

HOME TRAINING

(BEGETTING — NOURISHING — PERFECTING — BUILDING)

Series

2

BEGETTING

ESTABLISHING

A GOSPEL-PREACHING LIVING



JOHN 15:5, 16

“I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing”

“You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.”

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Preface

Eph. 4:11-12 “And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.”

In 1985, Br. Lee said in a conference in Singapore that:

“The truths we preach may be spiritual, without any emphasis on education; however, since they are truths, there inherently is a good deal of substance that is educational in nature. Since it is educational, there needs to be an educational system.” (*Speaking for God*, chapter 1.)

Home training is to carry out the spiritual educational system in order to perfect the saints to practice the God-ordained Way of begetting, nourishing, perfecting and building for the fulfillment of Ephesians 4:11-12.

This booklet is the pursuing material for the saints of the Church of God (Singapore) to practice home training **Series #2** (see Appendix II for FAQ).

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Home Training Service Team
The Church in Alhambra

Lesson 1: Praying with Spiritual Companions
Scripture Reading: Matt. 18:19; 1 Thess. 2:19-20; 2 Tim. 2:22; Exo. 34:3; Rom. 12:2

I In addition to Christ, the Bible, and the church, a Christian must have Christians other than himself—Matt. 18:20

- A. In the church a brother should seek out one or two brothers while a sister should look for one or two sisters to be their spiritual companions.
- B. Because of these perilous times, we need more companions. If we have four companions to support us from each direction, we will not fall, regardless of what storm may come.
- C. If we love the Lord, we should be able to go to any young brother or sister, not caring for what they are like.

II We need to form a nucleus with the saints to whom we are related—2 Tim. 2:22

- A. If we would bear fruit, we must do so corporately, and the first step in bearing fruit corporately is to form a nucleus.
- B. Once we have formed the nucleus, the primary matter that we should attend to is prayer.
- C. How much the Spirit can fill you within depends on how much room you give Him.

【Day 1】

Matt.18:19 Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

The New Believers Being Our Glory and Our Joy

In John 15:11 the Lord said, “These things I have spoken to you that My joy may be in you and that your joy may be made full.” To be branches of the divine vine and to bear fruit to express the divine life is a matter of joy—a joyful life. Many saints have had the experience of being in ecstasy when they have baptized one into the Triune God. They have testified that after bringing one to the Lord, they were unable to sleep well throughout the whole night because the Lord’s joy had become their joy.

First Thessalonians 2:19-20 says, “For what is our hope or joy or crown of boasting? Are not even you, before our Lord Jesus at His coming? For you are our glory and joy.” In John 15:11 the Lord refers to our joy being made full. In 1 Thessalonians 2 Paul refers to our joy again. What is our joy? Our joy is the fruit that we bear. These two portions of the Word are related. John 15:11 should be referenced to 1 Thessalonians 2:19-20.

What is our joy? What is our glory? What is our crown of boasting? Christ’s joy is our joy. The Father’s glorification is our glorification. In John 15 and in 1 Thessalonians 2, we have these two words—glory and joy. To Paul the fruit borne by him was his glory and his joy.

When the Lord comes and you stand before Him, who will stand with you and for you? What will you say? Suppose you have never brought anyone to the Lord. This means that you have never borne any fruit. You may say: “Lord, look at Your talent. Your talent is in my pocket. I didn’t lose it. I’ve been keeping it.” For us to say this to the Lord when He comes will be a shame to us, not a glory or a joy (Matt. 25:24-30). My burden is to pass on this God-ordained way to you. If you will take the God-ordained way, you will be a new person, a person bearing fruit. (*The Exercise and Practice of the God-Ordained Way*, Ch. 6, Sec. 2)

【Day 2】

Acts 13:13 And putting out to sea from Paphos, Paul and his companions came to Parga of Pamphylia...

Eccles. 4:9-10 Two are better than one...For if they fall, the one will lift up his companion...

A Christian Having Fellow Christians

[In] addition to Christ, the Bible, and the church, a Christian must have Christians other than himself. This means that a Christian should have at least one or two other brothers or sisters to be his spiritual companions. As Christians, we should not be independent; rather, we should always have six or seven spiritual companions. Among them, some should be older than we are in physical age while others should be older than we are in spiritual years; they are to be our best friends throughout our life. Our growth before the Lord is due to their help and support. Not long

ago an older brother went to be with the Lord. We had known each other for twenty years. However, we were not worldly friends; rather, we lived before the Lord with a love for one another. When he was alive, whenever I had an important matter, I would always consult with him; likewise, he would consult with me about everything. There were many occasions when I would talk things over with him rather than with my wife; and in like manner, he would discuss things with me and not necessarily with his wife. In our consultations with one another, we truly experienced the Lord's presence and blessing. The Lord can testify for us that a great part of my time before the Lord was spent with this brother.

Every Christian must have spiritual companions. In the church a brother should seek out one or two brothers while a sister should look for one or two sisters to be their spiritual companions. However, we should be wary of such a relationship turning into a mere friendship or social interchange. Love is proper, but intimacy is not. Although intimacy may not be a sin, please remember that intimacy deadens our spirit and causes us to lose the Lord's presence. Forgive me for saying that the sisters are especially prone to go one step beyond the proper limit in their contact and fellowship with each other and sometimes even to the extent that they lose the simplicity in the Lord. Do not forget that there should be a limit—the cross. Once you go beyond the limit and your relationship with the saints becomes a friendship, then you must reject it. Nevertheless, it is of necessity that a Christian has some fellow Christians as his spiritual companions, just as Moses had Joshua, David had Jonathan, and Daniel had his three companions. In the New Testament, Peter had James, and Paul had Timothy; they all had companions in the Lord. Every Christian should have some spiritual companions in the church. Then he will become a strong, rejoicing, and proper Christian. (*The Pursuit of a Christian*, Ch. 2, Sec. 3)

Fleeing Youthful Lusts and Pursuing Christ with Some Companions

The young people must learn to flee. They need to flee youthful lusts (2 Tim. 2:22a). Young people have a lust for eating. Most young people like to eat good things. The meat and the wine provided by King Nebuchadnezzar were surely a strong temptation to Daniel and his three friends. This food was the best food, the royal food. There was an eating lust within Daniel, but he stayed away from this lust. He and his friends were fleeing youthful lusts.

The young people need to flee youthful lusts, and they should also pursue, that is, seek after, righteousness, faith, love, and peace (2 Tim. 2:22b). Righteousness, faith, love, and peace are all Christ. To pursue these things is to pursue Christ in different aspects. Flee youthful lusts, and pursue Christ as your righteousness in your relationship with others, as your faith in your relationship with God, as your love in your relationship with one another, and as your very peace. Such fleeing and pursuing is a living for God's testimony. It is a daily gospel life. A daily walk which expresses righteousness, faith, love, and peace is the best gospel preaching. It is the life that opens the way for the gospel to reach people.

You must have such a life of fleeing and pursuing. However, when you endeavor to flee and pursue, you will find that you are not able to do so by yourself. The way to flee youthful lusts and pursue Christ is in the last part of 2 Timothy 2:22. This verse says, "But flee youthful lusts,

and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.” You need “those who call on the Lord out of a pure heart.” By yourself you are inadequate. The key is to be “with those.” As a young person you may be very strong, but your strength means nothing. The enemy, Satan, is stronger than you are, but under God’s sovereign provision, you have “those.” You must pursue “with those who call on the Lord out of a pure heart.”

Young people need at least one companion. You must consider before the Lord whether you have a real companion in pursuing the Lord. Joshua could have said that Caleb was his companion, and Caleb could have said that Joshua was his companion. However, it is better to have three or four companions. Because of these perilous times, we need more companions. If we have four companions to support us from each direction, we will not fall, regardless of what storm may come. If one stands by himself, he will possibly be captured by the enemy. It is best for four or five young ones from junior high school to come together as companions. Let the young brothers be companions to one another, and let the young sisters be companions to one another.

【Day 3】

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

We Should Forget All the Differences; We Must Have Companions

We need companions not only because we are weak to stand by ourselves, but also because we are all so natural. According to our natural disposition, it is very hard for us to have companions. Our individualism is a pleasure to us. We enjoy our individualism so much. We may not care for a brother or a sister because they are not like us. We demand that others be like us. Wanting people to be like us is devilish. If we love the Lord, we should be able to go to any young brother or sister, not caring for what they are like. They may be slow or quick, dull or smart, like you or one hundred percent different from you. We should forget all the differences. We must have companions. If the young people would be grouped in this way, Satan will be put to shame. This is a great matter.

If five junior high school students would be grouped together as one, their school will be “overthrown.” If they start with five, after not long a time, perhaps two months, there will be fifteen. The preaching of the gospel in their school will be like wildfire. Even the college age and working age saints need companions. They need to work together, live together, and have their daily walk together. Ecclesiastes 4:12 says, “A threefold cord is not quickly broken.” If one person has four companions, the five of them will even be a fivefold cord. Nothing can break this cord. The gospel preaching of these five will be prevailing. They will subdue people. Their grouping together will convince people, and Satan will be put to shame.

Do not have companions in a loose way. Do not take a brother as a companion because you like him and tomorrow reject him because you do not like him. If he is a brother, you must take him. This will subdue and break you. You need to be broken. Who will break you? Wives are

good “breakers,” but I do not trust the wives to completely break the husbands. The good “breakers” are the brothers and sisters with whom you group yourself.

The young people must look to the Lord to get four or five companions. Even the people in the world say that union is power. By myself I would not dare to do many things, but when I have four companions, I would dare to do anything. The five companions should always call on the name of the Lord together (2 Tim. 2:22). They should always come together to fellowship, pray-read, pray, and take care of new ones. One brother’s new ones should be another brother’s new ones also. In this way one group of five saints will have fifteen new ones under their care. All these new ones will be saved. The principle for the saints in both the Old and New Testaments is that they should be grouped together. The young people need to flee youthful lusts and pursue the Lord with some companions. (*Fellowship with the Young People*, Ch. 1, Sec. 3-4)

【Day 4】

Eccles. 4:12 ...a threefold cord is not quickly broken.

