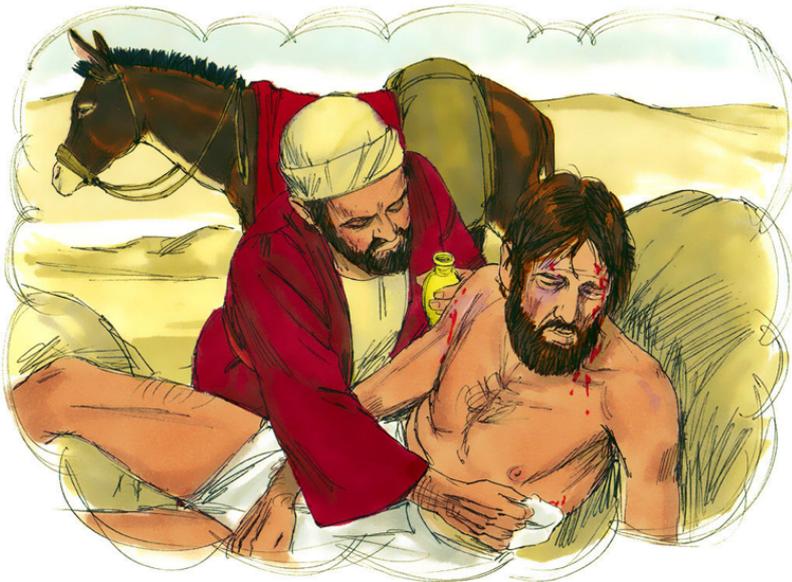


HOME TRAINING

TRAINERS' GUIDEBOOK (FOR HOSTS)



Luke 10:34-35

“And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.”

*And on the next day he took out two denarii and gave them to the innkeeper and said, **Take care** of him; and whatever you spend in addition to this, when I return, I will repay you.”*



Rom 16:23 *“Gaius, my host and host of the whole church, greets you. Erastus, the city treasurer, greets you, and Quartus the brother.”*

Preface

This training guideline is intended for the hosts to be equipped to practice home training by shepherding and perfecting their helpers. Therefore, the main responsibility of the hosts is for “the perfecting of the saints” (Eph. 4:12). Brother Witness Lee said:

“The ability to accomplish a task by yourself is not necessarily an indication of great capacity. However, a worker who can teach the saints to do something better than he can, truly has great ability. The workers should perfect the saints. Then the saints will be as capable or even more capable than the workers.” (*The Perfecting of the Saints and the Building up of the House of God*, Chapter 3)

Once your new one has his/her own new one, you spontaneously become a host and your new one becomes a helper. Now, taking on a new role as a host, you can perfect the helper who will directly shepherd his/her new one. Indeed, it is more challenging to perfect the helper than to directly shepherd the helper’s new one. However, we should change the concept by not replacing the helper, but to perfect the helper.

We suggest that the host first pray to the Lord to gain a companion, preferably a serving one from the 2nd Initiative Service Team, or another host who has carried out a home training. Then with the companion, the host can pursue the training guidelines (see Section I and II). After receiving a clear vision and burden of home training from the Lord, the host can begin the practice by shepherding and perfecting the helpers. You can also practice filling out the host’s perfecting and reminding form (see Appendix I).

July 2017

2nd Initiative Service Team

The Churches in West San Gabriel Valley

Section I: Vision of Home Training and Service of the Hosts

Message 1: The Key to the Success of Home Training

Scripture Reading: Acts 2:42, 46, 47; Eph. 4:12-16; 1 Tim. 4:7-8

- I. The Lord's new way is a dream that we all need to be brought in to; if we are faithful by the Lord's mercy to practice the New Testament economy according to the God-ordained way, we will see the fulfillment of this dream—Acts 2:42, 46-47**
 - A. The church life in all the cities will be practiced in many homes.
 - B. Regularly, the church life will be going on in all the homes, and the entire church can also come together with everyone functioning.
 - C. Every home can be a station of the gospel, a station of the truth, a station of life, and a station of the church life, and the members of this home can be preachers of the gospel.
 - D. We should practice preaching the gospel according to the God-ordained way, and then we should train the faithful ones who have the way and the burden.

- II. It depends on the exercise, not on the speaking; it depends not on how much you have spoken but on how much the helpers have gained—1 Tim. 4:7-8**
 - A. Prophesying is to speak for the Lord, to speak forth the Lord, and to speak the Lord into others.
 1. The old way of teaching evaluates itself by asking “whether the teacher has taught the lesson,” but the new way of teaching evaluates itself by asking “whether the students have learned the lesson.”
 2. Effective teaching can be described by four words: listening, asking, practicing, and speaking. First, you must listen carefully to the lesson. Second, you must ask any questions you have. Third, you must practice what you have learned. Fourth, you must speak to others about what you have practiced. After these four steps, you would have really learned the lesson.
 3. Many meetings in the past only had the first step (listening) with very little of the following three (asking, practicing, and speaking), so in the end people still have not learned anything.
 - B. This training must be carried out in the way of companionship—Prov. 13:20
 1. Our training is to perfect people to do certain things, not just to be clear about certain concepts; to perfect people in doing things, someone must accompany them. For example, in learning writing, someone needs to write alongside the learner.
 2. In the home training, we must arrange some helpers to exercise alongside the new ones; the new ones are the trainees, and the helpers are their companions.
 3. The helpers should accompany the trainees to have morning revival, to pray, and to read the Bible together, just as someone learning how to run has the coach running alongside them.
 4. With a companion, it would be very easy to build up a daily habit; without a companion, it would be very difficult.

