

RAISING UP THE NEXT GENERATION FOR THE CHURCH LIFE

Lesson Twenty-five

Serving in Coordination and in a Blended Way to Minister Life

Scripture Reading: Col. 1:28; 1 Thes. 2:7, 11; 2 Cor. 12:15; 1 Cor. 12:24;
10:17; Acts 1:14

I. Church service is mainly for ministering life to others; the best opportunity for us to minister life to others is in the service groups, to help the saints not primarily to carry out the service; rather, they should fellowship with them and minister life to them so that they may grow—Eph. 4:15; Col. 1:28:

- A. We need a life and work that flows out from the love of the Lord, in order to maintain our victory; if we do not have a revived living or a labor in shepherding, we will not be overcoming for long; there will be no way for us to maintain our victory; what maintains us in the victory is a life and work of love toward the Lord—1 John 5:16a; John 21:15-17:
 - 1. Every day we need renewal, and this renewal has to be refreshed day by day; every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed—Lev. 6:12-13; Mal. 4:2; Psa. 119:147-148; Prov. 4:18.
 - 2. After we have a thorough dealing with the Lord and pick up a burden, we must learn to be interested in people and involved with people; pick up a burden for specific persons.
 - 3. In our care for the young saints, we should consider ourselves as a small nursing mother and an exhorting, consoling father—1 Thes. 2:7, 11.
- B. The apostle Paul was a person who always spent and was spent; because his disposition was fully dealt with by the Lord, it was soft, bendable, flexible, and applicable to any situation; he was on earth for nothing else but to gain people—2 Cor. 12:15:
 - 1. On the one hand, we need to be strong, but on the other hand, we should not be hard; we need to be soft, flexible, and applicable, good for any situation we are placed in, able to fit into every bend and corner.
 - 2. To care for little children requires much flexibility; therefore, we first need a thorough dealing with the Lord, and then we need to become available, flexible, and fully dealt with in our disposition.

II. In our service to God, we must be brought by God to the point where we have the consciousness of the Body and do not serve individually but in coordination with the brothers and sisters—Acts 1:14; 2:46; 5:12; 15:25:

- A. We must realize that there are two kinds of coordination: one kind is the coordination involved in outward arrangements and the other kind of coordination is a coordination that grows out of the life within and is spiritual:
 - 1. Coordination requires that our natural being, the world, our disposition, and our flesh all be dealt with so that the Lord can grow out of us; when He grows out of you and me, we are spontaneously in coordination.
 - 2. Many have had the experience that as soon as they were put in the coordination their condition was exposed; once they began to serve their self immediately became manifest, particularly in their opinions.
 - 3. The most important thing in the church service is not that we perform our tasks successfully; rather, the important matter in our serving together in coordination is how much our flesh, our disposition, and our individualism are being dealt with.

- B. The greatest indication that we see the Body is that we cannot be independent; we feel that we need the Body, that we need the brothers and sisters—cf. 1 Cor. 1:1:
1. Coordination means that we cannot do anything without one another; there is a sense that we need others and that others need us; those who work with young people should be like this.
 2. Those who truly coordinate in spirit should have a strong feeling that they cannot do anything without the help and coordination of others and have the spirit of a learner and the spirit of needing help.
 3. To feel that we do not need one another and that we do not need to fellowship is the greatest form of pride; it is the most offensive thing to the Lord and to the Body.
 4. If we lack coordination with others, we will always criticize what they do; because we lack coordination in our service and do not rely and mutually depend on one another, we often step on others.

III. We must learn to serve in a blended way; without the blending, the Lord has no way to go on with us; blending is the Body, blending is the oneness, and blending is the one accord—1 Cor. 12:24; 10:17:

- A. God has blended the Body together; the word blended means adjusted, harmonized, tempered, and mingled; God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body; the Greek word for blended implies the losing of distinctions—12:24:
1. In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ.
 2. If we would practice the blending, we should not forget the matter of fellowship; fellowship is the basis for blending; by practicing fellowship we will lay the foundation for the blending.
 3. Fellowship tempers us; fellowship adjusts us; fellowship harmonizes us; and fellowship mingles us; we should not do anything without fellowshiping with the other saints who are coordinating with us.
 4. Fellowship requires us to stop when we are about to do something; in our coordination in the church life, in the Lord's work, we all have to learn not to do anything without fellowship.
- B. When we blend together, we have the cross and the Spirit; without the cross and the Spirit, all that we have is the flesh with division; blending requires us to be crossed out; blending requires us to be by the Spirit to dispense Christ and to do everything for the sake of His Body.
- C. The way to be blended is by much and thorough prayer, as fine flour of the wheat, with all the members of our group, with the Spirit as the oil, through the death of Christ as the salt, and in the resurrection of Christ as the frankincense—John 12:24; 1 Cor. 10:17.