Being Revived Every Morning

The Lord's charge to Moses in Exodus 34:3 indicates that we all need a time to contact the Lord alone. We all need a private time to meet with the Lord. During this time alone with the Lord, we should not bring with us anyone or anything. When we go to the Lord early in the morning, we should go to Him alone. We need to leave even our husband or wife behind. Some brothers have the practice of taking their wives with them wherever they go. This practice is good. However, when it is time to meet with the Lord on the mountaintop, a brother should leave his wife at the foot of the mountain. When we meet with the Lord in this way, we need to forget everything and everyone. Forget your possessions, your education, your occupation, your future. Go to the Lord alone without anyone or anything. (*Life-study of Exodus*, Msg. 178, Sec. 2)

You could even save your time by arranging to have a ten-minute morning watch with each [person]. The telephone may be used for this purpose. One person can be scheduled at 6:15 a.m., the next person at 6:30, and the next person at 6:45. Within one hour, you could contact three persons in the morning. You could contact the same three persons every morning to pray-read with them, fellowship with them, and enjoy Christ with them in a very brief way. Within three months each person can be contacted at least eighty times. After three months of this kind of consistent contact, these ones can be gained for the Lord's interest. (*Elders' Training*, Book 11, Ch. 9, Sec. 2)

This daily revival brings transformation with it. Romans 12:2 says, “Be transformed by the renewing of the mind.” Second Corinthians 3:18 says, “We all with unveiled face, beholding and reflecting as a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” This shows us that transformation comes from beholding the Lord. We are like mirrors beholding the Lord with an unveiled face. The more we behold Him, the more we reflect the glory of the Lord and the more we are transformed into the image of the Lord from one stage of glory to another. This transformation is from the Lord Spirit.

There is not just a revival, but a transformation as well. Hence, to have a revival that is renewed daily is to have a transformation that is fresh daily. If we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured. This kind of revival, renewal, and transformation is what we all need today. (*A Timely Trumpeting and the Present Need*, Ch. 4, Sec. 2)

【Day 5】

Exo. 34:1-3 Then Jehovah said to Moses...be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to Me, on the top of the mountain. And no one shall come up with you...

Forming a Nucleus with the Saints to Whom We Are Related

We need to form a nucleus with the saints to whom we are related. The reason we need a nucleus is that as branches, we cannot bear fruit individually. Trying to bear fruit individually is not effective. If we would bear fruit, we must do so corporately, and the first step in bearing fruit corporately is to form a nucleus.

Once we have formed the nucleus, the primary matter that we should attend to is prayer. It would be very good for the members of the nucleus to meet once a week simply to pray. Such meetings are very important. In principle, these gatherings are just as important as the meetings of the church...The nucleus is like a little fishing boat, and the members of the nucleus are like hooks that can catch people and bring them into the nucleus. (*The Collected Works of Witness Lee*, 1967, Vol. 2, pp. 389-390)

Regardless of whether the nucleus is strong or its members are spiritual, there is always the need of reaching out to others. Forming the nucleus is real outreach, and outreach is simply the building up of the nucleus. Forming a nucleus and working on the campus is like the enlarging of a snowball. As the snowball rolls, it enlarges, and as it enlarges, it rolls. You cannot say that you will first make a snowball and then roll it, for the way that the snowball is made is by rolling...If you do not form the nucleus, then you will never have outreach, and if you do not have outreach, then you will never form the nucleus. If you do not take care of both reaching out and forming the nucleus, any success in the work will be accidental. If, however, you take care of these things, the success of the nucleus and the work will be normal and constant. (*Ibid.*, p. 230)

【Day 6】

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Being Filled with the Triune God through Thorough Prayer and Confession

How can we be filled with the Triune God? We can be filled with the Triune God through thorough prayer and confession. When you began the Full-Time Training, you renewed your consecration. This is good, but you also have to find some time in your busy schedule to kneel down before the Lord by yourself and to thoroughly pray and confess. This is most precious. At

the beginning of this time, you may tell the Lord, “O Lord, forgive me. Although You have forgiven me of all my sins, I have never had a thorough confession and a thorough dealing. Today I would like to confess all of my sins thoroughly before You. Please shine on me!”

When you pray in this way, do not seek for feeling. You have to believe that the Lord's Spirit is with you. You also do not need to confess according to a sequence. Simply confess according to what you sense within and according to what you remember. Confess your sins to the Lord one by one until, according to your inner sense and your memory, you have nothing more to confess. Once you have done this, you should simply believe that you have been filled in your spirit with the ultimate consummation of the Triune God. Every Christian should have one time in which he thoroughly confesses in this way. In medical science this is equivalent to changing the blood cells in your entire body in order to cleanse away all the germs and filthiness from your system for the sake of your health. Every one of you needs to be filled with the Spirit in this way.

How much the Spirit can fill you within depends on how much room you give Him. The more room you give Him, the more He fills you. Similarly, the amount of air that fills a bottle depends on how much space there is in the bottle. If half of the bottle is filled with soil, air can fill only half of the bottle. The more the soil is removed from the bottle, however, the more the air will fill it. In the same way, the more you remove the defilement of sin and the filthiness that is within you, the more the Holy Spirit will be able to fill you. As you empty out, the Spirit will fill you. When you have completely emptied yourself of all filthiness, then you will also be completely filled with the Spirit. (*Vessels Useful to the Lord*, Ch. 7, Sec. 2)

Further reading: 1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, Msg. 7

Lesson 2: Making a Prayer List to Pray for New Ones
Scripture Reading: 1 Tim. 2:1, 4; Luke 18:41; Acts 13:52

- I To have a successful contact with sinners, we must be those who pray at all times—1 Thes. 5:17; Luke 18:1**
- A. We should first put the names of all the persons we know—our relatives, neighbors, classmates, and friends—on a list and check one by one whether each one has been saved.
 - B. Then we should consider each name and seek the Lord's guidance.
- II There is the need of the real prayer among us—Luke 18:41**
- A. Many prayers that we pray actually are not prayers. They are repetitions of statements according to our tradition. The real burden of prayer is not a composition.
 - B. We need to be desperate. The going on of the vital groups to gain the increase should be a life or death matter with us.
 - C. 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.

【Day 1】

1 Tim. 2:1-4 I extol therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men...[God] desires all men to be saved and to come to the full knowledge of the truth.

**“We need some particular perfecting and instruction
in order to preach the gospel in a proper way...
this is why I am burdened to the uttermost.”**

Even the evangelists are for the perfecting of the saints. This indicates that we need some particular perfecting and instruction in order to preach the gospel in a proper way. If someone is going to play the piano properly, he needs to be perfected, instructed, taught, and trained. The saints needing the evangelists to perfect them indicates that preaching the gospel should not be done in a natural way. It has to be carried out under the proper instruction and by learning. Which preachers in the denominations are perfecting the saints to do the preaching? Even among us it is hard to see this, yet we may charge the saints to go out to preach the gospel. If they are not perfected to preach the gospel, they will preach in a natural way. Even we ourselves are not so clear about the proper way to preach the gospel. If we do not know how to play the piano properly, how can we perfect others to do it? Likewise, if we do not know how to preach the gospel properly, how can we perfect others to preach? This is our situation today, and this is why I am burdened to the uttermost.

We must turn from the old, traditional way of meeting and serving to the new, scriptural way. To turn anything from one way to another way will involve some loss at first. To remodel a building, you have to suffer some loss initially. Eventually, however, the remodeled building is worth this initial loss. In taking the new way, we have to do our best to limit our loss by not going quickly but gradually and positively. In Taipei, we worked for thirty-seven months before we stopped having church meetings with one man speaking a message. If we would have stopped this immediately or too quickly, we would have suffered much loss. We turned to the new way of meeting according to 1 Corinthians 14:26 after we labored much to fully prepare the church.

The church should be organic in everything and in every aspect. A robot is mechanical with nothing organic, but a person is a living, moving, functioning organism with a body that is totally organic. Christ is a living person and His Body is absolutely organic. Our gospel preaching may be according to the trained way, but we may still need some arrangement. Without arrangement, no one may go out to preach the gospel. This is not organic. We have to endeavor and train the saints until they arrive at a state in which they will be organically burdened to go out. Then there will be no need of any arrangement by the church. The saints will have an organic feeling to go out to reach people and get them baptized. Without any need of organization or arrangement, the saints will have the burden to go to the homes of the new believers to take care of them. Furthermore, they will have the burden to take care of the small group meetings organically, and they will have the organic motive to function, to prophesy, to speak for the Lord, in the church meetings. (*The Excelling Gift for the Building Up of the Church*, Ch. 2, Sec. 1)

【Day 2】

1 Thes. 5:16-17 Always rejoice, unceasingly pray.

Luke 18:1 And He told them a parable to the end that they ought always to pray and not lose heart...

God's Desire for Man's Salvation Requiring Our Prayer for It to Be Carried Out

We need to help all the brothers and sisters learn how to pray, on the one hand, and learn how to preach, on the other hand. However, this does not mean that we give people a sermon. In order to help the brothers and sisters to preach the gospel, we must help them to consecrate themselves again. Even though they may have consecrated themselves many times, they still need to consecrate themselves once again purposely and specifically for this matter. This is absolutely according to the principle of the teachings of the Scriptures. The Scriptures teach us that whenever we are going to do something specifically, we need to consecrate ourselves again for that very specific purpose. We may ask the brothers to come together to have a meeting for some prayer to offer themselves to the Lord for this purpose. (*Basic Principles for the Service in the Church Life*, Ch. 5, Sec. 2)

To have a successful contact with sinners, we must be those who pray at all times (1 Thes. 5:17; Luke 18:1). While we are working, we must be praying for one or two of those with whom we work. We should pray: "Lord, remember these ones that I am burdened for. You desire all men to be saved. Remember them and visit them with Your salvation." We must be persons who pray day and night without ceasing. God's desire for man's salvation requires our prayer for it to be carried out (1 Tim. 2:1, 4). (*The Exercise and Practice of the God-Ordained Way*, Ch. 5, Sec. 2)

We should first put the names of all the persons we know—our relatives, neighbors, classmates, and friends—on a list and check one by one whether each one has been saved. Then we should consider each name and seek the Lord's guidance. The Lord will be with us and will burden us with at least two or three persons for the present time. Then we must pray for them and seek the Lord's guidance as to how to contact them. The Lord may lead us to send them some books or tracts or to have some kind of contact with them. In this way we will have the wisdom and power to move and work. In addition, we should refer these matters to the brothers and sisters to whom we are related. This will be a real, practical, and prevailing preaching of the gospel, and it will be very fruitful. After a certain time, of course, the church may have a gospel preaching meeting. Then we should bring our friends or the persons for whom we are concerned. It will be easy for them to be saved. (*Serving in the Meetings and in the Gospel*, Ch. 3, Sec. 4)

【Day 3】

Matt. 4:19 And He said to them, Come after Me, and I will make you fishers of men.

