

2026 Young Adult Conference

August 29-31
Mexico, Pampanga

Name: _____

Locality: _____

Room No.: _____

CONFERENCE GUIDELINES

In order to have a proper atmosphere for the Lord to freshly speak to us, for the Spirit to freely operate through us, and for the organic fellowship to be practically carried out among us, we ask that all read and observe the following guidelines:

1. Adhere to the schedule. Everyone is strongly encouraged to attend all the sessions and all parts of each session (Heb 10:25).
2. Arrive with Prayer: Let's arrive early to exercise our spirit to pray and prepare ourselves for each meeting so that we can have tremendous benefit for our receiving the Lord's fresh supply and speaking (1 Tim 4:7-8).
3. Come Ready to Function: Come to each session prepared to overflow—whether by sharing, testifying, fellowshiping, or asking questions (1 Cor 14:26).
4. Respect the Meeting Hall Arrangements: To keep our environment orderly, please help care for the blending hall by throwing away your own trash and keeping the restrooms clean and refrain from bringing food or open drinks into the main meeting area (1 Tim 3:15).

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Message One
The Suffering of the Believers and
the Government of God

I. The origin of sufferings:

- A. The fall of man—Gen. 3:17-19; Rom. 8:20-23.
- B. The evil intent of Satan—Rev. 2:10; 1 Pet. 5:8-9; Rev. 12:12-13.
- C. The will of God—Heb. 12:9-10.

II. What sufferings are to the believers—Rev. 2:10; 1 Pet. 1:7; Heb. 12:10-11; Psa. 119:71; 1 Pet. 4:1-2; 2 Cor. 1:4; Rom. 5:3-4; 1 Pet. 5:10; 2 Cor. 4:16; Phil. 3:10; 2 Cor. 4:11; Matt. 5:10-12; 2 Cor. 4:17.

III. What the believers' attitude toward sufferings should be—1 Thes. 3:3; 1 Pet. 4:1, 2:20, 3:14, 4:15-16.

IV. What the believers should do when they suffer—James 5:13; 1 Cor. 10:13; Matt. 5:12; James 1:2; 1 Pet. 5:6; James 4:7.

Reference:

Crucial Truths in the Holy Scriptures, Vol. 5, Chapter 49: Sufferings

CWWL, 1955, Vol. 1: A Study of the New Testament in the Light of Christ as Life, Chapter 38: The Epistles of Peter—the Sufferings of the Believers and the Government of God

The Character of the Lord's Worker, Chapter 3: Having a Mind to Suffer

Notes

Message Two

The Salvation of the Soul

- I. The full salvation of God comprises many items in three stages:**
 - A. The first stage – the initial stage, is the stage of regeneration.
 - B. The second stage – the progressing stage, is the stage of transformation.
 - C. The third stage – the completing stage, is the stage of glorification.
- II. The salvation in 1 Peter 1:5 is full salvation, ultimate salvation; it refers specifically to the salvation of our souls from the dispensational punishment of the Lord's governmental dealing at His coming back:**
 - A. This is the salvation – the salvation of our souls – which is ready to be revealed to us at the last time, the grace to be brought to us at the revelation of Christ in glory; the salvation of our souls is the end of our faith—vv. 9, 13; Matt. 16:27.
 - B. Our soul will be saved from sufferings into the full enjoyment of the Lord at His revelation, His coming back—25:31:
 - 1. For this salvation we must deny our soul, our soulish life, with all its pleasures in this age so that we may gain it in the enjoyment of the Lord in the coming age—10:37-39; 16:24-27; Luke 17:30-33; John 12:25:
 - a. To lose the soul-life means to lose the enjoyment of the soul, and to save the soul-life means to preserve the soul in its enjoyment—Matt. 16:25.
 - b. We will either lose our soul-life today and gain it in the coming age, or save our soul-life today and lose it in the coming age.
 - c. If we would enter into the Lord's joy in the coming age; we need to pay the price in this

