

## DAY 1: PRAYER THAT THE LORD WOULD SHINE ON OUR PRESENT CONDITION AND OUR ATTITUDE TOWARDS IT

*Revelation 3:15-16—I know your works, that you are neither cold nor hot; I wish that you were cold or hot. So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.*

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### MINISTRY PORTION:

From the whole Bible we can see that God wants His chosen ones to be eagerly seeking Him. Among the sixty-six books there is one book of seeking, that is, the Song of Songs... The Song of Songs illustrates how the Lord wants His chosen ones to seek after Him. The basic negative scene in the Old Testament is the indifference of the Lord's people to Him.

In the seven epistles in Revelation, when the Lord rebuked the churches, the first one rebuked was Ephesus, and that rebuke was due to the loss of the first love (2:4). The last one that was rebuked was Laodicea (3:16). When we lose love, the result is lukewarmness. The lukewarmness is the product of indifference.

Indifference apparently is not important. If you go back to the world, or if you leave the church, everyone sees it. But you still remain in the church serving the Lord, taking care of the church. Nonetheless, you may have lost the first love and become indifferent. There is the danger.

The impact of the work for the Lord should be the zeal. If we lose our zeal, we do not have the impact. We may still do the same work, but there is emptiness because indifference has come in. The way we take care of the church, the way we work for the Lord, really does not mean much. The impact depends upon zeal. Without eagerness, we are through.

To the first church in Revelation the Lord's warning was that He would remove the lampstand (2:5)... The warning to the last church was that He would spew them out of His mouth (3:16).

In between these two churches we can see all the evils mentioned. These evils came in because of this indifference, lukewarmness. None of us can have the assurance that we will escape this peril. It is very easy to fall into this situation. In fact, there is no need to fall into it; we may just be in it. (*Practical Talks to the Elders, ch. 5*)

## **DAY 2: PRAYER FOR THE WORKING SAINTS TO BE DESPERATE CONCERNING ANY CONDITION OF INDIFFERENCE WITHIN US**

*Revelation 3:17-18—Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked, I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.*

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### **MINISTRY PORTION:**

I recently checked with some of the groups concerning what they were doing, but no one told me that they were praying desperately for the vital groups. Instead, they told me about other activities in their groups. When I heard this, I was concerned that we were making the groups something that is not vital. The vitality is not in your doing. The vitality is in your prayer. If someone asks you what you are doing in your group, it would be wonderful to hear you say, “We just cannot live without prayer. We are desperate with the Lord. Everyone prayed. We only have the time to pray.” This is what I like to hear. You must have some vital prayer with some vital burden.

In order to have the vital groups, we ourselves need to be vital. We need to pray desperately, “Lord, we ask You, when the season comes, to give each one of us two people who are remaining fruit. Otherwise, we cannot go on.” We should pray and pray until the Lord answers our prayer. We should not be discouraged or disappointed but have the full assurance that He will fulfill His word. This is because He told us that He has chosen us and set us to go forth to bear fruit and that our fruit should remain.

I hope that my word here will encourage us. We should be desperate for the Lord's interests on this earth. This is our destiny. We need to aspire to be the overcomers to rescue the church from its degradation. There is no verse in the New Testament which tells us that the closer we are to the Lord's coming, the better the church will be. There is not such a thing. On the contrary, the closer we are to the Lord's coming, the more degraded the church will become. The victory will be with the overcomers. They will be raptured early, and they will be the ones who will consummate this age. This age will be consummated only because of the overcomers. Of course, we still need a church life. No one can be an overcomer without a church life. If you isolate yourself from the church and neglect the church, there is no way for you to be an overcomer. (*Fellowship Concerning the Urgent Need of the Vital Groups, ch. 23*)

## **DAY 3: PRAYER FOR THE WORKING SAINTS, IN OUR PERSONAL TIME WITH THE LORD, TO BE RESCUED FROM A VAIN, EARTHLY, COMMON, TRADITIONAL, AND WORLDLY LIFESTYLE IN ORDER TO SEEK FIRST THE KINGDOM OF GOD**

*1 Peter 1:18-19—Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers, but with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;*

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### **MINISTRY PORTION:**

According to these verses, the precious blood of Christ, as of a Lamb without blemish and without spot, redeemed us from our vain manner of life. This is the redeeming aspect of the blood of Christ. The first aspect of Christ, as the element of Christian experience revealed in 1 Peter 1, is His sprinkling blood, which brings the believers into the blessing of the new covenant. The blood of Christ is also the redeeming blood that redeemed us from our vain manner of life, bringing us out of the vanity of human life.

In order to pass the time of our sojourning in fear, we need a deep realization concerning the redemption of Christ. Today many Christians are living in a loose way because their understanding of Christ's redemption is shallow. The blood that redeemed us is an extraordinary kind of blood—the blood of the God-man, Jesus Christ, the man whose life reached the highest standard. The Lord Jesus is a man mingled with God. Therefore, when this man died on the cross, God also passed through death. No human words are adequate to explain this. Only the blood of Christ was qualified and sufficient to redeem us, to purchase us.

