

2026 Spring Young People's Conference
April 10-12, 2026

GENERAL SUBJECT:
THE VISION, THE LIVING, AND THE WORK
NEEDED TO CHANGE THE AGE

Message One

Four Crucial Journeys

- I. Elijah was a minister of the age with the vision for his age (cf. Mal. 4:5-6; Luke 1:13-17, 76-80; Matt. 17:1-13; Rev. 11:3-12); in every age the Lord has special things that He wants to accomplish; He has His own recoveries and His own works to do.**
- A. Elijah's name means "My God is Jehovah"; this speaks of his mission and message; he was the most prominent and the most representative of the prophets before the captivity, and he was an overcomer.
 - B. Elijah represents the principle of not caring for one's own life in order to maintain God's testimony.
- II. If we want to be raptured as Elijah and receive the outer garment of Elisha (the Holy Spirit) we must intrinsically follow the Lord through four crucial places—2 Kings 2:1-14:**
- A. The age was changed by passing through Gilgal, the place where God's people were circumcised to deal with their flesh; it is the place where the flesh is judged and the place where God gives us the light to judge the flesh—Josh. 5:2-9; Gal. 5:24; Phil. 3:3-8:
 - 1. The flesh is everything we possess from our birth (John 3:6).
 - 2. The flesh is the uttermost expression of the fallen tripartite man.
 - 3. The fallen flesh is the strongest and most evil enemy of God and is thoroughly and absolutely hated by God (Gen. 6:3; 1 Cor. 2:14-16; 3:1, 3).
 - 4. All that we possess from our birth—not only sin, uncleanness, and corruption but also natural goodness, kindness, talent, zeal, wisdom, and ability—is displeasing to God.
 - 5. Rejecting the flesh is the highest expression of the spiritual life; all those who have not learned to reject the flesh have not started on the spiritual pathway, and they do not truly know the spiritual life.
 - B. The age was changed by passing through Bethel, which is the place to give up the world and turn to God absolutely, taking God as everything; Bethel refers to victory over the world—Gen. 12:8; 1 John 2:15:
 - 1. According to Genesis 12:8, Bethel is the place where Abraham built an altar, the place of fellowship and communication with God; it is the place where we consecrate our-selves to God and are totally given to Him to overcome the world—13:3-4.

2. Victory over the world is a condition for being raptured and receiving the power of the Holy Spirit; if a believer truly desires to be filled with the Holy Spirit and be raptured, he must pay the price to forsake the world and learn to fellowship with God on the altar of total consecration.
- C. The age was changed by passing through Jericho; it was the first city that Joshua and the people of Israel had to defeat when they entered into the good land, and it signifies God's enemy, Satan—Josh. 6; Rev. 12:11:
1. Satan is the ruler of this world (John 14:30), and the evil spirits are the world-rulers of this darkness, which refers to today's world.
 2. The way to overcome the world is to exercise our spirit of faith to believe in God's word, act according to His word, and believe that we will receive the results of carrying out His word (2 Cor. 4:13; John 17:17; 6:63; Eph. 6:17-18).
 3. The bearing of the Ark by the priests at Jericho signifies that in spiritual warfare the first thing we should do is to exalt Christ, giving Him the first place, the preeminence, in everything; the blowing of the trumpets and the shouting (the seventh time around the city) signify the testifying and proclaiming of God with Christ (the Ark) through faith in God's word of instruction—Josh. 6:1-20.
- D. The age was changed by passing through the river Jordan; this river, where the New Testament baptism began, signifies death; crossing the river Jordan is overcoming death in order to live and minister in resurrection—Matt. 3:5-6; Rom. 6:3-4; Gal. 2:20:
1. The Lord's baptism signifies death, and His coming out of the water signifies resurrection; by the power of resurrection, the Lord overcame death; by being baptized, He was able to live and minister in resurrection Matt. 3:13-17.
 2. To walk in newness of life is to live in the reality of our baptism (Rom. 6:4); to serve in newness of spirit is to serve in the reality of our baptism (7:6).
 3. While preparing to be raptured, we must learn how to cross the Jordan and overcome death; we must learn how to resist the power of death that exists in us and in our environment, and we should demonstrate and manifest that we are joined to our resurrected Lord, knowing and expressing Him as the power of resurrection in all things—1 Cor. 6:17; 2 Cor. 1:8-9; 5:4; 3:17; cf. 4:5, 10-12.
 4. The concluding word of Song of Songs is Christ's loving seeker praying for her Beloved to make haste to come back in the power of His resurrection (gazelle and young hart) to set up His sweet and beautiful kingdom (mountains of spices), which will fill the whole earth (8:13-14; Rev. 11:15; Dan. 2:35).

III. This present age is the age of the overcomers, and the ministry of this present age through the ministers of the present age is the sounding of the Lord's call for the overcomers (those who see the vision of eternity, live the life of eternity, and work the work of eternity—this is to see God's ultimate goal and live out and work out the New Jerusalem); these overcomers are for the building up of the reality of the Body of Christ, the preparation of the bride of Christ, and the manifestation of the kingdom of Christ; in order to meet God's ultimate need in these last days, we have to make a resolution to be the overcomers, the vitalized ones— Judg. 5:15-16, 31; Rev. 2:7, 11, 17, 26-29; 3:5-6, 12-13, 21-22.