- age by losing our soul-life—25:21, 23.
2. At the Lord's revelation, through His judgment seat, some believers will enter into the joy of the Lord, and some will suffer in weeping and gnashing of teeth—vv. 21, 23; 24:45-46; 25:30; 24:51.
 3. To enter into the Lord's joy is the salvation of our souls—Heb. 10:39:
 - a. The saving, or gaining, of our soul depends on how we deal with our soul in following the Lord after we are saved and regenerated.
 - b. If we lose our soul now for the Lord's sake, we will save it, and it will be saved, or gained, at the Lord's coming back—Luke 9:24; 1 Pet. 1:9.
 - c. The gaining of the soul will be the reward of the kingdom to the overcoming followers of the Lord—Heb. 10:35; Matt. 16.22-28.
 - C. The power of God is able to guard us unto this salvation so that we may obtain it; the power of God is the cause of our being guarded, and faith is the means through which the power of God becomes effective in guarding us—1 Pet 1:5.
 - D. We should eagerly expect this marvelous, full, and ultimate salvation and prepare ourselves for its splendid revelation—Rom. 8:19, 23.

Reference:

CWWN, Vol. 17: Notes on Scriptural Messages (1): Chapters 4 to 6: Salvation of the Soul

The Exercise of the Kingdom for the Building Up of the Church, Chapters 5 and 6

Notes

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Message Three

Milk and Stone – Growth and Building

- I. The central thought of Peter's Epistles and of the entire Scriptures is life and building—1 Pet. 1:23; 2:2-5; 2 Pet. 1:3-4:**
- II. God's goal is to have a spiritual house built up with living stones—1 Pet. 2:5:**
- III. Since God's building is living, it is growing; the actual building up of the church as the house of God is by the believers' growth in life—Eph. 2:21:**
 - A. In order to grow in life for God's building, we must love the Lord, take heed to our spirit, and guard our heart with all vigilance to stay on the pathway of life—1 Pet. 1:8; 2:2; 5; 3:4; 15; Prov. 4:18-23; Deut. 10:12; Mark 12:30.
 - B. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross, the killing death of Christ in the all-inclusive Spirit of Christ as the Spirit of glory, so that the following obstacles within us can be dealt with and removed—1 Pet. 1:11; 4:14; Psa. 139:23-24:
 - C. In order to grow in life for God's building, we must put away "all malice and all guile and hypocrisies and envyings and all evil speakings"—1 Pet. 2:1.
 - D. In order to grow in life for God's building, we must be nourished with the guileless milk of God's word— v. 2:
 1. The guileless milk is conveyed in the word of God to nourish our inner man through the understanding of our rational mind and is assimilated by our mental faculties—Rom. 8:6; cf. Deut. 11:18
 2. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes the spirit, making us not soulish but spiritual, suitable for being built up as a spiritual house of God—cf. 1 Cor. 2:15.

3. In order to enjoy the milk of the word, to taste God with His goodness in the word, we must receive His word by means of all prayer and muse on His word—1 Pet. 2:3; Eph. 6:17-18; Psalms 119:15, 23, 48, 78, 99, 148:
 - a. To muse on the word is to taste and enjoy it through careful considering—1 Pet. 2:2-3; Psalm 119:103.
 - b. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word, to muse on the word is to “chew the cud,” to receive the word of God through much reconsideration—Lev 11:3.
4. By feeding on Christ as the nourishing milk in the word, we grow unto full salvation, unto maturity through transformation for glorification; salvation in 1 Peter 2:2 is a matter of transformation for God’s building.
5. We enjoy the “milk-Christ” to nourish us so that we may be transformed with Him as the “stone-Christ” and be built up as the “Body-Christ,” as God’s spiritual house into a holy priesthood—vv. 2-5; 1 Cor. 12:12-13.

Reference:

CWWL, 1973–1974, Vol. 1: *Life and Building as Revealed in Peter’s Epistles, Chapters 1 and 3*

CWWL, 1975–1976, Vol. 1: *The Building of the Church, Chapter 3: The Building of the Church Revealed in the Experience and Writings of Peter*

The Constitution and the Building Up of the Body of Christ, Chapter 4: The Building Up of the Body of Christ by the Growth in Life (2)

CWWL, 1960, Vol. 2: *Practicing the Building Up of the Church on the Proper Ground, Chapter 4: Two Problems Related to the Building Up of the Church*

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Message Four

Holy and Royal Priesthood

I. The recovery of the priesthood:

- A. God chose the Israelites to be a kingdom of priests; He wanted the whole nation to be priests, and His salvation was to obtain a kingdom of priests—v. 4:
- B. What is depicted in the Old Testament is merely a picture; in the New Testament we have the reality—1 Pet. 2:5, 9:
 - 1. God's intention toward the church today is for everyone to be a priest; we are a kingdom of priests—Rev. 5:10.
 - 2. The Lord Jesus, the Priest, brought us into the priesthood through His redemption, and the whole church should now be the priesthood—1:5-6.
 - 3. All the saved ones are called to be priests; as to our person, we are sons of God (Eph. 1:5; Heb. 2:10), and as to our spiritual occupation, we are priests of God (Rev. 1:6; 5:10).
 - 4. Since we are priests, we should be serving God all day long in whatever we do—Rom. 1:9.