5. The home training is to perfect the helpers to shepherd their new ones first in life—exercising to call on the Lord; second, in truth —exercising to pray-read the Word; third, in meetings—exercising to meet regularly; and fourth, in service—exercising to preach the gospel. For every one of these exercises, the new ones need companions.
- C. The participation and mutuality of the new ones—Rom. 12:5; 1 Cor. 14:26
1. An effective training, an effective education, or an effective perfecting is one that strengthens participation, mutuality, companionship, and repetition.
 2. First, there must be the participation in which everyone has ample opportunity to ask questions or give suggestions; the more questions and suggestions one brings, the more is one’s sense of participation.
 3. Second, there must be the mutuality in which everyone has ample opportunity to contribute, help, and balance one another; this is to have much interaction.
 4. Third, there must be the companionship through which everyone learns together; this is why in conducting a home training, we must have helpers to accompany the new ones and follow up with their exercise, because people learn most effectively with companions.
 5. Fourth, there must be the repetition without which people would retain very little; for a training to produce results, one must not be afraid to repeat —Mark 3:12
- D. The hosts must build up a long-term relationship with the helpers, and so must perfect the helpers with the new ones—1 Cor. 13:4
1. The spreading of life needs a certain amount of time and labor.
 2. We in the Lord’s recovery should be laborers and strugglers; anything that needs labor or struggling will not go very fast or grow very fast.
 3. The destiny of Christ’s lovers is fruit-bearing, but the vine tree can bear fruit only through suffering and waiting until the proper season comes.

III. If we are willing to take the way of the recovery, we must cooperate with the Lord by living a revived and overcoming life; since we are the saved ones, we must have a revived living, and to be revived is to be enlivened from within to live solely and singly for the Lord —2 Tim. 1:6; 1 Cor. 3:9; 2 Cor. 5:15; 6:1

Message 2: The Weekly Review Meetings

Scripture Reading: Acts 2:42, 46, 47; Eph. 4:12 -16; Heb. 10:25; 14:28; 1 Pet. 3:15; Prov. 22:18

- I. Our goal is that, by the exercise in the weekly review meeting, the helpers and the new ones would continue to exercise together steadfastly throughout the week, so that they would enter into a vital companionship after such weekly exercises—Acts 2:42, 46-47; 11:26; Eph. 4:12 -16; Heb. 10:25**
 - A. The meetings are conducted in the homes, where everyone can exercise and function.
 - B. Our goal is not that a few would speak, but that everyone would learn to speak.
 - C. As the saints take up all the services of a meeting, they will become strong and rich.
 - D. Through such meetings, we apply the truth to our practice, and through such a living, we build up vital relationships through such practices.

- II. One hour before the meeting, the host should have prepared a loving atmosphere for the helper and the new ones—Luke 14:28; 1 Pet. 3:15; Prov. 22:18**

- III. There should be sufficient fellowship and prayer before the review meeting—Rom. 15:30; Eph. 6:18; Col. 4:2-3**
 - A. One hour before the meeting, the host should intercede for the helper, then call him/her to pray for the new ones and for the meeting.
 - B. The host should remind the helpers to contact the new ones to remind them of the meeting time and place, and arrange transportation for the new ones in need.

- IV. The content of the meeting —Acts 11:26; 1 Cor. 14:26**
 - A. The meeting may be started by hymn singing or prayer to release and stir up the spirit; the hymn should be chosen according to the subject of the weekly.
 - B. According to the plan, the helper should lead the new ones into the weekly lesson by pursuing the outline for the week recently finished. The host should pray quietly and encourage the helper to function.
 - C. In the next 20 minutes, everyone should discuss and practice the weekly exercise:
 1. In the weekly meeting guidelines, there are suggested exercises; everyone can discuss them and add suggestions.
 2. More importantly, the host, helpers, and new ones should practice the exercise during this time.
 3. Exercise can be done corporately or individually; in particular, the helpers should pair up with the new ones to exercise together.
 4. During the week, the helpers should contact the new ones frequently to exercise together.

- D. In the last 20 minutes, everyone may discuss the exercise of last week, the lesson content of this week, and the exercise for the coming week; there should be mutual sharing, interacting, and question asking and answering.
 - 1. In the first meeting, everyone should find a companion (helpers with new ones).
 - 2. The helpers should fellowship with their new ones about the exercise and confirm their times to exercise together in the coming week; then, pray for one another and end the meeting.

V. Follow -up—Eph. 6:18; Philem. 1:4

- A. The host should frequently pray for the helpers during the rest of the week.
- B. The host should contact the helpers to supply, remind, and encourage them to exercise; they may pray for each other's needs and exercises, fellowship about new ones' situations, and pray for their needs and exercises.
- C. The helpers should frequently pray for the new ones.
- D. The helpers should frequently contact the new ones (at least according to the set times), care for their situations, cherish and nourish them, and exercise with them.
- E. The host and the helpers, the helpers and the new ones should contact each other whenever there is the need for fellowship and intercession so that they may be built up in love.

