

2025 DACH BROTHERS' FELLOWSHIP

Message One

Seeing a Heavenly Vision, Participating in God's Ultimate Move, and Entering a New Age to Work with the Lord to Prepare the Bride of Christ

Scripture Reading: Acts 26:19, Eph. 3:16-17, 4:16, Rev. 19:7, 21:2, 9-10.

- 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:**
- A. We must be in the spirit to see the heavenly vision; the heavenly vision directs us toward God's goal, which is the building of the Body of Christ, consummating in the New Jerusalem—Rev. 1:10; 4:1-2; 17:3; 21:10; Acts 26:19.
 - B. The book of Revelation is a book of God's administration, unveiling the throne of God for the divine administration; apparently, the throne is invisible and is not realized by man; actually, the throne is behind the scene ruling over everyone and everything.
 - C. The enthroned Christ, the heavenly Administrator in God's universal government, is the worthy Lion-Lamb, the overcoming Redeemer—Rev. 5:1-14.
 - D. 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—4:5; 5:6:
 - 1. The world situation and international affairs are under the flame of the burning of the seven lamps of fire, the seven Spirits of God.
 - 2. 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—Rev. 4:5, 11; 22:16.
- II. God's ultimate move is the move of His economy in man to make man God in life and nature but not in the Godhead, and to prepare the Bride of Christ, who is His wife, consummating in the New Jerusalem:**
- A. The ultimate move of God to accomplish His eternal purpose is for Christ to be life within us, flowing within us, permeating and saturating us, to make us suitable to be built up as His Body for His expression—Col. 3:4; Eph. 3:16-17.
 - B. The Lord's ultimate recovery and His ultimate move are one and the same; He wants to recover Christ, the mystery of God, to be the indwelling Spirit, to infuse and dispense the Triune God into the tripartite man, thereby making us, the believers, members of His Body for His expression; this Body is expressed locally as the lampstand, which becomes His testimony, the testimony of Jesus.
 - C. In this way, Christ will gain His Body, and then this Body will be expressed in every locality as the golden lampstand; this is the preparation of the Bride.
 - D. The spread of the Lord's recovery must be a part of our ultimate responsibility; we are high-standard witnesses of Jesus Christ; we should bring the high-class gospel, a deeper knowledge of the Bible, Christ, and the testimony of Jesus—which is the Body of Christ, the new man, the lampstand, and the Bride; this is the way for the Lord to prepare His Bride—Dan. 11:32b; Rev. 19:7-8.
 - E. According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem; therefore, we must take the goal of God's eternal economy—the New Jerusalem—as our unique and ultimate goal—1 Cor. 3:12; Heb. 11:10; 12:22; Rev. 3:12.
 - F. To live out the New Jerusalem is to become the New Jerusalem; to work out the New Jerusalem is to build the New Jerusalem, and this is the highest point and ultimate goal of our living and work—21:2, 10.

III. From 1994 to 1996, in those three or four years, the Lord changed His move in His recovery because the release of truth changed:

- A. "The truth recovered by Brother Nee began with the assurance of salvation and continued in his ministry to recover many higher truths; in these recent days, the Lord has shown us the peak of the divine revelation, which is the vision of the New Jerusalem and God becoming man that man might become God in life, nature, and expression, but not in the Godhead" (CWWL, Letters, and Gleanings, vol. 3.).
- B. "Whatever we do in the Lord's work, we must enter into the new age; if we do not enter into the new age, we will become obsolete; the Lord has His move, and He is continually advancing." (CWWL, Letters, and Gleanings, vol. 3, p. 377).
- C. The Lord will use the high truths to prepare His bride, end the present age, and bring in His second coming; these truths are not only for those among us; they are for all of God's children on earth.
- D. In our work for the Lord, we must enter into the new age. We must teach the saints to learn the new truths that the Lord has shown us, as if we are teaching elementary mathematics:
 - 1. "In 1974, we began the Life-study training, with the burden to speak the entire Bible to set forth an unveiled Bible; hallelujah, today the entire Bible from the first page to the last has been fully unveiled, and we have a set of the Life-studies to help people know God's economy; this is truly a great matter, something unprecedented in history, and it is an asset of the Lord's recovery" (CWWL, Letters, and Gleanings, vol. 3)
 - 2. When the saints read the Bible with the help of the footnotes of the Recovery Version and the Life-studies, they will touch the source of the divine life; therefore, we must exhort the brothers and sisters to read these words and speak these words every day; when the saints do this every day, they will receive spiritual nourishment and a rich supply of life—John 6:63; 2 Tim. 3:16.
 - 3. We need to be nourished with the riches of Christ by reading the Life-study messages to maintain the high standard of the church life; furthermore, we need to promote the study of the Life-studies to bring in a genuine revival in the Lord's recovery.
 - 4. The Life-studies of the entire Bible will be a treasure to seeking believers and will have a great influence on the preparation of the church as the Bride of Christ—cf. Eph. 5:26-27, 29, Rev. 19:7.