II. Holy priesthood and royal priesthood:

- A. The holy priesthood is typified by the order of Aaron, and the royal priesthood is typified by the order of Melchizedek—Exo. 29:1, 4; Gen. 14:18; Heb. 2:17; 6:20.
- B. The order of Aaron is the holy order—1 Pet. 2:5:
 - 1. To be holy is to be separated from the worldly things unto God—1:16.
 - 2. The holy order is an order separated from common things unto the divine things and unto the use of the Lord.
 - 3. The holy priests are those who are separated to go to God to represent God's people—2:5.
- C. The order of Melchizedek is the royal order—v. 9; Gen. 14:18:

1. Melchizedek was a king, and he was a kingly priest—Heb. 7:1.
 2. The kingly priests come from God to care for God's people, just as Melchizedek came from God to meet Abraham to minister bread and wine to him—Gen. 14:18-19.
- D. On the one hand, we are the holy priests, going to God to represent God's people; on the other hand, we are the royal priests, coming from God to the people to represent God—1 Pet. 2:5, 9:
1. The holy priesthood offers spiritual sacrifices to God (v. 5), and the kingly priesthood tells out the virtues of God (v. 9).
 2. The holy priests offer something to God for the sake of the people, and the royal priests declare the things of God to people.
 3. We are the holy priests and the kingly priests, going and coming in two directions.

III. The New Testament priest of the gospel:

- A. The Old Testament priest turning to become the New Testament priest—Matt. 3:1-2, 4:
1. No longer offering bulls and goats.
 2. Instead offering sinners in Christ—Rom. 15:16.
 3. That the beloved saved ones may offer up themselves in Christ—Rom. 12:1.
 4. That the saints may be presented full-grown in Christ—Col. 1:28.
- B. The universal priesthood of the New Testament—Rev. 5:9-10a; 1 Pet. 2:5:
1. Everyone preaching the gospel—Matt. 28:19.
 2. Everyone attending the home and group meetings—Heb. 10:24-25.
 3. Everyone prophesying for the Lord—1 Cor. 14:26, 31.

Reference:

The Priesthood, Chapter 6: The Recovery of the Priesthood

The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, Chapter 7: Serving in Oneness as the Holy and Royal Priesthood to Be Built Up as a Spiritual House

CWWL, 1967, Vol. 2, Messages Given on the Lord's Day, Chapter 4: The Whole Church Preaching the Gospel in the Homes

The New Testament Priest of the Gospel, Chapters 2 and 3

Notes

Message Five

Partake and Escape – Flee and Pursue / Adding All Diligence – Supply Bountifully and Bountifully Supplied

I. As those who have received equally precious faith, we, the believers in Christ, should be partakers of the divine nature—2 Pet. 1:4:

- A. As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—3:1; John 1:12-13:
 - 1. At our regeneration, another nature was imparted into us; this is the nature of God, the divine nature—2 Pet. 1:4.
 - 2. Whoever believes into the Son of God is born of God and has the right to become a child of God; thus, a believer has the right to partake of, to enjoy, the nature of God—1:12-13.
- B. A partaker of the divine nature is one who enjoys the divine nature and participates in the divine nature—2 Pet. 1:4:
 - 1. To partake of the divine nature is to enjoy what God is; to be a partaker of the divine nature is to be a partaker of the riches, the elements, and the constituents of God's being—1 Pet. 1:8.
 - 2. If we would be partakers of the divine nature, we need to live by the divine life within which is the divine nature—John 1:4; 10:10; 11:25; 6:57b.
- C. Being a partaker of the divine nature has a condition—that we escape the corruption which is in the world by lust; we need to live in the cycle of escaping and partaking and of partaking and escaping—2 Pet. 1:4.
- D. As we partake of the divine nature, enjoying all that God is, the riches of the divine nature will be fully developed, as described in verses 5 through 7.