Making a List of All Your Acquaintances

I want to remind you to make a list of all your acquaintances. You may think that you do not

know that many people, but when you make a list, you may find out that you have over a hundred people whom you know. You should pray over these names, seeking the Lord's leading as to whom you should contact. Sometimes when you contact someone, you may feel that he is the wrong person. But according to my experience, no contacts are wrong. Do not say that you caught a fish which is the wrong fish. No fish is wrong, as long as it was hooked by you. The only thing that is wrong is for you not to contact people. You may feel that a certain man is the wrong person because he is too proud. But you have to check with yourself. Are you not proud? On this earth, who is not proud? Even the little children know how to be proud. If we are waiting to contact the best people, the perfect people, we will have no one to contact. No contacts are wrong. Even the policeman which D. L. Moody contacted close to midnight was the right person.

We can also see from George Müller's autobiography that no person would not believe in the Lord Jesus if you keep contacting him continuously for your whole life. George Müller prayed for many gospel candidates. When he went to the Lord, all of them except one was saved. Eventually, even that one was saved. This is why I say you need the patience. You should always try to have four or five people under your care. You may be led to contact someone who has no feeling to pursue the Lord. Still you should keep contacting him in a regular way. After five years the "tide" to be interested in the Lord Jesus will come to this man. You may contact someone in the spring, and he may not have any heart for the Lord. But after half a year, the tide will come for him to desire the Lord. (*The Training and Practice of the Vital Groups*, Ch. 8, Sec. 2)

【Day 4】

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

Considering Our Relatives, Neighbors, Friends, Schoolmates, and Colleagues

It is helpful to consider before the Lord all the names of our relatives, neighbors, friends, schoolmates, and colleagues, and all the persons with whom we are familiar, and it is better to write these names down. Then we should consider how many of them are already Christians and truly saved, and if possible, we should pray for them. In this prayer, the Lord may lead us to do something, perhaps not for all of them but for a few of them. There are many details to consider. We should consider whom to visit and whom to write, sending them gospel tracts, booklets, and helpful messages. We should invite some of these persons to our homes to eat. If we have friends or relatives in other cities, we can mail them something and tell them where the meeting place is in their city. We can also ask the brothers there to visit them. We should first take care of the persons with whom we are familiar. This is our responsibility, and we should carry this out not once for all but all the time, year after year. (*Basic Principles for the Service in the Church Life*, Ch. 5, Sec. 2)

Following the Lord's Leading to Petition Specifically for the More Hopeful Ones to Be Saved

It is easy for us to neglect to pray for our relatives, friends, and neighbors. We should follow the Lord's leading to petition specifically for the more hopeful ones to be saved. We all have some experience in praying for people, but many times our prayers are too general. We ask the Lord to gospelize Taiwan, but we have little way to determine whether or not the Lord has heard

our prayers. However, if we pray specifically for our relatives and friends one by one, we will pay attention to whether or not the Lord has heard our prayers. Hence, this is a very good opportunity for us to exercise our spirit and faith to see the Lord's faithfulness.

It is a great strengthening to our faith when we see a person turn and believe in the Lord after praying for him for many months. We all need to learn this lesson. This is not a heavy burden; it is an exercise as well as an enjoyment. We all should pray for our relatives, friends, and neighbors. If we have too many relatives and friends, we need to have specific prayers. In their initial zeal some brothers and sisters write down a hundred names and make a determination to pray for them every day. In the end, they do not pray for anyone. Hence, we do not need to focus on too many people at the same time. The best way is to focus on three to five, always looking to the Lord for them in a thorough way. The effect of this constant looking to the Lord will gradually be manifested. (Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, Ch. 12, Sec. 5)

[Day 5]

Luke 18:40-43 And Jesus, standing still, commanded that he be led to Him. And when he drew near, He questioned him, And Jesus, standing still, commanded that he be led to Him. And when he drew near, He questioned him, What do you want Me to do for you? And he said, Lord, that I may receive my sight! And Jesus said to him, Receive your sight; your faith has healed you. And instantly he received his sight and followed Him, glorifying God. And all the people, seeing it, gave praise to God.

Real Prayer Out of a Real Burden

Brother Nee said we should not pray anything that is not real prayer. Many prayers that we pray actually are not prayers. They are repetitions of statements according to our tradition. The real burden of prayer is not a composition. When the blind man prayed to the Lord, he did not pray a composed prayer. When the Lord Jesus asked him what he wanted, the blind man said, "Lord, that I may receive my sight!" (Luke 18:41). This is real prayer out of a real burden. He was burdened to contact Jesus so that he could see, and the Lord answered his prayer. But our prayers mostly are not like this. Our prayers, even our personal prayers, are mostly a religious form and a kind of performance.

Then we may ask, "How can we be burdened for prayer?" This is a matter of the Lord's mercy. I cannot forget the vital groups, because that is my real burden. I cannot forget the Lord's recovery, because His recovery is my burden. I always have to pray to the Lord for His recovery. When I pray and cry, "O Lord, the recovery," this is out of some burden. Once we begin to pray for the recovery, we realize that we cannot finish our prayer. There are many places and persons for which we have to pray. We need to be vital, and to be vital is to have the real burden for prayer. There is the need of the real prayer among us... We should not merely meet according to our schedule to fulfill a formal duty. The prayer of some among us is too traditional. There is no burden or desperation in their prayer. We need to be desperate. The going on of the vital groups

to gain the increase should be a life or death matter with us. Even if we are not scheduled to meet, there should still be a burden in us to come together to pray.

Vitality Being in Your Prayer

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. Everybody 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.

If you have this kind of prayer with a burden, every time you pray you will get the Spirit. You will get the infilling Spirit and the outpoured Spirit. Our meetings should not be an empty performance but meetings full of the Spirit. Our vital group training meeting is not a common meeting. This is a meeting for the overcomers to rescue the church from its degradation. If the vital groups fail, there is no way for the Lord to do anything.

【Day 6】

Acts 13:52 And the disciples were filled with joy and with the Holy Spirit.

One brother recently told me that the vital groups really work. But I wondered if this brother really knew what he meant when he said this. Whether or not the vital groups work depends upon how much prayer you offer to the Lord. Then you will have the Spirit. You will be a Spirit-filled person according to what Acts 13:52 says: “The disciples were filled...with the Holy Spirit.” If you are a person of prayer, you will be a person living, walking, and doing everything in your spirit. You will not be so loose and easily talk about others. You will be greatly limited, restricted, in your spirit.

By this time we should have some gospel candidates in our consideration and prayers. We should have the assurance that by the end of the year, we will have one or two as remaining fruit. But this all depends upon how we spend these coming months. The season for fruit is not today but in the months to come. We have to labor. To have a human birth after conception takes nine months. To have the fruit on a vine takes about one year. These are the laws in nature according to God’s creation. Even when God became incarnated, He stayed in the human womb for nine

months. He kept the law which He established in nature.

**Our Needing to Be Desperate for the Lord's Interests
on this Earth and This Being Our Destiny**

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, Msg. 23, Sec. 2)

Further Reading: Concerning the Lord's Recovery and Our Present Need, Msg. 7

Lesson 3: Making Friends for the Gospel
Scripture Reading: Luke 16:9; Matt. 11:19; 2 Chron. 20:7; James 2:23b

I The Bible says that Jesus is a friend of sinners—Matt. 11:19

- A. A friend is a person whom one loves in an extraordinary relationship. Friendship is a relationship that is out of the ordinary that pays no regard to status.
- B. The Bible calls Abraham the friend of God (2 Chron. 20:7; James 2:23b). God was able to be a friend to Abraham because He put aside His own status. Abraham also put aside his status. In this way the two became friends with each other.

II In order to preach the gospel in the best way, we have to be those who are very much interested in people—Gen. 3:9; John 11:35

- A. For the sake of our gospel preaching, we must learn to be attractive persons. Christians who preach and minister Christ must be attractive.
- B. Our first burden in this training is that every trainee would be burdened to go to visit people in order to preach the gospel to them.
- C. The first and best way is to visit your close relatives.
- D. The second group of people we have to visit is our neighbors.
- E. We must also visit our friends, colleagues, and schoolmates.

【Day 1】

Luke 16:9 And I say to you, Make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal tabernacles.

Jesus Being a Friend of Sinners

The Bible says that Jesus is a friend of sinners (Matt. 11:19). What is the meaning of a friend? A friend is a person whom one loves in an extraordinary relationship. Friendship is a relationship that is out of the ordinary, that pays no regard to status. Master-servant relationships, spousal relationships, sibling relationships, and parent-children relationships are all ordinary relationships. Friendship is an intimacy that goes beyond these relationships. Friends are people who are not linked to each other by ordinary relationships, but who love one another and are drawn to one another apart from such ordinary relationships...As far as their statuses are concerned, there is a difference of rank. However, they can also be friends apart from such a normal relationship.

The Lord is God, and we are man. He is the Savior, and we are sinners. These are the obvious relationships. But the Lord is also willing to establish a friendship with us outside of such normal relationships. Hence, the Bible calls Abraham the friend of God (2 Chron. 20:7; James 2:23b). God was able to be a friend to Abraham because He put aside His own status. Abraham also put aside his status. In this way the two became friends with each other. The Lord Jesus is the Savior, and we are sinners; this is the "normal" relationship. Under this normal relationship, there are "proper" procedures. For example, a sinner must believe and be baptized before he can be saved. This is the proper procedure under a normal relationship. The Bible, however, has a wonderful declaration: the Lord Jesus is also a friend of sinners. This is a great thing. This means that apart from the normal relationship of Savior with sinners, there is another relationship—that of a friend. A sinner can bypass the "proper" procedure and confer with Him as a friend. He can ask the Lord, "How are you going to save me?" In other words, a sinner can receive the Lord as the Savior without going through the proper procedures of salvation such as repentance, confession, believing, receiving, and baptism. Under normal circumstances, a sinner must go through these steps before he can be saved. But thank the Lord that He is also a friend of sinners. We can come to Him as His friends.

Sinners can come to the Savior and ask for help as His friends without going through the "proper" procedures. For example, there was a man in the Bible who wanted to believe the Lord but was not able to. He cried to the Lord, saying, "Help my unbelief!" (Mark 9:24). Here was a man who was in unbelief. Yet he could still come to the Lord and ask for help. This is friendship. Consider the example of Luke 18:18-23. The young ruler wanted to inherit eternal life, and the Lord charged him to sell all he had, distribute to the poor, and follow Him. The young ruler could not do this, and he left sorrowfully. The Lord wanted him to sell his all; this is the proper procedure under a proper relationship. The young ruler felt that he could not comply. He should have come back to the Lord and conferred with Him based on the relationship of a friend and said, "I cannot make it. What should I do? Please help me!" The Lord surely would have helped

him. Unfortunately, he did not make use of this friendship to confer with the Lord. Instead, he turned away in sorrow.