Message 3: Reminding the Helpers Constantly to Follow Up with New Ones

Scripture Reading: Eph. 4:12, 16; 2 Pet. 1:12 -13; Heb. 10:24-25; 2 Thes. 2:7, 11

- I. This training has a twofold purpose: to establish the groups (homes) and the relationships among the group members (vital groups); this is to establish the hosts (as reminders for the vital groups) and the helpers (as coordinators for the vital groups)—Matt. 18:19; 1 Pet. 5:2-3; Eph. 4:12, 16**
 - A. The first purpose of this training is to establish the groups for the perfecting of helpers.
 1. In addition to the regular definition of a host, any sister who opens her home or any brother who works at an office can be a host (for those in his office).
 2. The hosts will perfect their helpers to conduct the training as a unit; such training unit is called a “home”.
 - B. The second purpose of this training is to establish the relationships among the group members through the 12 weeks of training.
 1. Through the helpers, the new ones are gathered for the home training with the goal of bringing them into a vital relationship.
 2. This training is not a meeting but a training unit (home) that trains the smaller units (the vital groups).
 3. The training can take place in a home, on a campus, in an office, or through the Internet, and the way of training should be flexible based on the condition and the need of the new ones; the crucial point is for the helpers to be vitally connected with the new ones.

- II. In reminding the helpers to follow up with new ones, the hosts should mainly contact, supply, remind, and encourage them —Eph. 4:16; 3:8; 2 Pet. 1:12 -13; He b. 10:24-25**
 - A. Contacting the helpers—5:29
 1. When calling the helpers, the hosts must first greet them and care for the various things of their daily lives, not first to share the high –peak truths; this is human cherishing, which is part of shepherding.
 2. Contacting also includes matching and coordinating people together, that is, finding companions for people so they may be built into the church; they cannot be built into the church until we find companions for them.
 - B. Supplying the helpers—Col. 2:19; 1 Pet. 4:10
 1. Supplying is to share with people what we have enjoyed and experienced, whether it is something spiritual or practical; as we share our experience with each other, we are joined together —Phil. 2:1-2

2. Supplying also includes supporting; we often end up talking about problem after problem as we chat about our life, but this is actually a good opportunity for us to support one another and experience a spiritual turning point —1:19
- C. Reminding the helpers to contact the new ones frequently to exercise together —2 Pet. 3:1; Jude 5
 1. We need to be deeply impressed with Paul’s charge to Timothy: “If you lay these things before the brothers”; today, we should follow the pattern of Timothy to be nourished with the fellowship of the Lord through the ministry and lay these things before the brothers—1 Tim. 4:6; 2 Tim. 1:6
 2. The fellowship of the reminding service increases the “blood circulation” in the Body and causes the Body to be healthy; the health of the saints depends on the contacting, opening, reviving, and encouraging, which unfortunately are mostly neglected—Acts 2:42; John 13:34-35
- D. Encouraging the helpers to contact the new ones frequently to exercise together—Acts 23:11; Rom. 1:12; 1 Cor. 14:3; Phil. 2:1, 19
 1. We need to keep encouraging people, as this is a great element in perfecting others and a strengthening to them; sometimes one encouraging and strengthening word can change a person’s whole life of service.
 2. A striking point in 1 and 2 Thessalonians is commendation—to acknowledge and approve others’ progress and achievement; to perfect people, we must approve them within the proper measure at the proper time—1 Thes. 1:2-4, 7-9; 3:1-13; 2 Thes. 1:3-12; 2:13-3:5

III. The reminding service also includes supplying testimonies to others; testimonies are a very good way of inciting people to take action—1 Thes. 1:5-9

- A. If we want people to follow us in what we do, giving them testimonies is more effective than giving them messages; messages move the heart, but testimonies move the feet—Acts 20:17-38
- B. Experience tells us that testimonies are more effective than messages; testifying is a wonderful way of reproduction and duplication —2 Tim. 3:10-14

IV. If we want to perfect others, we must cherish them patiently. Although this point is not directly related to perfecting, it nonetheless is a very important point. We shouldn’t treat people as our project but as our own children, as objects of life. Everything about life takes time. For example, as we serve together, we need to learn to love one another and realize that we all are in the process of growing. So we need to care for the daily life, the family, and the health of brothers and sisters. This is human cherishing. In other words, to perfect younger ones, it is not enough just to demand something of them or assign them some responsibilities. To really perfect someone takes much encouragement and much cherishing from all the brothers and sisters—Eph. 4:12; 2 Thes. 2:7, 11; Acts 20:19, 20, 31, 32

Message 4: Perfecting the Helpers

Scripture Reading: Matt. 18:19; John 15:2, 8, 16; 1 Tim. 1:5, 13 -16; 2:1, 14; 5:1, 2; Acts 1:8; 2 Tim. 2:2, 14

I. The host has one important commission, that is, to build up the group with the vital groups—Matt. 18:19; Eph. 4:12, 16

- A. A vital group can come into being only by a saint who is desperate and absolute for the increase of the Lord's recovery
 - 1. A vital group begins with one vital saint.
 - 2. We desire to be vital for a purpose, for a goal, and that is for the increase of the Lord's recovery.
 - 3. We need to be desperate and absolute for the increase of the Lord's recovery; then we will be vital.
- B. Such a desperate saint (host) would spontaneously contact others by the Lord's leading and perfect some vital companions (helpers).
 - 1. We need to pray desperately, reject our natural preference, and follow the Lord's leading, the Lord's choice.
 - 2. Then, we should fellowship with our companions through desperate prayer.

