

THE MINISTRY OF THE AGE

Second Morning Session—Message Three

The Present Vision and Practice in the Lord's Recovery

Scripture Reading: 1 Tim. 1:3; 6:3; 2 Tim. 1:13-15

I. Paul's burden in his Epistles to Timothy is that there would not be different teachings—1 Tim. 1:3; 6:3; 2 Tim. 1:13-15:

- A. To teach different things is to not consent to healthy words—1 Tim. 6:3:
 - 1. In reality, the healthy words are the healthy teaching (1:10; 2 Tim. 4:3), which covers the entire New Testament; it is constituted with the Lord Jesus' words of life and the preaching of the apostles, which is the word of the mystery of godliness, that is, God becoming flesh to produce the church—1 Tim. 3:15-16.
 - 2. Different teachings are unhealthy teachings because they do not afford men any life supply and because they lead some to become shipwrecked regarding the faith—1:19.
- B. Paul wrote his first Epistle to Timothy out of his serious concern for the unhealthy teaching in the church in Ephesus and because of the mixture in the church in Jerusalem—Acts 20:29-31; 21:18-26.
- C. He wrote his second Epistle to Timothy because some were not holding the healthy words and had turned away from his ministry—2 Tim. 1:13, 15.
- D. The cause for the churches' decline is the forsaking of the apostles' teaching and ministry—Rev. 2:4, 6, 14, 15, 20, 24.

II. The need to have a vision that matches the age:

- A. The vision we have received is the ultimate consummation of the divine revelations in the entire Bible from Genesis to Revelation—22:18-19.
- B. This vision that the Lord has given to His recovery is an all-inclusive one that includes the economy of God, the mingling of God and man, the dispensing of the Divine Trinity, the believers' salvation in Christ, and the New Jerusalem—Acts 20:27; Col. 1:25-26; Eph. 1:10, 5, 7, 11, 13-14; 3:17a; Rom. 5:10; Rev. 21:2.
- C. Seeing the vision of the age is the basis for our one accord—Acts 1:14; 2:46:
 - 1. Those who have different visions cannot be one because they have only part of this entire vision; they are bound by the little experience and vision they have—15:13, 19-21, 35-39; 18:24-25.
 - 2. Their difference is a difference in degree; they have not advanced to follow the Lord all the way.
 - 3. We have to answer the Lord's call and follow the present vision to be the overcomers—Josh. 3:6, 13; Judges 7:7; Rev. 2:7, 11, 17, 26; 3:5, 12, 21.

III. The present practice in the Lord's recovery—preaching the gospel, nourishing the new ones, teaching the truth, and building up the church—Rom. 15:16; 1 Thes. 2:7, 11; 1 Cor. 14:4:

- A. The practice in the past is short; there is no future in that kind of standing.

- B. We have to do everything, spend every cent and every drop of our sweat, tears, and blood, on the gospel—9:23; 2 Cor. 12:15.
- C. We have to have home meetings for the nourishing of the new believers, for the teaching of the truth in the small groups, as well as for the practical manifestation of the Body life through the practice of prophesying.
- D. These things must become the “family tradition” among the churches in the Lord’s recovery.

IV. The present need to be in one accord and to be faithful in coordination:

- A. One accord does not mean a certain method that we have to practice; it means to be attuned to the Lord’s heart—2 Sam. 23:15-16; 1 Cor. 12:24.
- B. The ultimate and completed vision will keep us from emphasizing different ways and different leadings—Phil. 2:2.
- C. If we have different emphases and different ways, our energy will be dissipated and our faith will be weakened—1 Cor. 1:10.
- D. If we are in one accord, we will have an invincible morale, and we will march over all obstacles—Rom. 15:5; Josh. 6:16, 20.