IV. "I am burdened that we would all realize that the Lord's recovery is not another Christian movement or an ordinary Christian work. The work in the recovery is the Lord's genuine work to prepare His bride.... The Lord's intention is not to revive Christianity as a whole. In His recovery He is calling out a remnant of those who love Him and who are faithful to Him. He is sending out the call to overcome the degradation of Christianity so that a number of those who seek Him may be prepared as His bride. In this matter the Lord is moving on, and we are going on with Him. What a privilege to be alive in this age!" (Life-study of Ephesians, ch.95).

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Message Two

Being Right toward God, Peaceful toward People, and Open toward the Work

Scripture Readings: 1 Timothy 4:12, 1 John 1:6-9, Philippians 4:5, Song of Songs 7:11

I. We must realize that the letters written by Paul to Timothy and Titus were written for recovery, because at that time degradation had already occurred in the church life—1 Tim. 1:3-4; 2 Tim. 3:1-5:

- A. We have previously mentioned from these books that the humanity of Jesus is necessary for the church service, which involves the co-workers, elders, deacons, and deaconesses; all the verses related to these serving ones mention something concerning the human virtues of the proper humanity—1 Tim. 2:8-11; 3:1-13; Titus 2:2-6.
- B. We are in exactly the same kind of situation today as was the early church; therefore, we must all realize that we are in a situation that requires the Lord's humanity for His recovery; there must be a group of people to stand against the tide of this age—1 Tim. 4:12; 6:11; 2 Tim. 3:10-11.
- C. We must learn to turn to our spirit to take the very humanity of Jesus; He is in our spirit, and where the Lord Jesus is, there is grace—2 Tim. 4:22.

II. To be proper persons who serve the Lord and do His work, the first secret is to be right toward God; there should not be any problems between God and us:

- A. To be right toward God, we must constantly pray, repent, and thoroughly confess our sins to Him; we should know that we are sinful, often committing sins; even if we do not commit sins, we still make mistakes and offend others—1 Thes. 5:17; 1 John 1:9, 7; Acts 24:16.
- B. We need to continually surrender and submit to the Lord, and we need to completely consecrate ourselves and everything to Him, committing all into His hand—2 Cor. 2:14; Lev. 6:12-13; Num. 28:3-4:
 - 1. The Lord desires to gain us so that He can dwell in us and become one with us; however, we constantly turn away from Him and act independently, thereby committing sins and making mistakes.
 - 2. Therefore, we need to continually surrender and submit to the Lord; in this way, we will be able to live in fellowship with the Lord all the time.
- C. We need to exercise the spirit unceasingly to fellowship with the Lord, and we need to live and walk by following His leading in the spirit in order to please Him.
- D. we need to read the Bible deeply, pray-read the Lord's word, and live and walk according to the light that we receive; we need also to learn and understand the truth, enter into the truth, and walk according to the truth—3 John 3-4:
 - 1. We must read the Bible deeply and earnestly, not superficially—Neh. 8:13.
 - 2. We need also pray-read the Lord's words; the Lord's words are spirit and are life (John 6:63) and full of light (1:1-2, 4); we need to live and walk according to the light that we receive.
- E. We need to live and walk with the Lord and be united and mingled with Him as one to live the God-man life and be the Lord's overcomers; we need to enjoy the Holy Spirit every day and take Christ as our satisfaction and rest; we need to praise, give thanks, and sing at all times—1 Cor. 6:17; Eph. 5:18-20; Col. 3:16-17.