II. New faces are the life pulse of the small groups, so the most important challenge is to bring in new ones—John 15:2, 8, 16

- A. In order for a small group to be successful and blessed by the Lord, it must be full of new ones.
 - 1. New faces (new ones) are the salvation and the life pulse of the small groups.
 - 2. Once there are new ones, we will have the burden and the word to speak.
 - 3. We (the hosts) need to pray and fellowship with the helpers to find new ones, new faces, to attend this home training in the homes.
- B. Beginning with the people around us—Acts 1:8
 - 1. Acts 1:8 tells us to be witnesses “both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.”
 - 2. Today our Jerusalem is our relatives and friends; this is the Lord's way.
 - 3. Today we should think about nothing but the people around us; we should pray for them, bring them to the Lord, and faithfully testify to them the vision of the vital groups.
 - 4. Soon after, the vital groups, as ripples caused by a stone thrown into water, will begin to slowly spread from the center to the circumference.
 - 5. This is the Lord's charge as well as His promise to us; as we go out, His economical Spirit will be upon us.

III. Every one of us needs to actively become a living pattern to perfect the helpers in doing the same thing we do—1 Tim. 1:13-16

- A. In practicing the God-ordained way today, our greatest challenge and bottleneck is not that many disagree, but that very few actually practice it.
- B. We ourselves need to become a pattern in order to produce perfected ones.
- C. The most effective way of perfecting is by who we are; the kind of person we are determines the kind of person we can produce.
- D. We need to ask the Lord for more mercy and to uplift us, so that we may learn and advance in life and service to become good patterns for others to walk the new way.

IV. In the pattern of Paul's perfecting of Timothy, there are seven crucial points—1 Tim. 1:5, 13; 2:1, 14; 5:1, 2; 2 Tim. 2:2, 14

- A. Love: this love comes out of the resurrection life, not the natural life—1 Tim. 1:5
- B. Pattern: we perfect people by who we are; this is perfecting by patterns, not by skills, and we can only perfect people to become the same as we are—vv. 13-16
- C. Prayer: from the viewpoint of God's New Testament economy, we need to pray desperately to God that we may perfect someone—1 Tim. 2:1
- D. Charging: we need to testify repeatedly and continually; this is how Paul perfected Timothy—1 Tim. 5:21; 2 Tim. 2:14; 4:1
- E. Committing: after committing something to a person, we should follow up our committing by observing and overseeing him; this is true committing—2 Tim. 2:2
- F. Exhorting: we need to exhort elderly men as fathers, younger men as brothers, elderly women as mothers, and younger women as sisters; do not blame or demand, but keep accompanying them and exhorting them —1 Tim. 5:1-2
- G. Reminding: refresh their memory by telling them what they might have forgotten; for example, you may remind people of their consecration —2 Tim. 1:6; 2:14

V. We need to help people make a commitment, that is, to help them consecrate themselves—Rom. 12:1, 2, 11

- A. A person can have the opportunity to be perfected only when he is willing to serve, has promised to serve, and has come to serve.
- B. In order to build up a vital corporate living in the homes with the new ones, build them into a corporate living, and carry out the vital groups in the homes, we (the hosts) first need to hand ourselves over in prayer, and commit ourselves to serve in this home training in the homes with all its exercises.
- C. In order to perfect the helpers and new ones effectively, we (the hosts) need to help the helpers consecrate themselves to the Lord in the same way by committing themselves to participate in this home training in the homes with all its exercises; the helpers need to do the same thing with the new ones.

Section II: Excerpts from *Shepherding the Church and Perfecting the Young People*

【Day 1】

CHAPTER ONE

HOW TO ADVANCE IN THE WORK

THREE POINTS REQUIRING OUR ATTENTION

LETTING THE SAINTS WORK

We must have a long-range view. We must have a change of concept and let go of any thought of controlling the church. The church life will not become worse from a lack of control. Twenty years ago I would not have dared to say this. However, today I can say this. We should not control out of fear that the saints will make mistakes.

Last year in Los Angeles three young top serving brothers volunteered to labor with the young people. The more they worked, the less the young people came to the meetings. One day they came to fellowship with me. I told them that they should no longer work with the young ones; rather, they should let students work with students. I also said that those who are not in school should not work with students. Thus, the work with the young saints was put into the hands of the students. I even told the elders not to check how the students' work was progressing. Even in a young people's conference during the Thanksgiving holidays, the young students bore the responsibility of the meetings.