【Day 2】

Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Whosoever Will Can Come to the Lord

Because the Lord Jesus is the friend of all the sinners, they are able to come to Him just as they are. They can confer with Him and seek His help. Originally, a sinner could only come to the Lord according to the proper procedure. But if he comes to Him as a friend, this approach is unconditional...A gospel preacher should allow a sinner to receive salvation under any condition. He can even forget all conditions and bring the sinner to the Lord with no conditions specified whatsoever.

The initial step of the gospel is for a sinner to treat the Lord as his friend. The consummate step of the gospel is for a sinner to treat Him as the Savior. Some may ask, “If a person does not believe in God, how can he come to God?” Even if a man does not believe in God, he can still come to Him. Under proper conditions, a man must believe in God before he can come to Him (Heb. 11:6). But as long as a man calls on God, he will be saved. Man thinks that he has to acquire a certain amount of faith before he can come to God, but this is wrong. The Lord is a friend of sinners. Anyone can come to Him and be saved. Under proper conditions, a man has to repent when he comes to the Savior. But if a man comes to the Lord by acknowledging Him as the friend of sinners, he can come to Him even without repentance. If our preaching is based on the fact that the Lord is a friend to sinners, we will bring sinners to the Lord immediately. Once we push a sinner into the presence of the Lord, something will happen.

We have to allow the Lord Himself to work on the sinners. We should not preach the gospel according to our own concepts. There is no sinner on earth who is so evil that he cannot pray. There is no sinner whose condition is so hopeless that he cannot be brought to the Lord. No matter what kind of sin a person has committed, no matter what kind of person he is, he can come to the Lord because the Lord is a friend of sinners. It is the Spirit who operates to bring men to repentance and to reject the world. If we realize that the Lord is a friend of sinners, the nature of our gospel will be uplifted, and our gospel will be greatly changed. First, we must have a strong assurance of this fact. We must believe in this fact, and then we can bring many people to salvation through our preaching. (*The Collected Works of Watchman Nee*, Set 3, Vol. 60, Ch. 10, Sec. 2)

【Day 3】

S.S. 1:4 Draw me; we will run after you...

John 12:32 And I, if I be lifted up from the earth, will draw all men to Myself.

For the Preaching of the Gospel, We Must Learn to Be Attractive

During the years of His ministry on earth, the Lord Jesus was like a great magnet drawing people to Himself. Attracted by Him, the disciples left everything to follow Him. We know from the four Gospels that great crowds went after Him. We also have been drawn to Him by His powerful Person. The reason we spend so much time in meetings is that we have been attracted to the Man-Savior. We have been drawn by His dynamic saving power. The Man-Savior's dynamic saving power is constituted of His highest standard of morality in which His powerful Spirit and eternal life are. (*Life-study of Luke*, Msg. 59, Sec. 3)

In order to preach the gospel in the best way, we have to be those who are very much interested in people. We have to like to talk to people, but not in the way of gossip, and we must be very concerned for them. Then, for the sake of our gospel preaching, we must learn to be attractive persons. Christians who preach and minister Christ must be attractive. When we enter into people's homes, they should be attracted by us. Some of us may be good saints, but we may not be attractive. When we enter into a home, the people there may be afraid of us and will not want to have anything to do with us. If we are this way, we are finished with the gospel preaching. A precious stone is valuable, but it may not be attractive. To Christ we should be the precious stones, but for the ones we visit, we should be a "magnet" to attract them. We should be attractive not only in our speaking but even in the way we look at people. We should be soft and warm to them. (*Exercise and Practice of the God-Ordained Way*, Msg.31, Sec. 2)

Picking Up the Burden to Preach the Gospel by Going Out to Visit People

Our first burden in this training is that every trainee would be burdened to go to visit people in order to preach the gospel to them. We must pick up this burden. We have no way to excuse ourselves. The Lord sent Himself first; then He sent the twelve and the seventy; and now He has sent all the disciples....We must be the ones going out. If we cannot go out every day, we should go out at least once a week. Everyone can do this. At least one evening or one afternoon each week, we have to go out. We should go first to our "Jerusalem," which means we have to go to our close relatives—our parents, uncles, aunts, cousins, in-laws, etc. Then we must go to Judea, to Samaria, and eventually to the remotest part of the earth (Acts 1:8).

We do not know who the chosen ones are. The Lord has chosen people "out of every tribe and tongue and people and nation" (Rev. 5:9). Only the Lord knows who is chosen. Luke 14 says we should "go out quickly into the streets and lanes of the city" (v. 21), and then "go out into the roads and hedges" (v. 23). This means that we should go everywhere. We should not discern who is high or who is low. As long as they are people, we should bring them to the Lord. The Lord said to go out and bring in "the poor and crippled and blind and lame" (v. 21).

Some debating ones may say that we force people to believe and to be baptized, but the Lord charges us in Luke 14 to “compel” people to receive His salvation (v. 23). Before we were saved, we were not willing to seek after the Lord; we had to be compelled, forced, to receive His salvation. If we compel people to receive the Lord, we may wonder whether some of them are genuine believers. But only the Lord knows who the tares and the wheat are (Matt. 13:29-30), and the Lord did not tell us to try to discern the difference between them. The Lord told us to go to disciple the nations and baptize them into the name of the Triune God (Matt. 28:19). (*Ibid.*, Msg.2, Sec. 3)

【Day 4】

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Going to Visit Sinners on Definite Days

After being revived through our prayer, we must go to visit sinners on definite days to redeem our time. We must set aside a certain day and time each week and only use it for our priesthood of the gospel. We should not say that we have no time. As long as we have time to do other things, we surely have time to visit sinners. (*Ibid.*, Msg.3, Sec. 3)

Reaching People by Going to Where They Are

The God-ordained way to preach the gospel is by every believer going to visit people to preach the gospel to them personally and directly. The New Testament charges us to “go!” (Matt. 28:19; Mark 16:15). We must go to reach people by visiting them where they are....The basic principle in preaching the gospel is for you to go to people; do not ask them to come to you. If you will go to them, you will see that this makes a big difference... Many of the saints have been quite successful in preaching the gospel in this God-ordained way. (*Ibid.*, Msg.7, Sec. 2)

Visiting Our Close Relatives

The first and best way is to visit your close relatives. Suppose you go to visit your grandfather. Although your grandfather loves you, he may not listen to you, so you should take some mature brothers with you. Then when you go to visit your grandfather, he will listen to these brothers and get saved and baptized. What you could not do in twenty-five years of preaching to him, these brothers could do in a short visit.

You also have many other relatives to reach with the gospel. You should make a list of all your relatives and go to visit each one. You do not need to knock on strangers’ doors. A stranger may slam the door in your face. Those are “cold doors.” You better go first to the “warm doors.” Your close relatives would never slam the door. You have the right to visit them. There are so many “warm doors,” so many close relatives, for us to visit with the gospel.

Visiting Our Neighbors

The second group of people we have to visit is our neighbors. We all have neighbors, and we may have lived by our neighbors for many years. We are Christians who love the Lord and are in

His recovery...yet after so many years, our next-door neighbor may still not be saved. Is this a proper situation? (*Ibid.*, Msg.7, Sec. 2-3)

Many sisters do not have a job, but they stay home to take care of their little children. A sister can build up quite a good relationship with her neighbors so that all the neighbors know that she is a good and proper person and that she is training her children very well. They may like to have their children go to her home, and she can open a small children's meeting class with about five children....Gradually, she could have more children, perhaps as many as fifteen. Through these children, every family's door will be open to her.

There are many ways to reach people. If you cannot think of a way, pray: "Lord, I want You to tell me what I should do. I am desperate. I must bring some person to You. You must give me a way." The Lord may tell you to just go out and stand in front of your house every day from five to six in the afternoon. You would stand there and do nothing but watch all your neighbors coming home. This may seem very strange, but after one week, someone may stop and talk to you. This is your opportunity. (*Ibid.*, Msg.7, Sec. 3)

[Day 5]

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

Visiting Our Friends, Colleagues, and Schoolmates

We must also visit our friends, colleagues, and schoolmates. Everyone has a friend, a colleague, or a schoolmate. If you are teaching school, all the teachers and staff are your colleagues. If you are a student, you have many classmates. First, we should try to build up a good feeling between ourselves and our colleagues or schoolmates. Then we can talk to them about Christ and make an appointment to visit them. We can ask them to give us a time to speak with them. They may try to avoid this, but if we are persistent, eventually they will give us a time to visit. Then when you visit, it is always good to bring a saint with you. (*Ibid.*, Msg.7, Sec. 4)

Making Appointments by Purchasing Something

If a brother goes into a stationery store to buy some stationery, and there are no other customers in the store, he can buy something, and, of course, the salesman will be happy. You should not miss such an opportunity to speak to people. It may be good to have a card printed with your name, address, phone number, and something to indicate that you are a real Christian. Then at such an opportunity, you can hand the salesman your card and say, "I would like to talk with you about Christ for only a few minutes." Do not talk too much because that is his business time. Two minutes would be enough. Then say, "May I come to see you?" This is the way to make an appointment by purchasing something. (*Ibid.*, Msg.7, Sec. 4)

[Day 6]

Luke 16:9 And I say to you, Make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal tabernacles.

The Bible Speaking of Reward and Punishment as well as Salvation

We believe in the Lord, and we also believe the Bible. The Bible not only speaks of salvation but also of reward and punishment. In 1 Corinthians 9:16-17 Paul says, “If I preach the gospel, I have no boast, for necessity is laid upon me; for woe to me if I do not preach the gospel. If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.” Since my youth I did not understand what these verses meant. Why should we be in woe if we do not preach the gospel? I preached the gospel because I loved the Lord, but why would I become woeful if I did not preach the gospel? Gradually, I understood that the woe of not preaching the gospel is something negative. It refers to our losing our reward and not having a part in the kingdom with the Lord.

The positive aspect of our preaching the gospel is spoken of in Luke 16:9, which says, “Make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal tabernacles.” Fallen man is unrighteous, but it pleases God in His mercy to use us, the unrighteous people, to preach His gospel. Furthermore, not only has God put unrighteous money into our hand; it also pleases Him to use that unrighteous money to preach the gospel.