III. Being peaceful toward people:

- A. The meaning of the Chinese word for peace is very broad and denotes being peaceful, reconciled, and kind; Christ is not only our life (Col. 3:4), but He also dwells in us (John 6:56; Rom. 8:10); we need to live out the gentleness and meekness of Christ.
- B. We need to be meek, amiable, lovely, kind, and peaceful toward others, and we need to be able to get along with them—Rom. 12:18, 2 Cor. 10:1, Phil. 4:5.
- C. We should abhor pride and arrogance and not be boastful or self-righteous; the modest receive benefit, while the conceited reap failure—Jam. 4:6.
- D. We must avoid anger and wrath—1 Tim. 2:8, Jam. 1:20:
 - 1. Whether we are with the saints, at home, or elsewhere, anger will always result in loss to us; losing our temper is even worse, because once we lose our temper, we offend others and make enemies; we should have a good and pleasant relationship with others, not a hostile one.
 - 2. In human communities (the church may also be considered a human community), we would rather make another friend than establish an enemy; having one more enemy would be a loss to us.
- E. We should not take account of others' mistakes, and even more, we should not spread news about their mistakes and shortcomings—1 Cor. 13:5:
 - 1. If we hear people spreading news about a certain person's mistakes and shortcomings, we should advise them to stop; even if someone asks, we should not take account of others' mistakes.
 - 2. Having a broad heart and being willing to pardon and forgive others; if we do not forgive others' offenses, neither will our heavenly Father forgive our offenses; hence, our prayer will be frustrated—Matt. 6:12, 14-15.
- F. We need to deal with others in truth and sincerity without hypocrisy or pretense—2 Cor. 1:12:
 - 1. Some people pretend to like someone whom we do not like; others are straightforward, with clear likes and dislikes; neither disposition, however, is desirable.
 - 2. Our life and move should be that of a God-man, a new person who has been regenerated and renewed and transformed.
- G. We must be able to preach the gospel to people anytime and anywhere—Matt. 10:7; 2 Tim. 4:2; 1 Peter 3:15:
 - 1. Being unable to preach the gospel proves that there is something wrong with us.
 - 2. In our living we must be right toward God and toward man; in this way we will be able to preach the gospel anytime and anywhere, because the Spirit is with us, enabling us to open our mouth to preach the gospel—Acts 8:27.
 - 3. We must live our life in such a way that we are able to minister Christ to others anytime and anywhere.
- H. We need to live the Body life in the church with all the saints; this depends on maintaining a proper relationship with the brothers and sisters—1 Cor. 12:14-27.

IV. Being open toward the work:

- A. We should always take openness as the principle toward the work—Song 7:11, note 1:
 - 1. We should not consider the work as our own; this means that we should not consider the work as our private possession.
 - 2. We should not hide the church in our "pocket."
 - 3. We need to take the local church as our basis and the universal church as our goal; we are not simply for our local church; rather, our goal is the universal church, the universal Body of Christ; in recent years we have had many large, international meetings of clusters of churches to let them blend with one another and be mingled as one.

- B. When we work for the Lord, we must not be covetous; that is, we must not be selfish, seek profits, want to be the head, desire a position, or highly regard our reputation—Acts 20:33; Gal. 5:26; Phil. 2:3; 2 Cor. 13:6-9.
- C. When we work for the Lord, we must be led by the entire revelation of the Bible; through the Bible and the Holy Spirit, the Lord Himself, not some person who is “taking the lead,” is the One who is leading the churches.; we must not desire to be the head but must be willing to be subject, to keep the order in the Body—1 Tim. 1:3-4; Acts 13:2, note 3; Rom. 12:4-5; Eph. 5:21; cf. 3 John 9.
- D. When we serve the Lord, we must put our own views and opinions completely on the cross—Matt. 16:24, note 2.

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Message Three

Make Every Effort to Build Up Small Groups to Build Up the Church

Scripture Readings: Acts 2:46, 5:42, Matthew 18:19-20, Romans 12:5, Hebrews 10:24-25

I. "The building up of the church is based on the small groups. In order to build up the church, we must build up the small groups.... The small group meeting is the touchstone of whether or not the church is being built up. The church is built on this foundation. We need to carry out solid work from now on, doing everything in the small groups." (The Collected Works of Witness Lee, 1985, vol. 1, p. 568).