Before the conference, the young saints heard that no one would be overseeing the conference, and they were afraid that they might make mistakes. So a few of them made a plan for the conference and brought it to me. Instead of reviewing their plan, I told them to hold the conference and that it would not matter if they made mistakes. I can testify that that young people's conference was blessed. The young people did an excellent job. This subdued the brothers who were ambitious to work with the students. The young people are qualified to take care of other young people. The young ones who thought they were incapable of doing a good work were quite capable in the end. We later asked the young people to take care of another conference, and two hundred and twenty-five young people were baptized. We should let go and let the saints serve. We should be bold and let them do the work. (Chapter 1)

CHAPTER TWO

SHEPHERDING AND OVERSEEING

The slow rate of increase in the churches may be due to our lack in shepherding and overseeing. First, our shepherding is insufficient, and the flock lacks spiritual food and spiritual

guidance. Food is for feeding, and guidance is for shepherding. Second, although there is a shortage of overseeing, there is an abundance of managing. Managing is quite different from overseeing. Managing is related to handling church affairs. A person who manages is one who handles church affairs and is responsible for them. A person who oversees is one who lets others handle and be responsible for church affairs while he takes the oversight. There is much management in the churches. The elders, the responsible ones in the districts, and the responsible ones in the groups handle every matter instead of committing matters to the saints. We should have the attitude of an overseer and let the saints handle things while we oversee the saints. If the saints do not know how to do a certain task, we can direct and guide them. If they make a mistake, we can help and correct them. If they do an inappropriate job, we can further advise and instruct them. The saints should do everything.

The co-workers and elders must commit all matters to the saints. The cleaning of the meeting hall should be handed over to a group of saints. Things related to the mail should be assigned to another group of saints. Once you hand tasks over to the saints, let them handle the tasks. Do not give them commands or orders anymore. Then the co-workers and elders will be relaxed and pleasant in the meetings, because the chores are not in their hands but in the hands of the saints.

Entrusting and Overseeing

The elders in the church should first shepherd the saints and then oversee them. This means that after shepherding the saints, the elders should entrust them with some services. This is not merely to teach the saints but to put things into their hands. After entrusting the saints with a service, the elders should then oversee. This means that the elders should take their hands off and let the saints be responsible for giving suggestions and making decisions. The elders should not make decisions. Suppose a brother is assigned to the young people's work. The elders no longer need to take care of the young people's work. They should let the brother bear the work. The elders should only oversee. If every matter in the church is handed over to the saints, the function of the saints will be developed.

When the saints are assigned to a service, they should be in charge of everything, and the elders no longer need to manage that service. We should train the saints to be responsible for their service. Then the elders and co-workers will only be overseers. It is not proper for the co-workers and elders to keep everything in their pocket. A proper elder is an overseer. The more responsibilities he has, the more he should delegate and oversee. In this way he will bring the saints into the service.

Some brothers are concerned that the saints will make mistakes when we let them serve. We should not be so concerned. The churches in Taiwan are established; consequently, even if the saints make a mistake, it will not be serious. When the saints make a mistake, we should assist them. This is more effective and will help the saints to participate in the service.

【Day 2】

In a training in 1953 I said that a co-worker should lead the saints, but under no circumstance should he replace them. However, in the churches that I have visited, the element of replacing the saints still remains among us. It is greater than the element of leading.

In 1946 I was led by the Lord to go to Nanking. In my first fellowship with the brothers, I said, “You brothers are happy that I am here, and you think that I have come to help you. However, I want to warn you that while I am here, your responsibilities will not decrease. I am very burdened. Everyday a part of my burden will be transferred to you. After a year I will be free of my burden, and all the burden will be yours. Hence, I have not come to replace you; rather, I have come to burden you.” In less than two years all the responsibilities in the church in Nanking were borne fully by the brothers. They took care of everything.

The Co-workers Not Replacing but Guiding Others

However, today the co-workers are not laboring in this way. It seems that they pick up all the responsibilities of a local church; hence, they cannot leave that church. In some places the co-workers replace not only the saints but also the elders. The elders only sign documents; they leave everything else to the co-workers. It is no wonder that there is no increase in the churches and that the work cannot spread. A small number of co-workers are doing all the work, and the saints who should have been employed are idle. We must change our concept and then change our system. We must not replace others any longer; at most, we should only guide them. When the saints are able to take care of things, we should leave the services completely in their hands. Then we can oversee from a distance. In this way we will produce capable saints who function according to their ability, and every brother and sister will be useful. Then we can delegate a suitable service to every saint according to his function.

It requires skill to be a chief with apprentices. Eventually, the apprentices should also become chiefs, such that their teacher may even learn from them. The saints whom we perfect to function should surpass us. This requires skill. This is the way that we have conducted the work in the States. Initially, I took the lead, and a few others did the work with me. I was the “chief,” and they were “apprentices.” Gradually, many have become “chiefs,” and I have become an “apprentice.” I have learned many things by observing them so that when I lead, the function of the saints can be developed even more.