Message Two

The Life and Work That Can Change the Age

I. Noah's life was a life that changed the age—Phil. 1:19-21a:

- A. God showed Noah the true situation of the corrupt age in which he lived—Gen. 6:3, 5, 11, 13; Matt. 24:37-39; 2 Tim. 3:1-5.
- B. “*But Noah* found favor [grace] in the sight of Jehovah”—Gen. 6:8:
 - 1. The main purpose of the record of Genesis is not to show the fall but to show how much God's grace can do for fallen people; grace is God Himself, the presence of God, enjoyed by us to be everything to us and to do everything in us, through us, and for us; grace is God coming to us to be our life supply, our strength, and our everything—John 1:14, 16-17; Rev. 22:21.
- C. Like his great-grandfather Enoch (Gen. 5:22-24), Noah walked with God by faith (6:9; Heb. 11:7), which was God's divine element transfused and infused into him to be his believing ability (Rom. 3:22); as a result, he became heir of God's righteousness (cf. 4:3, 9) and a herald of righteousness (2 Pet. 2:5) as a protest against the evil generation; Noah's righteousness strengthened God's standing to execute His judgment upon that ungodly generation.
- D. The ark that Noah built is a type of the practical and present Christ as God's salvation, and to build the ark is to build up the practical and present Christ as God's salvation in our experience for the building up of the Body of Christ as the corporate Christ; according to Philipians, this is to work out our own salvation—2:12-13.
 - 1. Today we are in the passage of God's salvation; we have entered into this passage, and our going through this passage is our working out our own salvation:
 - a. The more Noah built the ark, the more he passed through God's salvation, and eventually, he entered into what he worked out—Gen. 7:7.
 - b. The very Christ whom we are building up in our experience today will become our future salvation; one day, under God's sovereignty we will enter into the very Christ whom we have built up.
 - 1) To build up Christ in our experience is to love the Lord, to talk to Him by calling on His name, and to fellowship with Him, living by Him and walking together with Him day after day and hour after hour to be a “co-walker” with God so that we can be a co-worker with God—Gen. 5:22-24; 6:9.

II. Noah's work was a work that changed the age—2 Cor. 6:1; Matt. 16:18; 1 Cor. 3:12a:

- A. God gave Noah an all-inclusive revelation, a further revelation, the revelation to build the ark, which was the way that God would terminate the corrupted generation and bring in a new age; Noah built the ark not according to his own imagination but absolutely according to God's revelation and divine instructions by faith—Gen. 6:15a; Heb. 11:6-7; cf. Exo. 25:9; 1 Chron. 28:11-19; 1 Cor. 3:10-12; Eph. 2:20a.

- B. By building the ark and entering into it, Noah was not only saved from God's judgment on the evil generation through the flood but was also separated from that generation and ushered into a new age—Gen. 6:5-22.
- C. Likewise, by building the church and entering into the church life, we will be saved from God's judgment on today's evil generation through the great tribulation and will be separated from that generation to be ushered into a new age, the age of the millennium—Heb. 11:7; Matt. 24:37-39; Luke 17:26-27; 21:36; Rev. 3:10.
- D. In the ark there was one opening toward the heavens for light—Gen. 6:16:
 - 1. The Hebrew word for opening has the same root as the word for noon; this means that when we are under the opening, the window, we are in the noontime and are full of light—cf. Prov. 4:18.
 - 2. Just as there was only one window, one opening, in the ark, there is only one window, one revelation, and one vision through one ministry in God's building—Acts 26:19; Gal. 1:6-9; 1 Tim. 1:3-4; cf. 2 Kings 2:2, 9, 13-15.
- E. There was only one door, one entrance, into the ark; this one door is Christ—Gen. 7:13, 16; John 10:9:
 - 1. Noah's entering into the ark is a type of our entering into Christ—3:16; Gal. 3:27.
 - 2. Once we believe into the Lord Jesus, we are "shut in" by God with no way to get out of Him—cf. John 10:28-29; Psalms 139:7-12.