We need to spend a substantial amount of time alone with the Lord to consider the precious blood of Christ shed for us on the cross. This will give us the desire to have a holy manner of life in fear. We will want to become holy in all our manner of life and to pass the remaining time of our sojourn in fear. If we would live in this way, we need to realize that we were redeemed, purchased, with the high price of Christ's precious blood. This realization will cause us to have a living in a holy manner of life, for we will realize that Christ's precious blood redeemed us from the vain manner of life. No longer will we want to live in a way that is vain. A vain manner of life is not necessarily sinful. Rather, in certain respects it may be quite moral. Nevertheless, it is still vain—having no goal, aim, or purpose. Anything without a goal or purpose is vanity. Now we should live a life without any vanity. Everything we do and say should have God's goal in view. This kind of life is weighty and full of content. It is a life with purpose, goal, and aim. Let us all spend time to consider Peter's writing concerning the precious blood of Christ so that in a practical way we may become holy in all our manner of life and pass the time of our sojourn in fear. (*Conclusion of the New Testament, The, msg. 382*)

## **DAY 4: PRAYER FOR THE WORKING SAINTS TO GO TO THE LORD CONCERNING OUR LIVING, AND TO BE OPEN TO HIS SPEAKING REGARDING A RADICAL CHANGE IN OUR OUTWARD MANNER OF LIFE**

*1 Peter 1:14-16—As children of obedience, do not be fashioned according to the former lusts in your ignorance; but according to the Holy One who has called you, you yourselves also be holy in all your manner of life; because it is written, “You shall be holy because I am holy.”*

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### **MINISTRY PORTION:**

After becoming a son of God, the regenerated life of God within a believer will cause him to grow in grace daily. In this way, his manner of life will become more like God's. He will bear more of the likeness of God's children. He will manifest the standard of God's children in all things. Physically, a child cannot become full-grown overnight; likewise, the children of God cannot arrive at the full stature of Christ immediately after their regeneration. Instead, growth comes gradually. We who have received grace and have become the children of God should be “perfect as [our] heavenly Father is perfect” (Matt. 5:48). God requires that His children be perfect even as He is perfect. It will be difficult for people to believe us if we say that we are the children of God the Father and yet are not like Him. We will lose our testimony. Since God the Father treats good and evil men alike, how can we who are His children hate our enemies and not forgive others their sins? If we are born of Him and partake of His nature, we will surely have His compassion. If we are God's children, yet do not love the Lord Jesus whom He loves, we are wayward sons, and do not sympathize with the Father's heart. And how can we be His children, if we do not receive the guidance of the Holy Spirit step by step every day?

If we claim to have this heavenly relationship, we must bear the heavenly taste in all things. If we are the children of God and are born from above, everything about us must differ greatly from those who have not been born again. If we claim that we are heavenly, yet we are not much different from the worldly people, we are indeed degrading the Bible's teachings. No matter what kind of life or environment they are in, the children of God must bear the taste of the heavenly family. This is because a heavenly life cannot be without a heavenly manifestation. It is most pitiful that the children of God have now largely lost their characteristics and have compromised with the world in all things. The reason for a lack in power is that the boundary between the saints and the world has become unclear.

Therefore, “as children of obedience, do not be fashioned according to the former lusts in your ignorance; but according to the Holy One who called you, you yourselves also be holy in all your manner of life....And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear” (1 Pet. 1:14-15, 17).

Since we have such a Father, we must not only manifest the nature of our heavenly Father in our living, but we must also live in this world as those who have a Father, not anxious as orphans. Concerning our clothing, food, and other necessities, we must fully trust in the Lord, because the Father has a tender loving care toward us. The Lord Jesus comforts us with the words, “your Father knows” (Matt. 6:8). How wonderful it is to be the children of God! (CWWN, Set 1, Vol. 2: “The Word of the Cross”, ch. 7)

## **DAY 5: PRAYER THAT THE WORKING SAINTS WOULD RISE UP TO BE A COUNTERCURRENT IN NORTHERN CALIFORNIA, STANDING AGAINST THE TIDE OF THIS AGE**

*1 John 2:14-17—I have written to you, fathers, because you know Him who is from the beginning. I have written to you, young men, because you are strong and the word of God abides in you and you have overcome the evil one. Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him; because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world. And the world is passing away, and its lust, but he who does the will of God abides forever.*

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### **MINISTRY PORTION:**

Brothers and sisters, while I was considering before the Lord what to share, I had a strong feeling within, that I should let the young people realize the importance of turning the age and should show the young brothers and sisters the kind of persons God uses to turn the age. This kind of people are those who consecrate themselves voluntarily. While everyone else is going downward, a few persons are standing as an anti-testimony.

The whole book of Daniel is an anti-testimony against that age. All the others were eating the king's meat and drinking the king's wine, but these four were not. All the others worshipped idols, but these three would not do it. The others had stopped praying because of the king's decree, but Daniel still prayed three times a day toward Jerusalem on his knees before God. This is the anti-testimony.