Laboring until Every Saint Is Useful

The greatest need of a church is to utilize every saint according to his function. This is also the most difficult thing for a church to achieve. Every saint can be useful. Never think that the saints in a certain hall are more talented than the saints in your hall. In every hall there are useful saints. Whether or not they are useful depends on the way we work. The co-workers must make the saints useful, perfect them, and lead them. We must have a thorough change of concept

and work hard, because it is not easy to train apprentices, all of whom have opinions. Nonetheless, we need to lead the saints forward.

It is rather difficult to know how a young person will turn out in the future. Brother Nee is an example. Both he and his mother were saved by a woman preacher, Sister Dora Yu. On the night of his salvation, at the age of seventeen, Brother Nee was also called by the Lord. He was willing to give up his schooling and learn to serve the Lord. His mother, who also loved the Lord, agreed with his consecration and sent him to a Bible school run by Sister Dora Yu in Shanghai so that he would learn to serve the Lord. One day Sister Dora Yu asked Brother Nee to deliver mail to the post office. It took Brother Nee longer than usual to finish the errand because of the poor condition of the road. Sister Dora Yu thought that Brother Nee, being young, had been delayed by some amusement, so she asked him to withdraw from her school. Even though Brother Nee had spent the time running the errand, he willingly returned to Foochow and continued his schooling in Trinity College.

Later Brother Nee met Sister M. E. Barber and was taught under her. Sister Barber was very strict. At the time more than sixty young brothers and sisters went to Sister Barber to receive spiritual edification. Miss Barber rebuked every one of them severely, such that eventually they all left; only Brother Nee remained. Brother Nee often went to Miss Barber even though he knew that he would be rebuked. Sometimes he would argue with her. At one time he was contending with Brother Wang. When Sister Barber heard of this, she dealt with Brother Nee. Sister Barber asked Brother Wang to do many things. When Brother Nee challenged Sister Barber, she would reply, "He is older than you by a few years." One time a number of people were going to be baptized, and Sister Barber asked Brother Wang to perform the baptism even though another brother, who was older than Brother Wang, was present. When Brother Nee pointed this out to Sister Barber, she only repeated that Brother Wang should do it. Because Sister Barber realized that Brother Nee was good material, she continually dealt with him and at the same time also supplied him. Brother Nee later testified that he received genuine perfecting from Sister Barber. He was constantly rebuked, but he was not disheartened, because Sister Barber not only rebuked him but also supplied him. As a result, Brother Nee was the only one under the hand of Sister Barber who was truly useful.

We all must learn this lesson. We should not blame the young people or give up on them. Of course, we need to deal with their opinions, but at the same time we should supply them and let them function. We absolutely must not give up on them; rather, we must lead them gradually. If we do not lead the young people now, we will have no one to continue after us.

【Day 3】
CHAPTER THREE
CHANGING THE CONCEPT IN OUR SERVICE—TEACHING AND PERFECTING
OTHERS

If we cannot bring others into the things that we do, we cannot teach them. If we cannot teach others, we cannot coordinate with others. These are the two main factors that frustrate the spread.

A co-worker serving in a local church should be able to serve and also to teach others to serve. A skillful carpenter can produce something useful out of any type of wood. Similarly, a co-worker should be able to use any saint, no matter what their situation is in life.

We must be able to teach others and coordinate with others. Whether or not we are capable, we must coordinate with others and serve together with the saints. If some are not capable, we need to learn how to teach the saints and coordinate with them. If we are capable, there is an even greater need to teach others and coordinate with them.

All the co-workers must change their concept and realize that everyone has some capacity. The co-workers who think that they are incapable must endeavor. If they cannot teach the saints, they should follow and learn from other co-workers. Those who are capable should teach the saints instead of doing the work alone. The co-workers should also perfect the saints, regardless of the saints' ability. It is better for the saints to make mistakes than for them to be idle. In this way everyone will be given an opportunity to serve, and we will learn more. We learn when we do things, but we learn more when we teach others. If we do not teach others, our learning is incomplete. When we teach others, we are forced to consider things thoroughly. We may think that we know how to arrange the chairs, but it is not easy to teach another person to arrange the chairs. Teaching requires skill. We may be able to do something but be unable to teach another person to do it. When we are able to do something and are also able to teach others, we will be truly skilled. Teaching others will also cause us to be dealt with. If we have a strong personality or are peculiar, we will be dealt with when we teach others. It is difficult to successfully teach others without being dealt with. We must never say that a saint cannot be taught because he has no capacity.

CHANGING OUR CONCEPT
AND LEARNING TO TEACH OTHERS

There are different ways to teach. For example, a Chinese mother teaches her child in a way that is different from an American mother. I know a Chinese family with three daughters. Because the mother felt that none of her daughters knew how to do house chores, she did all the chores. American families are different. From an early age the children learn to do chores. As soon as a child learns to walk, his parents teach him to do chores. From generation to generation they have taught their children in this way. Chinese parents do not know how to teach their

children, because they themselves were not taught. In the United States children do chores from their youth. The children are taught to bring in the newspaper. As the children grow older, they are taught to water the flowers. Initially, the children may make a mess in the garden. After a few times, however, they find the proper way to water the flowers. By the time the children are seven or eight years old, they are taught to sweep the floor or to vacuum. The children are even taught how to set the table for a meal. They place napkins, plates, and knives and forks on the table. In other words, the children all have chores to do.