- A. The Bible shows us that from the beginning of the church life there were two kinds of meetings; the big meetings were held in the temple, while the small meetings were held from house to house—Acts 2:42, 5:42:
 - 1. The big meetings raised up and brought in the people, who were then put into the small meetings.
 - 2. In the small meetings they were nurtured and edified; there they coordinated together to be built into the house of God; hence, the foundation of the building of the church is in the small group gatherings.
- B. In order to build the church, we need to pay our primary attention to building up the small group meetings:
 - 1. In Matthew 18:19-20 the Lord Jesus said, "If two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens. For where there are two or three gathered into My name, there am I in their midst." These verses indicate that whenever two or three believers come together as a small group, genuine building can take place among them.
 - 2. Romans 12:5 says, "We who are many are one Body in Christ, and individually members one of another":
 - a. "Individually members one of another" indicates that each member is organically joined to all the other members, and each needs the function of all the others—1 Cor. 12:21-22.
 - b. In order to practice the Body life, all the members must be coordinated together; thus, we need to build up the small group meetings, where we can practice mutual care, intercession, and shepherding—Heb. 10:24-25.
- C. The group meeting is the crucial matter and the life line in the Lord's ordained way; we said that the group meetings should constitute eighty percent of the church life, and we also said that the gospel preaching, the nourishing, the cherishing, the feeding, and the perfecting should be done in the groups.
- D. When the small groups are made strong, the gospel in the homes will be strong, gospel in the community and the gospel on the campuses will be strong, the children's work will be strong, and even the shepherding and visiting in all the meeting halls will be strong; in order for a nation to be strong, its families must be strong; likewise, for a church to be strong, the home meetings and group meetings must be built up as the foundation, the base, of our spiritual work.

II. The small group has many functions; first, it maintains the existing brothers and sisters; it also recovers the dormant saints; finally, it encourages the saints to preach the gospel in the small group, in their homes, and in their daily living:

- A. The “defensive” function of small Groups—upholding and restoring the saints—Acts 11:24-26, 1 Thessalonians 5:14, James 5:19-20:
 - 1. The first function of a group gathering is to sustain the brothers and sisters who meet regularly; although many saints meet regularly, the big meetings cannot uphold their spiritual life; through the building up of small groups, the saints have more opportunities to fellowship and pray with one another; this makes it easy to sustain their spiritual life.
 - 2. A small group should also function to restore brothers and sisters who have not met for a long time; with love and warmth we can restore our dear brothers and sisters one by one.
- B. The “offensive” function of small groups—every home preaching the gospel (Luke 5:29, Acts 2:47); new faces are the life pulse of a small group; in order to be blessed by the Lord, a small group must be fully related to the gospel.

III. Based on Hebrews 10:24-25, in the apostles’ time the church practiced the group meetings in this way; these verses say, “Let us consider one another so as to incite one another to love and good works, not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near”:

- A. In these verses there are three crucial words: consider, incite, and exhorting; to consider one another implies to remember, to have a sincere, loving concern for one another; both "incite" and "exhort" imply teaching; good works here refers to giving something to others freely or doing something freely for others; there is the need for many such good works in the Body.
- B. To consider one another, to incite one another, and to exhort one another are three things which show that the church life is very mutual.
- C. The fellowship, intercession, care, and shepherding in the first section of the group meeting are the beginning and the base of the group meetings; without such a base, we cannot have effective group meetings.
- D. The second section should carry out the perfecting of the saints through teaching:
 - 1. In a group meeting, the best way to teach is to ask; even if we have a burden to teach and exhort others concerning a particular matter, we should not release our burden directly; rather, we should turn our teaching into a question; once we ask a question, all the attendants in the meeting will have the obligation to say something, and they will all become teachers.
 - 2. Our speaking in the meetings should avoid the tone of preaching; we have to learn to speak forth our experience of Christ by our spirit in a simple way; this is most helpful in the small group meetings.
- E. The group meeting will carry on the church service; everyone in the group meeting, including new ones, should be helped to practice every step of the new way in the church; this will make the small group meeting just a miniature of the church life.

IV. "From now on we must turn and pay attention to the small group meetings. This is the foundation of the church meetings. On this solid foundation we can expand. The big meetings are useful but not dependable, whereas the small groups are dependable. I hope that this kind of fellowship will get into us. Please receive this vision and revelation. Let us spare no effort, but with one heart work in coordination to strengthen and enrich the small group meetings. Then the Lord will have a way." (The Collected Works of Witness Lee, 1985, vol. 1, p. 538).