Message Three

Walking with God

- I. To go on to maturity to become the firstfruits, we must walk with God by faith to escape death and to obtain the testimony that he was well pleasing to God— Gen. 5:22-24; Heb. 11:5-6:**
- A. The way to escape death and obtain the testimony of being well pleasing to God is to walk with God— Gen. 5:22-24; Heb. 11:5-6:
1. To walk with God is to not override God, to not be presumptuous, to not do things according to our own concept and desire, to not do things according to the current of the age, and to not do anything without God—cf. Psa. 19:12-13; Josh. 9:14b; Luke 24:15-17.
 2. To walk with God is to take Him as our center and everything, to live and do things according to God and with God, according to His revelation and leading, and to do everything with Him—Rom. 8:4, 13-14; Gal. 2:2a; 2 Cor. 5:14-15.
 3. To walk with God means that we do not live by what we are or can do but by the immortal life, which is Christ Himself – vv. 4, 9.
 4. To walk with God is to have habitual fellowship with God, to be in constant touch with the Lord, and to be under His constant infusion – 1 John 1:3; Phil. 4:6; 2 Cor. 3:16, 18.
 5. To walk with God is to continually exercise our spirit to enjoy the Blessed Trinity – Jude 14, 19-21.
 6. To walk with God implies the denying of our self and everything that is of our self so that we may be one with Him; it implies that we have given ourselves to Him, that we will give in to Him and let Him take the lead – Matt. 16:24-24; 2 Cor. 2:13-14.
- B. To walk with God is to walk by faith—5:7; Heb. 11:5-6.
1. Faith means that we believe that God is – vv.1-2, 6; 2 Cor. 4:13, 18.
 2. Faith means that we believe that God is a rewarder of those who diligently seek Him—Heb. 11:6; Gen. 15:1; Phil. 3:8, 14:
 - a. Enoch’s reward was the highest degree of life—escape from death—Heb. 11:5a; 2 Cor. 5:4; Rom. 8:6, 10-11; 5:17.
 - b. The Lord is a rewarder, and we need to be His seekers— Psa. 27:4, 8; 42:1-2; 43:4; 73:25; 119:2, 10.
 3. Faith means that we believe in God’s word—cf. Luke 1:38; Rom. 10:17
- II. Enoch, as the first person to be raptured, is the representative of all the overcomers who will be raptured while they are living— Matt. 24:37-51; Rev. 14:1; Luke 21:34-36:**
- A. Our being raptured depends on our being mature in the divine life by our walking with God—Heb. 6:1a.
- B. Enoch continually walked **upward** with God day and night for three centuries, becoming closer to God and more one with God each day until “he was not, for God took him”—Gen. 5:24; cf. S. S. 8:5a.

Message Four

Faithful in Service following the Lamb

I. In order for us to follow the Lamb and go on to maturity to become the firstfruits, we must be faithful in service in the Lord's commission to give God as food to the members of His household so that we may win Christ as our reward in the coming kingdom—Matt. 24:45-51:

- A. A. God has a household and a household administration, an economy, to dispense Himself as food to the members of His household for His expression—1 Tim. 1:4; 3:15; Eph. 2:19.
- B. God has set faithful and prudent slaves over His household as household administrators, stewards, channels of supply, to give His people food at the proper time—Matt. 24:45; 1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; Pet. 4:10, Phil. 1:25.
- C. Give them food refers to ministering the word of God and Christ as the life supply to the believers in the church; Christ as the life-giving Spirit is our food, embodied and realized in the word of life—John 6:57, 63, 68; Eph. 6:17-18; Acts 5:20; Ezek. 3:1-4.
- D. To say in our heart that our Master delays is to love the present evil age and not to love the Lord's appearing—Matt. 24:48; 2 Tim. 4:8, 10; cf. Acts 26:16; Luke 17:32; 21:34-36.
- E. To beat our fellow slaves is to mistreat our fellow believers—24:49, 18:3-7; Eph. 4:29, 31-32; 1 Cor. 6:10; Matt. 20:25-28.
- F. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things—24:49b; cf. Eph. 5:18:
 - 1. We must flee youthful lusts and pursue the all-inclusive Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22; cf. 1 Cor. 15:33.

II. Matthew 25:14-30 reveals that we must be faithful in service in the Lord's gifts to make a profit for Him that we may enter into the joy of the Lord in the coming kingdom:

- A. The Lord likened Himself to a man going abroad (into the heavens) and delivering to his slaves his possessions; his possessions signifies the church (Eph. 1:18) with all the believers, who constitute God's household (Matt. 24:45).
- B. To one of His slaves He gave five talents, to another two, and to another one—to each according to his own ability—25:15:
 - 1. Talents signify spiritual gifts (spiritual skills and abilities)—Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6.
 - 2. All the members of the Body of Christ are gifted, and all are gifts—Rom. 12:6a; Eph. 4:7-8.
 - 3. *Own* ability signifies our natural ability, which is constituted of God's creation and our learning—Matt. 25:15; cf. Acts 7:22.
 - 4. Trading with talents signifies that the gift we received from the Lord has been used to the fullest extent, without any loss or waste—cf. 4:5b.

- C. The one-talented one went off, dug in the earth, and hid his master's money—Matt. 25:18:
1. The earth signifies the world; thus, *dug in the earth* signifies becoming involved in the world to bury the gift we have received from the Lord.
 2. *Hid his master's money* signifies rendering the Lord's gift useless, letting it lie waste under the cloak of certain earthly excuses; to make any excuse for not using the Lord's gift is to hide the gift.
- D. The Lord's reward is not related to the size and quantity of our work but to our faithfulness in using His gift to the fullest extent—Matt. 25:23; Rev. 3:8.

III. “Any one of the children of God, even the one in the poorest condition, still has one talent; and when you put five of the one-talented ones together, it equals one who has five talents. If all the one-talented ones in the church today would bring forth their talents, there would be no need of so many great gifts among us. Just by the coming forth of the one-talented ones, let me tell you, the whole world will be conquered”—W. Nee, *Further Talks on the Church life*, p. 143.