II. We need to experience the development of the divine life and the divine nature contained in the divine seed that has been sown into us so that we may have a rich entrance into the eternal kingdom—vv. 1, 4- 11:

- A. We have been allotted the wonderful equally precious faith, and this faith is an all-inclusive seed—v. 1:
 - 1. All the divine riches are in this seed, but we must be diligent to develop them; to grow to maturity is to develop what we already have—vv. 1-8; 3:18.
 - 2. By developing these virtues, we grow in life, and eventually we will reach maturity, be full of Christ and be qualified and equipped to be kings in the coming kingdom—Eph. 4:13-15; Col. 2:19; 2 Pet. 1:11.
 - 3. We need to have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and fruit of brotherly love and love—vv. 5-7.
- B. To develop the spiritual virtues in the divine life and thus to advance in the growth of the divine life makes God's calling and selection of us firm—2 Pet. 1:10.
- C. We should be diligent to pursue the growth and development of the divine life and divine nature for a rich entrance into the eternal kingdom—vv. 10-11:
 - 1. The bountiful supply that we enjoy in the development of the divine life and divine nature (vv. 3-7) will bountifully supply us a rich entrance into the eternal kingdom of our Lord.
 - 2. This supply will enable and qualify us to enter into the coming kingdom by all the riches of the

divine life and divine nature as our excellent virtues (energy) unto the splendid glory of God—v. 3; 1 Pet. 5:10.

3. Apparently, it is we who enter into the eternal kingdom; actually, the entrance into the eternal kingdom is supplied to us richly through our growth in life and through the development of the divine life within us.

