

Chinese-Speaking Blending
Conference

25 – 26 July 2020, Australia

**THE WORLD'S ULTIMATE SITUATION, GOD'S ULTIMATE MOVE AND
OUR ULTIMATE RESPONSIBILITY**



Name

Church

GENERAL SUBJECT
THE WORLD'S ULTIMATE SITUATION, GOD'S ULTIMATE MOVE AND
OUR ULTIMATE RESPONSIBILITY

TABLE OF CONTENT

<i>Content</i>	<i>Page</i>
Message One Seeing the Universal History According to God's Economy, 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	4
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	8
Message Three Answering God's Call to Be His Dispensational Instrument, His Overcomers, to Turn the Age	11
Message Four World's Ultimate Situation and God's Ultimate Move and Our Ultimate Responsibility	15

SCHEDULE

July 25, Saturday	4:00 PM	Message One
	5:45 PM	Break
	7:30 PM	Message Two
	9:15 PM	Meeting Ends
July 26, Lord's Day	4:00 PM	Lord's Table Meeting
	4:30 PM	Message Three
	6:00 PM	Break
	7:30 PM	Message Four
	8:45 PM	Overflow
	9:30 PM	Conference Ends

Message One

Seeing the Universal History According to God's Economy, 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

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. 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:
 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. 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):
- 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:
- 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:
- B. The second seal consists of a red horse and its rider, signifying the spreading of war—6:3-4:
- C. The third seal consists of a black horse and its rider, signifying the spreading of famine—Rev.

6:5-6:

- D. The fourth seal consists of a pale horse and its rider, signifying the spreading of death—Rev. 6:7-8:

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.

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 Godman, 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

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:
- 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 antitestimony, 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. 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. 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.

VI. 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. 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.

Message Four

World's Ultimate Situation, God's Ultimate Move and Our Ultimate Responsibility

I. From the spiritual heavenly point of view, human history has seven stages:

- A. The first is the primitive stage, from Adam to Abraham, the second is the formation of the kingdom of Israel, the third stage is the desolation of the kingdom of Israel, the fourth stage is the Roman Empire, the fifth stage is the Reformation, and the sixth stage is the furtherance of the gospel preaching and the Word of God.
- B. Today we are in the seventh or final stage, when the Lord would recover the completing ministry of Paul and the mending ministry of John.

II. The events of world history have been sovereignly arranged by God, determined the times before appointed, and the bounds of their habitation—Acts 17:26:

- A. Whether we speak of His becoming flesh through the incarnation, or of the spread of the gospel, or of the raising up of the church life, or of the preparation of the bride, all these aspects of His move require the proper environment, as far as the world situation is concerned:
 - 1. For Christ's great accomplishments to be carried out, there was the need for the Roman Empire to be established, to provide the situation in which redemption could be accomplished and the gospel could spread.
 - 2. The Roman Empire was for the gospel, Germany was for the Reformation, Britain was for the spreading of the gospel and of the truth; now the United States has become the center for the recovery.

III. God's ultimate move is to accomplish the ministry of Christ as the mystery of God and the church as the mystery of Christ—Col.2; Eph 4-6:

- A. God's ultimate move to carry out His intention is for us to have Christ as life to us and making us fit to be built up into His Body for His expression—Col. 3:4; Eph. 3:16; Eph. 4:16.
- B. Three items have already been recovered: the preaching of the gospel, the teaching of Bible truths, and the scriptural way of meeting; now this final matter must be our concern: the gaining of a people who have Christ as their life and living Him (Col.3:4, Phil.1:21); then Christ will have His Body, and in every locality the Body will be expressed as a golden lampstand; this is the preparation of the bride—Rom. 12:4-5, Rev.2:1, Rev.19:7.

IV. We must bear the ultimate responsibility for the God's ultimate move under the present ultimate world situation:

- A. Our ultimate responsibility is to be saturated and permeated by Christ, for the church to be His body, which is the new man—Eph.3:16, 4:12,16,24.
- B. Our ultimate responsibility is to be the testimony of Jesus and build up the local church as the golden lampstand, to spread the testimony of Jesus—Rev.1:2,9-11, 20.
- C. Our ultimate responsibility is to live Christ and to meet together in our locality in such a way that we may be the Body, the new man, the lampstand, and the bride.
- D. If we are bearing the ultimate responsibility for God's ultimate move, we must follow wherever the Lamb goes:
 - 1. The church is universal; it must spread, and the faster, the wider, and the more it spreads,

- the better it is.
2. Before Lord Jesus ascended, He charged His disciples to migrate.
 3. The church in Jerusalem was initially formed by the disciples who moved from Galilee to Jerusalem; the church in Antioch was initially formed by those who moved from Jerusalem.
 4. The more we migrate, the more we are according to God's rule and enjoy His blessing; we should not always stay where we are; rather, we should be moving, until the Lord's return. r
 5. All the brothers and sisters should be given proper edification; when they are edified, we should charge them to go out to preach the gospel; by doing so, this is the whole church preaching the gospel.
- E. The way to spread the Lord's recovery in the countries of Europe:
1. Not by a work nor by a movement but by emigration:
 - a. Some emigrating there to live the Lord and serve the lord full-time.
 - b. Some emigrating there to take a job or do a business and serve the Lord.
 - c. Some emigrating there to study in a school and serve the Lord.
 - d. Al being burdened by the Lord and having a clear guidance from the Lord.
 - e. To emigrate to the leading cities that have colleges or universities for us to work on.
 - f. To go in a team of at least four saints, including a couple between the ages of thirty and fifty, in whose home the meetings will begin.
 2. The way to live, to work, to serve, and to meet:
 - a. To live a life in resurrection under the cross.
 - b. To work by contacting people in preaching the high gospel, in teaching the deeper truths, and in testifying the Christian experience.
 - c. To serve in the spirit according to the divine revelation.
 - d. To meet according to the god-ordained way as revealed in the New Testament.