The people whom we save by preaching the gospel become our good friends. They are also our friends by means of the unrighteous mammon. If we would preach the gospel in this way, there will be many people welcoming us when the Lord returns. The people who welcome us are those who were saved through our investing of our energy and our money. Paul says in 2 Corinthians 12:15, “I will most gladly spend and be utterly spent on behalf of your souls.” Paul spent all that he had for the Corinthians, and he even spent his person, his self. The Corinthians were Paul’s children born in Christ; they were also the friends Paul made by means of his money. When the Lord returns, these will welcome Paul. They will also be Paul’s joy and crown. We must be honest and ask ourselves, “How many people will welcome us when the Lord returns?” This is not a joke. The Bible says, “They may receive you into the eternal tabernacles” (Luke 16:9). We should not take this matter lightly. (*The Crucial Words of Leading in the Lord’s Recovery*, Book 5, Ch. 12, Sec. 2)

Further Reading: Concerning the Lord’s Recovery and our Present Need, Msg. 7.

Lesson 4: Witnessing for the Lord

Scripture Reading: Acts 1:8; John 4:29; Mark 5:19

- I In Acts 1:8 the Lord said that the disciples would receive power to be His witnesses. This shows that every believer should be a witness of the Lord—Acts 1:8; Acts 22:15**
- A. New believers need to learn to witness to others from the very beginning. This is something we have to do for the rest of our lives;
 - B. As long as we have the Lord's life, we are witnesses. A witness does not need eloquence or even any gift.
- II Every Christian has an obligation to be a witness and to introduce the Lord to others—Isa. 55:4; Acts 1:8**
- A. The moment she saw the Lord, the Samaritan woman opened her mouth to invite others to find out whether He was the Christ (John 4:29);
 - B. After the demon possessed man was saved, the Lord said to him, "Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you" (Mark 5:19);
 - C. In contacting sinners, we must learn to speak Christ;
 - D. We must uphold the torchlight of the gospel and must light everyone around us. Let every Christian go forth to light others. The testimony of the gospel needs to go out from us until the Lord's return.

【Day 1】

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

The Two Happiest Days in Every Believer's Life Being the Day He Believes in the Lord and the Day When, for the First Time, He Leads Another Person to Christ

The two happiest days in every believer's life are the day he believes in the Lord and the day when, for the first time, he leads another person to Christ. The first one, of course, is a particularly happy day. However, the joy of leading another person to the Lord for the first time may be greater than the joy experienced on the day of his own salvation. Many Christians do not have much joy because they have never spoken anything for the Lord; they have never led a person to the Lord.

Those Who Never Witness to Sinners Being Probably in Need of Others Witnessing to Them

No tree will sprout without further growth. Likewise, no one can have God's life without begetting more life. Those who never witness to sinners are probably in need of others witnessing to them. Those who have no desire or interest in leading others to repentance unto the Lord are probably in need of repentance themselves. Those who are silent for the Lord in front of others probably need to listen again to the voice of God's gospel. No one can be so advanced that he no longer needs to save others. No one can advance to the degree that he no longer needs to witness to others. New believers need to learn to witness to others from the very beginning. This is something we have to do for the rest of our lives.

When you become a little more advanced in the spiritual life, others may tell you, "You have to be a channel of living water. You should be one with the Holy Spirit so that the living water—the Holy Spirit—can flow into you." However, a channel has two ends. This channel of the Holy Spirit, this channel of life, also has two ends. One end is toward the Holy Spirit, toward life, and toward the Lord, while the other end is toward man. The living water will never flow if the end toward man is closed. No one can be so wrong as to assume that just opening to the Lord is enough. The living water does not flow through those who are opened just to the Lord. One end must be opened to the Lord, and the other end must be opened to man. The living water will flow out only when both ends are opened. Many people are powerless before God because the end toward the Lord is not open. But many more people are powerless because the end for witnessing and leading others to Christ is closed. (*Messages for Building Up New Believers*, Vol. 2, Ch. 18, Sec. 5)

【Day 2】

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Every Brother and Sister Being a Witness of the Lord

In Acts 1:8 the Lord said that the disciples would receive power to be His witnesses. This shows that every believer should be a witness of the Lord...As long as we have the Lord's life, we are witnesses. A witness does not need eloquence or even any gift.

When we hear about preaching the gospel, we often make many excuses, such as saying that we are not eloquent or gifted. We must cast aside all our excuses for not preaching the gospel. We need to strengthen our spirit of gospel preaching as well as the atmosphere of gospel preaching. We need to raise the value of gospel preaching. Some may think that they are not eloquent, but eloquence is not needed. Even the apostle Paul did not have regard for the "excellence of speech or of wisdom" (1 Cor. 2:1). There is even no absolute measure of eloquence. Even though some may speak more and others speak less, no one can exhaustively speak of the Lord's grace or fully speak of the mystery of Christ. When we speak of spiritual things, eloquence does not matter, because we all can speak. As long as we open our mouths, we will be able to speak of the things that we have seen.

A witness is one who sees and then testifies. To different degrees, we all have seen the Lord and His grace and mercy. If we have not seen anything, we would not be in the church; if we have not seen anything, we would not come to the church meetings. Since we have seen the Lord, we can be His witnesses. We can testify of the Lord by speaking one sentence or one message; in the eyes of the Lord there is no difference. Whether we speak well or speak poorly, we can still testify. In fact, unbelievers do not pay much attention to how we speak; they want to hear our testimony. When gospel friends come to us, they may not have a strong impression of a gospel message, but they will never forget the testimonies they hear because these testimonies are full of subjective experience.

In this regard, every brother and sister can give a testimony. Although our testimony may not have a spectacular aspect to it, such as the salvation experience of a notorious criminal or of a person with a long and serious illness, it is still a genuine experience that we can speak of to our gospel friends. We should never underrate our experience; it may be a treasure to an unbeliever. For example, we can testify of our lack of inward peace, which caused us to lose much sleep at night and how we found both peace and human rest by believing in the Lord. Even though we think that this is a small matter, it may be the warmest testimony to our gospel friends. Hence, we all can be the Lord's witnesses unto the uttermost part of the earth. (*Crucial words of Leading in the Lord's Recovery*, Book 4: The Increase and Spread of the Church, Ch. 12, Sec. 2)

[Day 3]

John 4:28 **Then the woman left her waterpot and went away into the city, and said to the people.**

Examples of Witnessing: Going into the City to Tell Others

In John 4 the Lord told the Samaritan woman about the living water. By this she realized that no one on earth can find satisfaction without the living water...Only by drinking the Lord's water will we not thirst again, because there is a spring that will flow out of us and satisfy us continuously. Only this inner satisfaction can give us true satisfaction. The Samaritan woman had been married five times...Even the man who was with her at that time was not her husband. She, undoubtedly, was not a satisfied person. But...when she had Him, she left her waterpot and went away into the city, saying, "Come, see a man who told me all that I have done. Is this not the Christ?" (v. 29). Her first reaction was to testify to others. What did she testify? She testified Christ. Perhaps the people in the city knew something about her, but there were probably many things which they did not know. Yet the Lord told her everything. She testified to others, saying, "Is this not the Christ?" The moment she saw the Lord, she opened her mouth to invite others to find out whether He was the Christ. As a result of the woman's word, many believed in the Lord.

Every Christian has an obligation to be a witness and to introduce the Lord to others. The Lord has saved a great sinner such as me. If He is not the Christ, who else can He be? If He is not the Son of God, who else can He be? I have no choice but to open my mouth. I have to open my mouth to testify. Although I may not know how to give a message, at least I know that He is Christ. I know He is the Son of God, the God-appointed Savior. I have seen that I am a sinner, and I know that the Lord has saved me. I cannot explain what has happened to me, but I can ask others to come and see what a great change has occurred in me. I do not know how it came about. Formerly, I considered myself a good man. Now I see myself as a sinner. The Lord has shown me my sins, things which I did not realize were sins. Now I know the kind of person I am. I committed many sins in the past which others did not know about and which even I myself may not have known about. I committed many sins, yet I did not realize that they were sins. Here is a man who told me everything I have done. He told me what I already knew, and He also told me what I did not know. I can only confess that I have touched Christ and have met the Savior. Here is a man who told me that the "husband" I had was not my husband. He told me that if I drank of this water, I would thirst again and come back for more. How true were those words! Come and see. Is He not the Savior? Is He not the Christ? Is He not the only One who can save us?

All those who have seen that they are sinners surely have a testimony to give. Those who have seen the Savior also have a testimony to give. This woman gave her testimony within a few hours after she had met the Lord. It was something that happened on the same day, not something that happened a few years later when she returned from a revival meeting. She witnessed to others immediately after she returned to the city. Once a person is saved, he should tell others what he has seen and understood immediately. Do not speak what you do not know, and do not give a long discourse. Just tell them what you know. This is all you need to testify; you only have to tell others how you feel. Some can say, "I was so depressed before I believed in

the Lord. But now that I have believed in the Lord, I have become so happy. In the past I pursued many things but was never satisfied. Now there is an unspeakable sweetness within. Before I believed in the Lord I could not sleep at night. But now I can sleep well. I used to be full of anxiety and bitterness. But now I feel peace and joy wherever I go.” You can tell others what you have experienced. You do not need to tell them what you cannot say. You do not need to tell them what you do not know. Do not speak anything beyond what you know or beyond your present situation. That may stir up arguments. Present yourself to others as a living witness. They will have nothing to say.

[Day 4]

Mark 5:19 And [Jesus]...said to him, Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you.

Going Home to Tell Others

In Mark 5:1-20 we see a person who was demon possessed. It is the most severe case of demon possession recorded in the Bible. A legion of demons was within this man. He dwelt among the tombs, and no one was able to bind him, not even with a chain. Night and day, he would cry out among the tombs and in the mountains and gash himself with stones. When the Lord commanded the demons to come out from him, they did and entered into about two thousand hogs. They all rushed down the steep slope into the sea and drowned. After the demon possessed man was saved, the Lord said to him, “Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you” (v. 19). After you are saved, the Lord wants you to tell your family, neighbors, relatives, friends, and colleagues that you are now a saved person. You should tell them not only that you have believed in Jesus but also what great things the Lord has done for you. The Lord wants you to tell others what He has done for you. He wants you to confess and witness to others what has happened to you. Others will be lit when you do this, and salvation will continue on; it will not stop with you.