In some homes the mother has to go to work in the morning, so she leaves a note for her children, telling them what to do. For example, she tells them to wash up, eat breakfast, get dressed, and go to school. When the mother returns home in the evening, she will check to see that the children did as they were told. The children are taught in this way from an early age. Washing the dishes is another example. After dinner there are usually many dishes. The mother will prepare soapy water and let an older child wash the plates, forks, and knives. A younger child is responsible for drying them. Another child must put everything in its designated place. According to their ages, the children are assigned tasks. Every child is assigned a specific job. This saves time and is very orderly. The children do their tasks without any noise or confusion. This kind of training is very good. American parents know how to do things, and they know how to teach their children. In contrast, Chinese parents do not teach their children and often rebuke the children for making mistakes. Our work bears the same flavor. We must have a thorough turn. Beginning from the simplest things, we must teach the saints. We must have a change.

Some brothers said that the situation would change if we lead the saints to pray and have a revival. This method may be useful for a short time, but it will not be useful in the long run. Many Christians have revival meetings; however, after the revival, the excitement ends. Eventually, the saints still do not know how to do things. We do not have a great need for a revival, because we all love the Lord and contact Him daily. Instead of praying for a revival, we need to learn how to teach others. Our learning depends on whether we are willing to make an effort. We must learn from the American families so that we can do things and also teach others.

【Day 5】

THE CO-WORKERS TEACHING THE ELDERS AND PERFECTING THE SAINTS

We need to change our concept, be willing to learn, and be patient. We need to teach others to do what we do. Then many saints will be raised up as apprentices. The first ones whom the co-workers should teach are the elders. The elders may be older and may consider themselves to be qualified and experienced, but they may also admit that they do not know how to perfect the saints. They have been meeting and discussing church affairs for many years. Nevertheless, not many elders know how to bring the saints into the service, because the elders did not learn in this way. The co-workers should teach the elders. The co-workers must spend the time to teach

the elders until the elders can do things better than the co-workers, but the elders must be willing to be taught. The co-workers should teach and perfect the elders and the saints to fulfill their respective functions.

The only way out of our present situation is for the co-workers and elders to change their concept and begin teaching the saints how to do things by giving them responsibilities. Then the elders who are older will not be so tired, because they will not be required to do as much; they will teach others and delegate many things to the younger saints. This is the way that we must take. This is also the basic problem that we must resolve. The co-workers must learn how to teach others, and the elders must be willing to learn so that they also can teach others. This is the need in Taipei and also in Kaohsiung. The elders and co-workers can only do so much. We must be willing to ask the saints to come and help so that we will be able to carry out the burden of increase.

THE OLD WAY REQUIRING A CHANGE OF THE SYSTEM

My burden is that the co-workers and elders must give some of their burdens to others. Regardless of how hard they work, the co-workers and elders can bear only so much. Hence, they must raise up the saints to be useful. If the co-workers and elders have a change of concept, it will be easy to change the situation; otherwise, the work will come to a stop, and we will have problems.

Suppose that in a locality there are three elders who truly love the Lord and are irreproachable. However, they are not willing to allocate responsibilities to the saints or bring others into the service. All the responsibilities in that local church are on their shoulders. The more these elders serve, the more experienced they become, and the eldership becomes a lifelong occupation; that is, they occupy a “position” of being elders. In this situation there is no possibility for new elders to be raised up. Even though these elders love and fear the Lord, are irreproachable, attend the meetings regularly, and are faithful and responsible in taking care of the church affairs, they can do only so much. They must be willing to share the burden and perfect the saints.

Since the three elders have been serving for many years, their local church becomes their territory, even though they do not make this claim consciously. As a result, any co-worker who goes there to serve must do things the way that the elders direct. This means that the elders limit the co-workers. Any co-worker who goes there will be restricted and immobilized. The young saints in that local church will not be raised up and will not gain experience. Although the young ones love the Lord and are in their twenties, they will seem rash and reckless. They will be under the direction of the elders, who regard them as unsuitable to do anything but accept the elders’ directions. Thus, the young saints will leave, and new elders will not be raised up. Under this situation, such a local church does not have a future. The three elders love the Lord, tithe more than ten percent, are in every meeting, and bear all the responsibilities in the church. They are

busy serving God with a conscience void of offense, and the Lord has kept them faithful for twenty years; they have made no mistakes. Nonetheless, as a result of their service, the local church is dead. There is no way for the local church to increase. This is our basic problem.

The districts have the same situation as the local churches. Every district resembles a small territory. The responsible brothers for a district try their best to take care of everything in the district. However, they are somewhat indifferent to matters pertaining to the whole church, since that is not their territory. This is the situation of some families. A son may be capable and keep his room tidy, but he does not care if the rest of the house is messy. It seems as if we care only for our districts; we do not care for the needs of the church. This is our situation.

In recent years the number of saints in district one has decreased instead of increasing. Moreover, there are fewer serving ones. We must study this situation and find the cause of the problem in order to improve. In the past there were many serving ones in district one. Fewer serving ones means that the saints are not functioning; instead, only the responsible ones in the district are functioning. If our situation is normal, the responsible ones will not be the only ones functioning; all the saints will be functioning. This is what we are lacking today. If we can serve to the extent that every saint bears some responsibility, our situation will change.