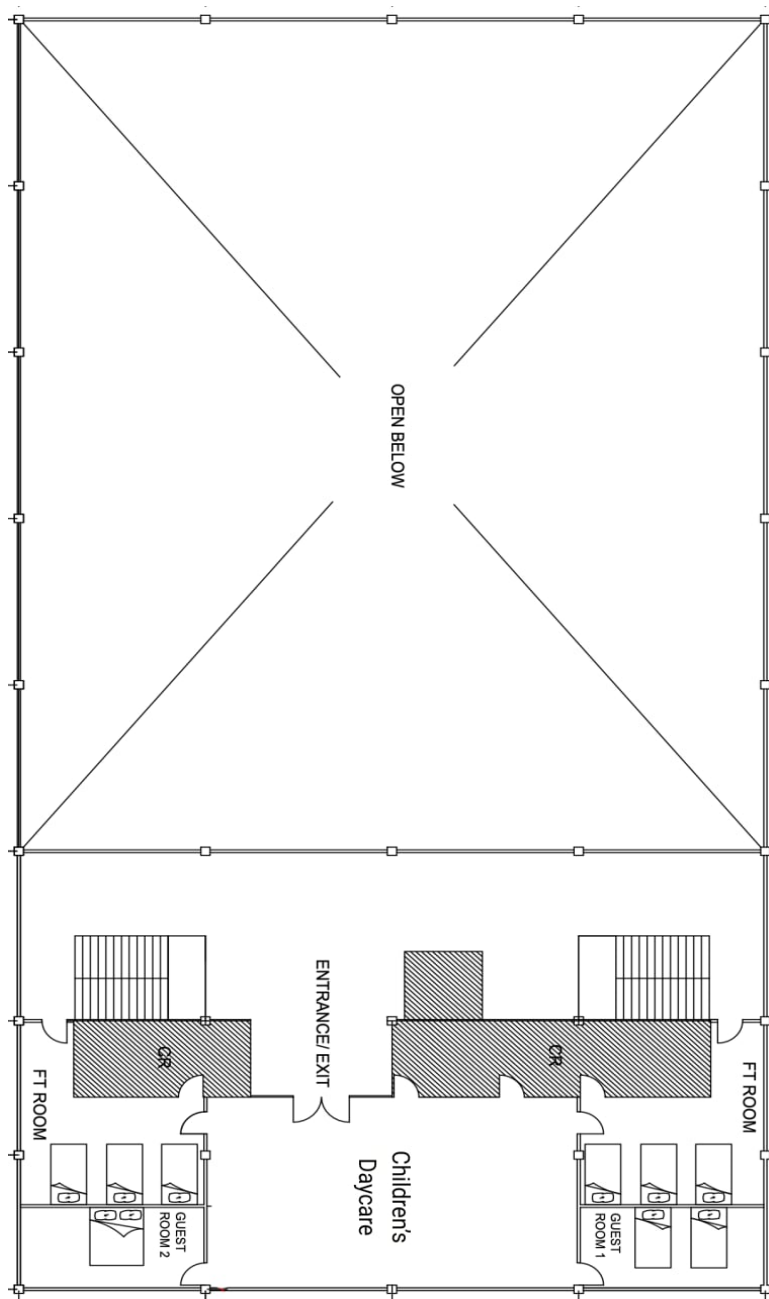
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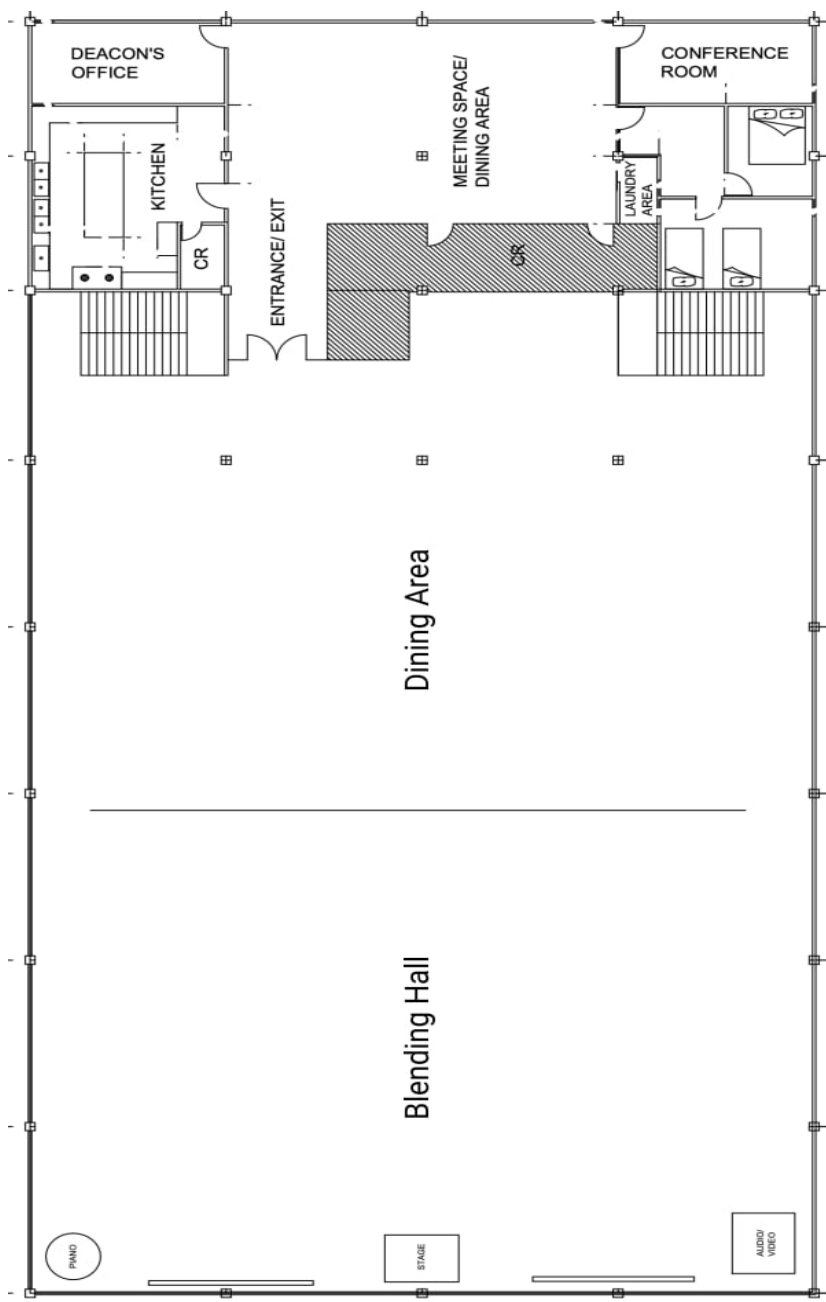
CWWL, 1955, Vol. 2: The Living under God's Governmental Administration in His Salvation and the Provisions of the Divine Life, Chapter 14: Becoming Partakers of the Divine Nature and Adding All Diligence