What a pity that many souls in Christian families are on the way to eternal perdition. Some of our parents, children, relatives, and friends have not heard the gospel of Christ from our own mouths. They have only the blessing and happiness of the present age, without the hope of the coming age. Why should we withhold from telling them what the Lord has done for us? These are the ones who are right next to us. If they cannot hear the gospel from us, who else can?

In order to witness to our family, we must show them the great change in our conduct. We must show our family what a wonderful change has been wrought in our lives since we believed in the Lord. Only then will they listen to us. They will not have confidence in anything less than this. We must be more righteous, more self-sacrificing, more loving, more diligent, and more joyful than before. They will not believe us if there is no change in our conduct. At the same time, we need to witness to them the reason for this change. (*Messages for Building Up New Believers*, Vol. 2, Ch. 1, Sec. 3)

【Day 5】

Matt. 10:19-20 But when they deliver you up, do not be anxious about how or what you should speak, for it will be given to you in that hour what you should speak; For you are not the ones speaking, but the Spirit of your Father is the One speaking in you.

Learning to Speak Christ, to Speak by the Spirit, and to Speak according to the Leading of the Spirit

In contacting sinners, we must learn to speak Christ. This is not easy. It is easy to talk about common things, but to speak Christ requires much exercise. Not only must we speak Christ in a general way, but we must also learn to speak Christ in a particular way. The enemy is very subtle. Whenever we share the gospel with a sinner, sooner or later the sinner will try to stop our speaking. When we are speaking Christ, our mouths should never be stopped by the unbelievers. This cannot be learned easily and requires much practice. Every time we go out to preach the gospel, we should first practice speaking Christ for at least ten minutes in our home. We all must practice speaking Christ. If we practice speaking Christ all the time, it will become easier for us, and we will become rich in speaking Christ. Then, regardless of how the unbelievers respond to us, we will be able to speak Christ to them in a particular way that they may be saved. Sometimes we may need to speak a short story concerning Christ, but this should not be a long “sea story.” If we practice, we all can learn to speak Christ to the sinners.

We must also learn to speak by the Spirit. If we are going to speak, we must speak by the Spirit. To speak Christ and to speak by the Spirit will save us from all kinds of meaningless talk. But I cannot tell you what you should speak. The Lord said, “When they deliver you up, do not be anxious about how or what you shall speak; for it shall be given to you in that hour what you shall speak; for you are not the ones speaking, but the Spirit of your Father is the One speaking in you” (Matt. 10:19-20). When we speak to people, our heart should be always looking to the Lord. We should not speak anything but Christ, and we should speak only by the Spirit. These are the governing principles. If we keep these two principles, the Spirit will lead us to speak the right words.

Now that we have been charged by our Master to go forth and bear fruit, we need all these items as our preparation. We need to be serious, earnest, and desperate in our desire to bear fruit. We need to pray for the sinners’ salvation continually, and we need to learn to speak Christ, to speak by the Spirit, and to speak according to the leading of the Spirit. We can practice these things in two ways. First, we can speak Christ by the Spirit in our homes. We can speak Christ to the air and speak to the air by the Spirit. While we are speaking, we should practice looking unto Him to receive the leading of the Spirit. We can all practice in this way. The other way to practice is to go to your close relatives and speak Christ to them by the Spirit under the Lord’s leading. By this kind of practice, we will learn a lot. (*The Exercise and Practice of the God-Ordained Way*, Ch. 5, Sec. 3)

【Day 6】

1 Cor. 9:16 For if I preach the gospel, I have no boast, for necessity is laid upon me; for woe to me if I do not preach the gospel.

Many People Have Not Heard the Gospel Because You Have Not Yet Testified to Them; the Consequence of This Is Eternal Separation

Many people have not heard the gospel because you have not yet testified to them. The consequence of this is eternal separation; it is not merely temporal parting. This is too crucial. A brother was once invited to another person's home for dinner. As he was very learned and eloquent, he spoke quite much on intellectual subjects. Another elderly friend who lived nearby was also present at the dinner. Since both were very intellectual, they talked for a long time. It was getting late, and the host invited them to stay overnight. The elderly friend's room was directly opposite to this brother's room. Not long after they retired to their rooms, the brother heard the sound of something falling to the floor. When he went to the other room, he saw the friend lying on the floor, dead. Other people started rushing into the room. The brother said sadly, "If I had known that this was going to happen, I would not have spoken what I spoke two hours ago! I would have pointed out eternal matters. I did not spend even five minutes speaking to him about salvation. I did not give him an opportunity. If I knew what I now know, I would have tried my best to tell him about the Lord's crucifixion for him. But it is too late! If I had told him these words at dinner time, you would have laughed at me for speaking at an inopportune time. But it is too late for him. I hope that you will listen now. Every person needs to believe in the Lord Jesus and in His cross!" There is an eternal separation; this separation is not just temporary. What a tragedy! Once the opportunity is gone, a man will be eternally barred from heaven! We must seek out every opportunity to testify to others.

We must uphold the torchlight of the gospel and must light everyone around us. Let every Christian go forth to light others. The testimony of the gospel needs to go out from us until the Lord's return. We should not be lit ourselves without lighting others. We should light more and more candles. So many souls before our eyes are in need of salvation. We must try our best to testify to them and lead them to Christ. (*Messages for Building Up New Believers*, Vol. 2, Ch. 1, Sec. 5)

Further Reading: Messages for Building Up New Believers, Vol. 2, Ch. 18

Lesson 5: Preaching the Gospel Using *The Mystery of Human Life*
Scripture Reading: Acts 28:31; Matt. 28:18-19

- I For the church to have a future, we must bring people in and continually multiply—John 15:2; Gen. 9:7; Heb. 6:14**
- A. When the new ones come in, our prayers will be fresh, and the church will be enlivened;
 - B. To prepare ourselves to preach the gospel, we first must consecrate ourselves, give ourselves, to the Lord.
- II We must give ourselves to be trained in how to talk with people and how to bring people to the Lord—John 1:46; 4:28-30**
- A. We can go directly to the booklet *The Mystery of Human Life*. To use this booklet, we must become very familiar with its contents, and we should not follow it legally or read every word;
 - B. In a living way, in a striking way, in an attracting way, we should present the points to them from this booklet. Then when they are ready, we can lead them to call upon the name of the Lord. We should not speak too much, and we should not waste any time;
 - C. We should exercise the Lord's authority and act according to the Lord's command, leading them to believe, be baptized, and be saved.

【Day 1】

Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

For the Church to Have a Future, We Must Bring People in and Continually Multiply

A family must continue to multiply in order to flourish. It is not sufficient for the older generation simply to become more experienced yet have no children; this is a serious problem. We should not say that if we beget children, we may not be able to support them and care for them, nor should we be concerned that if we beget too many children, some of them will die. For any society to have a future, there must be a younger generation...For the church and the Lord's work to have a future, we must bring people in and continually multiply...We may compare this condition to that of a family...as soon as grandchildren are born, they become the new blood that restores the enjoyment of the family. Some churches today are like a family with no children. Even though the brothers and sisters have been believers for many years, their coming together is not enjoyable. The reason for this is that they have not preached the gospel. Once they begin to preach the gospel, the Holy Spirit will have the opportunity to work. When we do certain other things, we may not be in one accord, but when we preach the gospel, everyone responds and is in one accord. When the new ones come in, our prayers will be fresh, and the church will be enlivened. (*The Collected Works of Witness Lee*, 1965, Vol. 4, pp.74-75)

To Prepare Ourselves to Preach the Gospel, We First Must Consecrate Ourselves, Give Ourselves, to the Lord

To prepare ourselves to preach the gospel, we first must consecrate ourselves, give ourselves, to the Lord. We must tell the Lord: "Lord, I was saved by You. I belong to You. You redeemed me. You purchased me. You bought me. I am Your property. I am Your asset. I belong to You, so now I give You Your full rights. I am here." Then we must pray and prepare ourselves to use some material in order to preach the gospel to someone. We may want to use some Bible verses, but still we need training in order to be able to talk with someone. We may prefer to use *The Mystery of Human Life*. It is not simple to use this booklet. We have to get ourselves into it until we can nearly recite every paragraph and every section.

We even have to learn how to knock on a door. This means that our knocking must sound "sweet." When the people within open the door, the first sentence out of our mouth should cause them to open the door wide, and the second sentence should open their heart. Our wrong attitude or tone of voice may cause them to close the door. We can practice knocking on doors at home. A husband can knock on his wife's door, and let his wife criticize him. It is not too much for us to practice like this. When a young girl is learning to play the piano, she sits for hours at the piano. She is always being adjusted by her teacher. Her teacher is always showing her how to hold her fingers, how to sit at the piano, etc. Otherwise, she cannot learn to play the piano well.

【Day 2】

1 Cor. 9:19-22 For though I am free from all, I have enslaved myself to all that I might gain the more...To the weak I became weak that I might gain the weak. To all men I have become all things that I might by all means save some.

We Must Give Ourselves to Be Trained in How to Talk with People and How to Bring People to the Lord

In the same way, we must give ourselves to be trained in how to talk with people and how to bring people to the Lord. We must learn when to bring them to the Lord and what words to speak to them. We must exercise and practice. We even have to learn how to be coached by our companions. This means that we must learn to be adjusted. As we practice, we will improve week by week. We need to consider whether people would be caught by our way of talking to them. We have to study and be patient, always learning and always trying. We should never be disappointed or discouraged. Rather, we should always exercise to be encouraged. (*The Exercise and Practice of the God-Ordained Way*, Ch. 4, Sec. 3)

After we go into someone's home, we should not be shy or fearful. We do not need to be afraid. If they will not ask us to sit down, maybe one on the team would say: "Let us sit down. We would like to read this little booklet with you, *The Mystery of Human Life*." When we get into their home, we should not leave the situation under their control. We must learn to take control of the situation in a pleasant way. Then it will be easy for us to speak. We can go directly to the booklet *The Mystery of Human Life*. To use this booklet, we must become very familiar with its contents, and we should not follow it legally or read every word. In a living way, in a striking way, in an attracting way, we should present the points to them from this booklet. Then when they are ready, we can lead them to call upon the name of the Lord. We should not speak too much, and we should not waste any time. (*Ibid.*, Ch. 5, Sec. 4)

To preach the gospel is the most difficult thing. You cannot be loose in preaching the gospel to unbelievers. Gospel preaching needs your impact, your ability, and even your skill. To get people saved is a top skill. When Brother Watchman Nee was about nineteen or twenty, he preached the gospel very much. One day Brother Nee talked to a very smart, young college student about the gospel. This young man answered: "I am sorry. My father is now in Hades suffering. I do not like to see that my father will be suffering there, and I will be saved into paradise, so I will go to him to suffer with him." How would you answer such a person? Brother Nee answered in a brief and concise way using Luke 16: "The suffering, rich man begged Abraham to send someone to preach the gospel to his five brothers because he loved his brothers. Don't you believe that your father, although he is suffering in Hades, still loves you? He doesn't want you to go there with him. If you would go there, as you have said, you would not be honoring your father. You would be dishonoring him." This short word convinced that young man, and he said, "I honor my father. For his sake I believe in the Lord Jesus. I will not go to his place, just for his sake." This example shows us that there is much for us to learn in the preaching of the gospel. (*Ibid.*, Ch. 11, Sec. 4)

To preach the gospel is a fine matter. I am concerned that we may go out with a good heart, yet with a very loose manner, character, and disposition. When we go to visit people, we must be on the alert, yet we should not let them know we are so serious since that might threaten them. We cannot be loose. We must learn the ways of preaching the gospel with all the detailed points in order to deal with every situation.