I hope that the senior elders have prepared some younger saints to receive the “baton.” Otherwise, when the elders retire, their church will collapse. The co-workers should also be prepared for this problem. They must begin to train and perfect new elders in local churches where there are no elders. In the local churches where the elders are older and limited, the co-workers should begin to train and perfect new elders who can gradually take over the work of the elders. If the co-workers do not perfect a group of younger elders, there will be a lack in the service of the elders. The co-workers should serve with other saints in order to teach and perfect the saints. Then it will be possible for us to multiply and increase.

【Day 6】

Our present need is to change our concept and our system. We must learn to serve and how to serve with others. This responsibility lies first with the co-workers and then with the elders. We have fellowshipped concerning this in the past, but in our practice we continued in our habit and disposition. As a result, useful saints have not been raised up. We must remember not to replace the saints but rather to bring them into the service with us. We should learn to serve, know how to serve, and also teach others to serve. This is contrary to our habit. As human beings, we tend to avoid difficult things and do what is easy. It is easier for water to flow downstream. Our habit has been to take the easy way. Indeed, it is not easy to teach others to do things. Now the co-workers must learn to teach others to serve.

It takes a great deal of effort to perfect others. Some co-workers do not care much about others. They like to work by themselves. They may say that it is sufficient to know how to work.

They do not care how others take care of the work. It is not easy to serve with five or six brothers. We must make an effort. In order to serve with them, we must understand their situations and accommodate their schedules. We also need to consider how to correct them and guide them. Hence, it is not easy to teach others. Teaching others requires much effort and time. It seems that we spend less time and energy to do things by ourselves. However, if we continue in this way, the work will not have results, and we will not have descendants. Our present way is easy, not difficult. A mother who wants to educate her children must spend time and exert some effort. If she is not willing to spend time and exert some effort, it will be difficult for her to keep her children on the right track. Educating one's children requires more than just a few days of work.

The elders and co-workers need to spend time and make an effort to perfect the saints. It is convenient to do things by ourselves, but mothers know that patience and time are needed to teach children to do things. The effort we make is not in vain, because apprentices are produced, and the saints are perfected. Regrettably, we have not been willing to take this way. We always look for a quick and easy way and avoid the difficult aspect of the work. Most of us take the easy way. Some do not know how to teach others, because they themselves never learned. It takes time and effort to teach; it also takes time and effort to learn. We are not desperate to have a spirit of learning, and as a result, we have learned things in a shallow way. In order to learn, we must study. It is easy to perform routine tasks, but specialized tasks require learning. Our specialized task is to learn how to work with the saints.

In some places the co-workers and elders are capable, but they work as though the saints cannot be perfected. This is a big problem. We must not allow such a situation to continue. We should let the saints serve. Some of these saints will even do a better job than what we have done. It is intolerable for us to hold the saints down. In particular, the co-workers and elders should never be so careless as to hold the saints down. Even if we are capable, we should train others and not hold them down. In the work and in the church we are not measured by whether or not we are capable; we are measured by how many useful ones we are able to produce. The standard of success does not depend on our ability to do a certain thing. The standard is determined by how many useful ones we can produce. My ability to serve is not the standard; the standard is whether I can perfect another saint to do better than me. This requires that we learn our lessons.

The work and the church are progressing very slowly because we do not serve with the saints in order to teach them. Furthermore, we seldom coordinate with others. Those who have some capacity are passive, and they yield to others. The position of the senior elders and the co-workers is not the important issue. Our concept must be changed, and the system must be changed. The senior elders will continue to serve as elders, but they should not limit or hinder the other saints. Moreover, the middle-aged saints should be brought into the eldership to assist the senior elders. This would be very good. We must not keep things in our hand. We must be willing to hand things over to other saints and to teach them. Then those who are younger will be raised up by the Lord to be useful. Concerning this point, our concept must change, and our

system must change. This is not just a matter of having a new way of doing things. It is altogether a matter of changing our concept. When both the co-workers and the elders begin to perfect the saints, our coordination will become effective. May the Lord have mercy on us.

Appendix I: Host's Perfecting & Reminding Form
Weekly Host's Perfecting and Reminding Record
(First Six Lessons)

Host: _____

Zone/District : _____

Period of Exercise: From _____ to _____

According to the helpers' exercise records, please fill in the form below for how many times the helpers contacted the new ones, and how many times the host reminded the helpers:

Lesson #	Helper's Name	New One's Name	# Time Helper Reminded by the Host
1			
2			
3			
4			
5			
6			

Please write any testimony of the reminding service below (or the back if needed):

Weekly Host's Perfecting and Reminding Record (Last Six Lessons)

Host: _____

Zone/District : _____

Period of Exercise: From _____ to _____

According to the helpers' exercise records, please fill in the form below for how many times the helpers contacted the new ones, and how many times the host reminded the helpers:

Lesson #	Helper's Name	New One's Name	# Time Helper Reminded by the Host
7			
8			
9			
10			
11			
12			

Please write any testimony of the reminding service below (or the back if needed):