Brothers and sisters, let me say it again. What kind of persons can be used by God to withstand the age? They are the voluntarily consecrated ones. We can see this basic principle in both Samuel and Daniel. We must say, "I cannot do the things that the world does. I cannot take the way that the world takes. The world may follow the tide of this age, but I cannot follow it."

Young people, you must realize that God's testimony, including the authority and glory, has been destroyed in the tide of the world. Everyone who is used by God to turn the age must be one who consecrates himself voluntarily in the midst of this tide. He can stand up and declare to everyone, "I cannot follow this tide. I will be one who stands against the tide." If you do this, God's authority and God's glory will be expressed through you.

If we read the book of Daniel, we will realize that God's authority and God's glory were both with Daniel. Daniel truly became God's throne and God's temple. In Daniel we see God's ruling and God's expression. Even the idol-worshipping Gentiles saw God's glory and ruling in Daniel. No wonder that through this one person, Daniel, God was eventually able to bring the Israelites back to Jerusalem and to recover His authority and His temple among them. That turning point was totally because of Daniel. He was able to be such a one because he was a voluntarily consecrated one. He was willing to stand against the tide and be a testimony for God. This was a young man who could be used by God to turn the age. May God raise up young men like Daniel for the need of this age. (*Men Who Turn the Age, ch. 1*)

## DAY 6: PRAYER FOR THE WORKING SAINTS TO LIVE IN THE REALITY OF CONSECRATION

### Hymns 473

No mortal tongue can e'er describe  
The freedom of the soul,  
When passed beyond all earthly bribe  
To God's complete control.  
All things are his, yes, life, and death,  
Things present or to come;  
In Christ he draws in peace each breath,  
In Christ he finds his home.

When such as we the King can choose,  
To share with Him His throne,  
'Tis passing strange that we refuse  
To be our Lord's alone.  
O never speak of sacrifice!  
A privilege untold  
Is to be His at any price,  
In Calv'ry's hosts enrolled.

Arise! the holy bargain strike—  
The fragment for the whole—  
All men and all events alike  
Must serve the ransomed soul.  
All things are yours when you are His,  
And He and you are one;  
A boundless life in Him there is,  
Whence doubt and fear are gone.

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### MINISTRY PORTION:

Many of us claim that we love the Lord and that we and all that we have are for Him. But for whatever the Lord would require of you, He needs your permission. You have not come up to the standard that you are living to Him. If you are living to Him, He does not need to get your permission for whatever He needs of you. Likewise, if the Lord is living to you, you do not need to get His permission for whatever you want of Him. You just use it.

To be full time means that you live to the Lord. You do not live for Him but to Him. This is a great privilege. A full-timer does not mean what we may think. A full-timer is one who lives to the Lord; every believer, as one bought by the Lord with a price, should be a person living to the Lord. He is yours, and you are His. He and you are one. He is to you, and you are to Him. There is no distinction in anything. He does not need your permission to use you, nor do you need His permission to use Him. He is ready

to be like this to you, but you may not be ready. You may be quite reserving and hesitating. The husband may have the confidence in the wife to be one with her and to be everything to her, but the wife may still be doubting. She may be thinking, "If I tell him I am to him, he may take away everything I have. Then what shall I do? Do I have the security?" This mostly illustrates the present situation among us. Most of us in the Lord's recovery do love the Lord, and we would say that whatever we are and whatever we have are all for the Lord. We do not realize, however, how subtle it is when we say that we are for the Lord.

When you say that you are for the Lord and that you live for the Lord, you think that is good. Actually, it may not be so good. It is subtle. There may be a kind of subtle reservation within you. You could say that you are for the Lord, but you dare not say that you live to the Lord. Many of us have read the portions of the Word in the Scripture Reading many times, but we have never paid attention to the difference between living to the Lord and living for the Lord. When you see a vision of your subtlety, you may realize that in the past you have always been living for the Lord and not to the Lord. Perhaps you have never lived to the Lord. I saw marriages in which the husband and the wife both kept things for themselves. When either of them wanted to use something belonging to the other, they had to have a long talk. Actually, they needed a long negotiation. They even negotiated in terms, in conditions. If the husband gave the wife something, he required the wife to give him something in return or in exchange. One particular person got married but with a condition that his wife had no share of whatever he had gained. He may be living for his wife, but he is not living to her. I hope we are beginning to understand what it means to be for the Lord and what it means to be to the Lord. Are you for the Lord? This is subtle. Many saints throughout the years told me that they were for the Lord.

You are for the Lord at your pleasure. When you feel happy or when you feel it is convenient, you give something for the Lord and do something for the Lord. When you do not feel happy or feel that it is not convenient, you do not do anything for the Lord. We must be enlightened to see that to be for the Lord is not adequate. (*Elder's Training, Book 8: The Life-Pulse of the Lord's Present Move, ch. 8*)