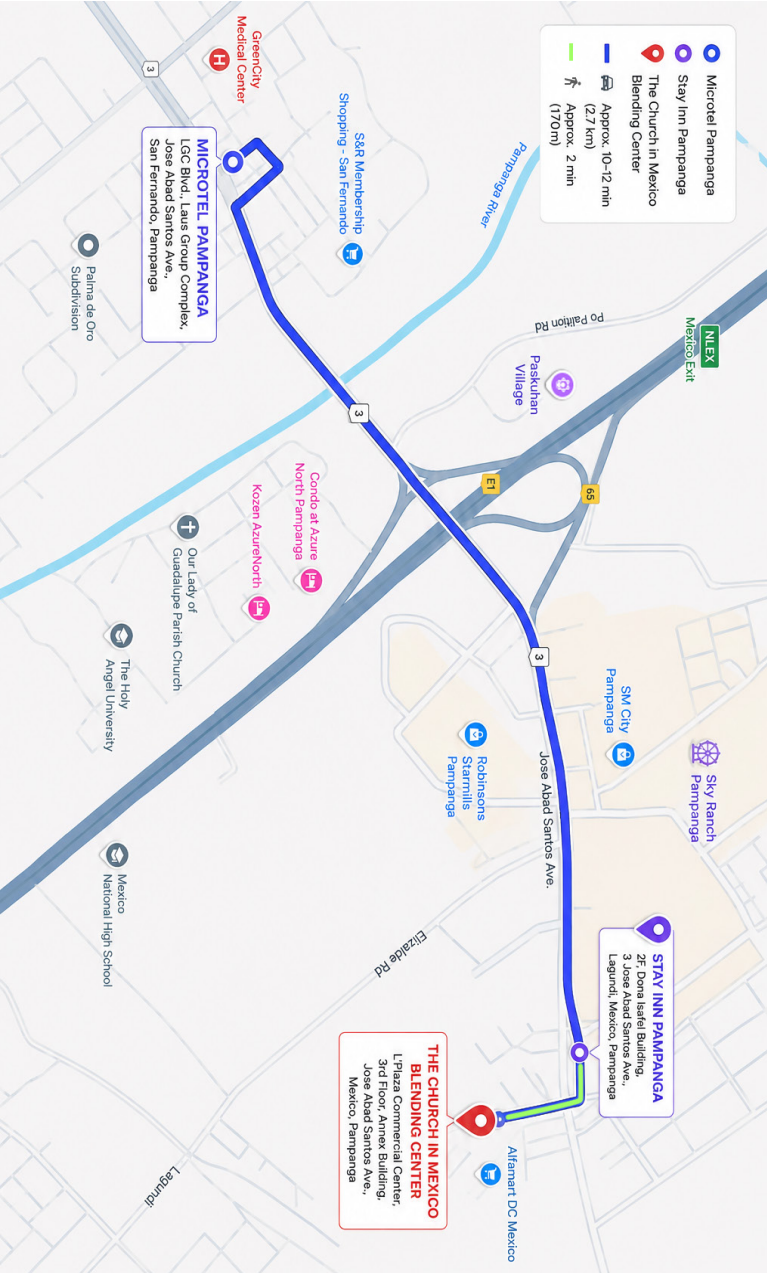
CWWL, 1973–1974, Vol. 1: Life and Building in First and Second Peter, Chapter 2: The Development of the Seed

God's New Testament Economy, Chapters 29-32 4. The Kingdom, Chapter 50: A Rich Entrance into the Kingdom

Notes







YAC 2026 Materials



Service Group

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DAILY LIVING SCHEDULE

Aug. 29	Saturday
2:00 — 4:00 pm	Check-in
4:00 — 6:00 pm	Orientation / Session 1
6:00 — 7:00 pm	Dinner
7:00 — 9:00 pm	Session 2

Aug. 30	Lord's Day
7:00 – 8:30 am	Breakfast & Preparation Travel to Blending Hall
8:30 – 10:00 am	Session 3
10:00 – 10:30 am	Break
10:30 – 12:00 nn	Session 4
12:00 – 1:00 pm	Lunch
1:00 – 1:30 pm	Lord's Table Meeting
1:30 – 3:30 pm	Special Fellowship
3:30 pm+	Activity by Hall / Locality

Aug. 31	Monday
7:00 – 9:00 am	Breakfast & Preparation Check Out Travel to Blending Hall
9:00 – 10:30 am	Session 5
10:30 – 11:00 am	Break
11:00 – 12:30 nn	Session 6
12:30 pm +	Lunch