, 18.

VI. For the presentation of the bride to the Bridegroom, the bride needs beauty—S. S. 1:15-16; 4:1, 7:

- A. In Song of Songs the lover and the Beloved both have beauty, and they appreciate the beauty in each other—1:15-16; 4:1-5, 7.
- B. Ephesians 5:27 speaks of the beauty of the bride, revealing that Christ will "present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish."
- C. The beauty of the bride comes from the Christ who is wrought into the church and who is then expressed through the church—3:17a.
- D. Our only beauty is the shining out of Christ from within us; what Christ appreciates in us is the expression of Himself—Psa. 50:2.
- E. "Your eyes will see the King in His beauty" (Isa. 33:17a); "the King will desire your beauty" (Psa. 45:11a).
- F. "You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners"—S. S. 6:4.

VII. The bride must also be a warrior for the defeating of God's enemy—Eph. 6:10:

- A. In Ephesians 5:25-27 and 6:10-20 we see the church as the bride and the warrior; in Revelation 19 we also have these two aspects of the church.
- B. On the day of His wedding, Christ will marry those who have been fighting the battle against God's enemy for years; that is, Christ will marry the overcomers, who have already overcome the evil one—vv. 7-9; 1 John 2:14.
- C. Christ will come as a fighting General with His bride as His army to fight against Antichrist at Armageddon—Rev. 19:11-21:
 - 1. When Christ comes with His army, He will come as the Son of Man—Matt. 26:64; Rev. 14:14.
 - 2. As the Son of Man, He will need a counterpart to match and complete Him; this counterpart will be His bride—John 3:29.
 - 3. Because the Lord is the Word, His fighting will be the speaking of the word of God—Rev. 19:13:
 - a. As the Lord fights, He speaks for God and expresses God.
 - b. The Lord's fighting at Armageddon will be a powerful speaking.
 - 4. The wedding garment—Christ lived out of us as our daily righteousness—qualifies us not only to attend the wedding but also to join the army to fight with Christ against Antichrist in the war at Armageddon—Matt. 22:11-12; Rev. 19:7-8, 14.

VIII. The corporate Christ, Christ with His overcoming bride, will come as a stone to crush the aggregate of human government to bring in God's kingdom—Dan. 2:34-35; Joel 3:11; Rev. 19:11-21; cf. Gen. 1:26:

- A. Whereas Daniel 2 speaks of Christ coming as a stone cut out without hands, Revelation 19 speaks of Christ coming as the One who has His bride as His army.
- B. Before Christ descends to earth to deal with Antichrist and the totality of human government, He will have a wedding, uniting His overcomers to Himself as one entity—vv. 7-9.
- C. After His wedding, the Lord will come with His newly married bride to destroy Antichrist, who with his army will fight against God directly—vv. 11, 13-15; 2 Thes. 2:2-8:
 - 1. The Lord Jesus, the Word of God, will slay Antichrist, the man of lawlessness, by the breath of His mouth—Rev. 19:13-15; 2 Thes. 2:2-8.
 - 2. Out of Christ's mouth proceeds a sharp sword, that with it He might smite the nations—Rev. 19:15a; cf. 1:16; 2:12, 16.
- D. After crushing the human government, God will have cleared up the entire universe; then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth God's kingdom—Dan. 2:35, 44; 7:22, 27; Rev. 11:15.