You may consider that this is too hard, but the most precious things are always hard to accomplish. To go to visit sinners in order to preach your dear and precious Savior to them is altogether a matter in the spirit. If you do not exercise your spirit or keep yourself speaking in your spirit, you cannot be successful. You have to learn by being disciplined. You can use *The Mystery of Human Life*, but it depends on how you use it. You may use it to kill people, or you may use it to enliven people. It all depends upon your way, your skill, your spirit, and your disposition. (*Ibid.*, Ch. 11, Sec. 4)

【Day 3】

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

Preaching the High Gospel Using *The Mystery of Human Life*

We need to go to preach the high gospel. The booklet we have published entitled *The Mystery of Human Life* really works. Thousands have been saved through this booklet. In it is the central way to present people the high gospel starting from God's creation of man. The parts of man are presented with a diagram of three circles showing man's spirit, soul, and body. It unveils God's intention to come into man's spirit so that man as a container, a vessel, may contain God. This high gospel of God's economy captures the thoughtful, educated people. After being educated, nearly every human being begins to think about the meaning of human life. Before the trainees presented the booklet, many said they were not interested. But the trainees said, "Just give us thirty seconds to read to you from *The Mystery of Human Life*." This subject attracts people. After listening to the reading of the first page, many will say it is very good. When you hear "very good," that means that person is a son of peace. When he says "very good" or "not bad," that is the time for you to say, "Let's pray." Then you can turn to the back of the booklet and lead him to pray and call upon the name of the Lord. Following this, read the portion in the back of the booklet on baptism and show him Mark 16:16—believe and be baptized. Then lead him to be baptized in his bathtub. Exercise the authority in heaven and on earth that has been given to you. Regardless of this person's status, he will be a little lamb, going along with you to get changed and get into the water. In baptism we have a very prevailing prayer: "Lord, we place this one into You. We baptize him into the Triune God." This is the way to get people baptized within fifteen minutes. (*Being Desperate and Living Uniquely for the Gospel*, Ch. 3, Sec. 6)

You have to consider the use of *The Mystery of Human Life*. Is it practical in your gospel situation? You must study its use. Opening with *The Mystery of Human Life* might be quite good for certain persons, but I do not believe it is appropriate for everyone. Thus, you have to consider how to use it for the greatest profit. Suppose you feel to use *The Mystery of Human Life*. Still

you have to study to determine how to use it. It may be best to speak in this way: "Sir, here is a book in my hand. It talks about something marvellous which I would like to share with you. What it talks about is the mystery of our human life." This kind of application is very understandable. (*The Exercise and Practice of the God-ordained Way*, Ch. 12, Sec. 2)

【Day 4】

Rev. 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations.

Exercising the Lord's Authority in Going Out

Another point is that when we preach the gospel, we not only can go to knock on "warm doors," but we can also bring our relatives, friends, colleagues, and classmates to the group meeting. In the meeting, we should not greet them in a conventional way or converse with them regarding mundane matters; rather, we should exercise the Lord's authority and act according to the Lord's command, leading them to believe, be baptized, and be saved. We must believe that whatever we do in the Lord's name will count. Matthew 28:18-19 tells us that the Lord has received all authority in heaven and on earth, and He commanded us to go to disciple the nations, baptizing them into the name of the Father, the Son, and the Spirit. Therefore, we should not be afraid; we simply need to say by faith, "Today Jesus Christ commands you to believe in Him." If they say that they do not know how to believe, we should lead them to pray and call on the Lord's name; then we should say to them that to call on the Lord is to be saved. After this we should tell them to be baptized immediately. We should never think that we need to speak until they are clear and then lead them to be baptized. It is the Lord who regenerates people; it is not time that regenerates. First, we baptize people into the Triune God; then we teach them what the Lord commanded us (Matt. 28:20). (*The Up-to-Date Presentation of the God-Ordained Way and the Signs Concerning the Coming of Christ*, Ch. 2, Sec. 5)

Learning to Grasp the Opportunity

A brother once testified that the person he visited said that his speaking was very good. I instructed those present that this was the right moment to "tie the knot" and lead that person to pray. If that person would pray, he would believe and receive the Lord, and then the brother should baptize him. However, if he would not grasp the opportunity but would continue to talk, the opportunity may slip away, and he would not be able to "close the deal." However, some brothers present said, "We are afraid that this is too fast; we are still strangers to one another." Such a consideration means that it is not the new one who is not willing to pray, but it is you who are not willing to pray. It is not that he is not willing to lose his face, but it is you who are not willing to lose your face in leading the prayer. I am speaking these things from my experience. It was the same with me in the past. When I went to lead someone to the Lord, often at the critical juncture I did not have the boldness to lead him to pray. Instead, I kept thinking that it might be too early and that I should not take the opportunity. Once I lost the opportunity, though, I may have lost it for my whole life; I may never have had the opportunity to see him again. (*Rising Up to Preach the Gospel*, Ch. 5, Sec. 3)

Exercising Steadfastly

I hope that from now on not only the full-time trainees but also each elder and co-worker will practice door-knocking and visiting people. This is the first item we should practice. Maybe we cannot go out to knock on doors every day, but one thing we can do is spend two to three hours each week for door-knocking. We should visit not only those whom we know but also those we do not know. We should knock on all the doors in the district in which we live. Do not worry or be anxious. As long as we are willing to do it, we will be successful. (*Ibid.*, Ch. 5, Sec. 3)

【Day 5】

Matt. 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

Necessary Learning in Contacting People

Also, you should learn never to argue or debate with people. Argument and debate never work out anything. On the other hand, you should not agree with people too quickly nor should you agree with whatever they say. Otherwise, they may think that you are a “yes man.” You have to show people your carefulness. When you are not loose and careless, this will add weight to your speaking. Otherwise, the other party may consider that your speaking is a light word with no gravity, no weight.

In contacting people it is always a help to make appointments. But this does not mean that we should contact people only by making appointments. We should talk to people at any time. The Lord Himself is the factor, the reason, and the purpose for us to go out to contact people. He will honor our doing, and today He is the Spirit within us. When we go to contact people, we have to believe that the Lord is going with us. Our speaking is His speaking. We speak Him into people. We should never forget to minister Christ to others. We should never forget to pass on God, the living God, to people. Even if we just speak with someone for one minute, we should still minister Christ and pass on God to him.

One more critical thing for us to learn is the right time to ask someone to pray with us. This can be compared to cooking food. You have to know what time to stop cooking. Otherwise, what you cook can be spoiled by being either raw or overdone. All good cooks know when to stop their cooking. After one big gospel meeting, D. L. Moody contacted a person who was an unbeliever. At the critical moment of time when the person was about to pray, another person came in. It was raining outside and this person came in with an umbrella. A noise was made with the umbrella which distracted the other person. After that disturbance, the person would not pray to receive the Lord. This shows how important it is to pray with people at the right time.

You also have to learn not to spend your time in vain. When you contact people, you should always discern whether or not you should make this person a constant contact. To invite people to dinner is good, but you should not do this too quickly or too early. After a number of contacts you may realize that the time is ripe for you to invite someone to your house or for you to be

invited by him. All of your contact with people should not be carried out in a light or loose way.

Furthermore, you should always pray for your contacts. Do not say that you do not have the time. Even if you are really busy, you can still pray while you are walking out the door, “Lord, help me today to meet the proper person.” As you are driving to work you can continue to pray. This is the real prayer, not the routine prayer. Surely it is good to have a set time to pray, but praying while you are walking out the door or driving to work in your car may be even more effective. Wherever you are, you can pray. Remember all your contacts before the Lord, and pray for them. (*The Training and the Practice of the Vital Groups*, Ch. 8, Sec. 3)

【Day 6】

John 15:1-2 I am the true vine, and My Father is the husbandman. Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.

Any Christian Group Neglecting the Gospel Will Eventually Come to the End

History tells us that if any denomination or Christian group neglects the gospel, no matter how spiritual it may be, eventually it will come to the end. This is the case both in the past and at the present time, and it is the case even with individuals. We cannot take this way. We must care for all the aspects of the building up of the church. We need to have a spiritual pursuit, the growth in life, the knowledge of the truth, building up, coordination, a proper administration of the church, the preaching of the gospel, and the leading of new believers. When we move in this way, we should pay special attention to bring in young people for the Lord.

We should take the balanced way, learning neither too much to one side nor too much to the other. The balanced way begins with the preaching of the gospel, saving sinners, bringing them to the church, edifying them spiritually, and leading them to have the growth in life, all of which results in the building up of the church and the coordination of the Body. In this way the Body of Christ is brought forth. After this, the preaching of the gospel will be expanded further, the church will grow, and the practical expression of the church will increase in many localities. As this wheel turns on and on—from the increase in numbers to the increase in localities—many local churches will be raised up. The proper way for us to take is to be fervent for the gospel, know the truth, pursue and grow in life, and have proper fellowship with the Lord. At the same time the Lord will raise up more useful ones who can be pillars in the local churches. Then these will be called by the Lord, they will receive His burden, and they will consecrate themselves to go out to labor full-time. In this way, generation by generation, as the great wheel of the Lord moves on the earth, the gospel will spread throughout Taiwan, and local churches will be raised up in all the towns and villages. (*The Collected Works of Witness Lee*, 1965, Vol. 4, p.79)

Further Reading: Being Desperate and Living Uniquely for the Gospel, Ch. 3

Lesson 6: Consecrating for the Gospel

Scripture Reading: Mark 10:29-30; 1 Cor. 9:23; 1 Tim. 1:16

I There must be an absolute consecration. Otherwise, there is no gospel fire—Luke 12:49

- A. Individually, we only need to check our consecration. If there is a problem with our consecration, there is a problem with the spirit;
- B. Fire is from the Lord. The Lord casts this fire on earth. This fire is also the gospel. It enables us to serve, to withstand persecution, and even to sacrifice our lives;
- C. We consecrate to God according to the light we have received. We can only consecrate according to what we have received, according to what our spiritual eyes can see.

II In order to take the Christian confession as our primary profession, we need a practical consecration. Today the gospel has lost the impact it had at the beginning. This is because no one is forsaking everything—Luke 14:33

- A. In order to take the Christian confession as our primary profession, we need a practical consecration;
- B. In Acts, first we have the twelve apostles and then one hundred twenty people. Later three thousand and then five thousand people were saved. The ones who were saved followed the example of the twelve apostles;
- C. Consecration is not mainly offering our possessions to God, but offering ourselves and our heart to God. This kind of consecration is acceptable and blessed by God.

【Day 1】

Mark 10:29-30 **Jesus said, Truly I say to you, There is no one who has left house or brothers or sisters or mother or father or children or fields for My sake and for the gospel's sake, But that he shall receive a hundred times as much now at this time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming age, eternal life.**

There Must Be an Absolute Consecration; Otherwise, There Is No Gospel Fire

Fire relates to supply. Individually, it depends on our consecration. Corporately, it depends on fellowship, or the supply in the ministry...Individually, we only need to check our consecration. If there is a problem with our consecration, there is a problem with the spirit. There must be an absolute consecration. Otherwise, there is no fire.

Fire is from the Lord. The Lord casts this fire on earth. This fire is also the gospel. It enables us to serve, to withstand persecution, and even to sacrifice our lives. On the personal side, fire depends absolutely on our consecration. The amount of consecration we offer on the altar determines the intensity of the fire. If consecration is lacking, the fire will not come. Therefore, we cannot hold back anything in our consecration.

Consecration, in turn, comes from light. We consecrate to God according to the light we have received. We can only consecrate according to what we have received, according to what our spiritual eyes can see. The light we see comes from our fellowship with God. Through constant fellowship, God shines on us and grants us revelation. When we are under His shining, we see His demand and consecrate ourselves to Him voluntarily. Then God sends down His fire to take up our consecration. Hence, fire comes from God and is communicated to us through consecration; we do not light the fire ourselves. This is the fire on the altar. Once the sacrifice is on the altar, the fire comes. Consecration is not a one-time act, but a continual act. In the beginning we do not know what we should consecrate. Gradually, we receive more light, and we consecrate more, and our consecration becomes more absolute. The stronger our consecration is, the greater is the fire on the altar. Consecration follows shining. The amount of shining we receive determines the degree of consecration we render. Our consecration must match the light that God has given us.

In Mark 8:35 the Lord said, "Whoever will lose his soul-life for My sake and the gospel's." This is not only for the Lord's sake but also for the gospel's sake. Paul was an apostle who was consecrated for the gospel's sake. He said, "And I do all things for the sake of the gospel that I may become a fellow partaker of it" (1 Cor. 9:23)...[H]e was a called apostle separated unto the gospel of God (Rom. 1:1)...[H]e was the foremost among sinners, yet he was called to be a pattern to other believers (1 Tim. 1:16). He also said that he was less than the least of all saints, yet he received grace to announce to the Gentiles the unsearchable riches of Christ as the gospel (Eph. 3:8). These verses show us that the Lord has called us for the gospel.

I have to shout aloud that we need to bring in a gospel spirit. This is the only way for the brothers and sisters to go on. Unless we have this spirit, our preaching will be like children playing with toys... The church not only must preach the gospel but must touch the gospel spirit. In order to touch the gospel spirit, the only way is for us to have a fresh consecration.

The author of the book *Seen and Heard*, Mr. Mac Kendrick, was a miner. He did not even attend an elementary school, but he was a totally consecrated person. Within him was the gospel fire. His heart was filled with a burning zeal for saving souls. Once, while he was on the platform, he could not utter a word. As he looked around at the unsaved people sitting before him, he began to cry, and tears rolled down his cheeks like torrents. In the end he only shouted a word or two. God's Spirit filled the entire congregation. All were convicted of their sin and waywardness. We should not be afraid of shouting. John the Baptist shouted in the Gospels. The Lord Jesus also shouted. The apostles shouted many times in Acts. Although Brother Mac Kendrick did not have much education or gift, he had the gospel spirit, and countless numbers of people were saved through him.

【Day 2】

Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.

A young person may not have the gift of Moody, Finney, or Spurgeon, but he can learn to be a Mac Kendrick. A young brother may not necessarily have the gift of the gospel, but he must have the spirit of the gospel. In church history God raises up great evangelists only once in a long while. But every lover of the Lord should and must have a gospel spirit.

On the one hand, we should increase our gospel preaching. On the other hand, we should increase our consecration. Our consecration cannot stop. Once we stop our consecration, the spirit of the gospel will stop. In order to recover the gospel, we have to recover consecration. Both things have to be absolute in us. Our foolishness lies in the misconception that we are behind the early church only in the power of the gospel; actually, our consecration comes far behind the early disciples as well. May the fire of God's gospel continue to burn in us. May it ignite you and me first. May the church not become a hindrance to the world's salvation, but a channel through which the Lord is dispensed to the world. (*The Collected Works of Watchman Nee*, Set 3, Vol. 61: Matured Leadings in the Lord's Recovery (1), Ch. 3, Sec. 3)

Forsaking Everything for the Gospel's Sake

As a consequence, the Lord challenges men to leave their possessions and relatives “for My sake and for the gospel’s sake” (Mark 10:29). He did not say “for My sake” only, but “for My sake and for the gospel’s sake.” Without the Lord’s life, the gospel is empty. The gospel is the proclamation of the victorious and resurrected life of the Lord Jesus. If a man believes in the gospel, that is, if he believes in the risen Christ, he has life in him. The Lord spoke this word after He met the rich young ruler who went away in sorrow (vv. 17-22). He thought that the Lord

Jesus' demand was too high and that no man could fulfill it. This was not only the thought of the rich young ruler; it was also the thought of the disciples. They asked, "Then who can be saved?" The Lord answered, "With men it is impossible, but not with God, for all things are possible with God" (vv. 23-27). This passage clearly shows us that we cannot give ourselves to the gospel unless we give ourselves to the Lord. In order to be for the Lord and for His gospel, however, we have to forsake everything. This is impossible with men. After receiving the resurrection life of the Lord through faith, however, we can and will do it happily.

The Lord Himself forsook everything. In the parable of the treasure and the pearl in Matthew 13, the Lord Jesus told the disciples that He was the One who sold everything to buy the treasure (the kingdom) and the pearl (the church) (vv. 44-46). The apostle Paul also said that the Lord Jesus was rich but was made poor for our sake so that we could become rich through His poverty (2 Cor. 8:9). This is the Lord's life. This is the gospel which He has given us. Today, when we preach the gospel, we have to be like the Lord who forsook everything in order that others would share the blessing of the gospel.

【Day 3】

Mark 10:29-30 **Jesus said, Truly I say to you, There is no one who has left house or brothers or sisters or mother or father or children or fields for My sake and for the gospel's sake, But that he shall receive a hundred times as much now at this time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming age, eternal life.**

The Reason the Gospel Has Lost Its Impact

Today the gospel has lost the impact it had at the beginning. This is because no one is forsaking everything. Many people say that their time, money, and all are for the Lord, but it is hard to find one or two in a hundred who really mean what they say. The rest only say this with their mouth. In reality, everything is still theirs. The gospel has lost its initial impact because of this. Being a Christian is a secondary profession to many people; their primary profession is not being a Christian. The order of things has been reversed. Paul clearly said, "For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised" (2 Cor. 5:14-15).

Christ died and resurrected for us so that we may no longer live to ourselves but to Him. But how many people are living to the Lord today? Many people are Christians in name, but they really live in the same way as the world. The world seeks fame, fortune, position, and education. These Christians seek the same. They glorify their pursuit by saying that they are pursuing these things for the Lord's sake. Actually, their Christian confession is a secondary profession. The gospel has lost its power because Christians today are short of a full consecration and do not practice their Christian confession as their primary profession.

In the beginning of the church age, everyone was fully consecrated. They were in one accord, and the gospel was powerful. Although there were false consecrations like those of Ananias and Sapphira, the church was still victorious in God's eyes. There was falsehood, but there was also judgment. The Holy Spirit was still able to take control in the church life. This is the reason the gospel was able to spread and multiply. The disciples in the church in Jerusalem were dispersed through persecution (Acts 8:1), but thirty years later, when Paul went up to Jerusalem, thousands of new believers had been added (21:20)...Compared with the beginning, the church today has failed miserably in the eyes of God. The basic reason the gospel has lost its impact is because men no longer forsake their all like the first believers. The church should have taken over the responsibility of the Jews. It should be the overcomers among God's people. The Jewish nation has been destroyed for 2,565 years, but the church has not overcome yet. This is because it has lost the early practice of total consecration.

【Day 4】

2 Cor. 5:20

On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

At the time of the Lord Jesus' ministry on earth, those who believed in Him were called disciples. They were not called doctors, merchants, laborers, or teachers. After the church came into being, there were only Christians in the church, not doctors, merchants, laborers, or teachers. Perhaps you will say that Luke was a doctor. Indeed he was, but he was a doctor on the side. When we read the Gospel of Luke and Acts, we have the impression that Luke was Paul's co-worker. We do not have the impression that he was a doctor. Paul said that he was an ambassador for Christ (2 Cor. 5:20). Since he was an ambassador, he did not have a second occupation. Paul called Luke a doctor because Luke took care of him (Col. 4:14). This did not refer to his profession but to his work of caring for Paul. In reading Acts, we only find Luke as a co-worker of Paul; no attention is paid to the fact that he was a doctor. He did not have the air of a doctor with him. Similarly, in reading the New Testament, we do not have an impression that Paul was a tentmaker. He was an apostle appointed by God. He was a worker of God. Today many Christians have lost their flavor as disciples. Their mind is full of commercial thoughts. All the time they think about making more money. They make the money but lose both their testimony and the power of the gospel.

If we want to be for the Lord's gospel, we have to cast aside our own occupation. This does not mean that we no longer have a job. Many people still need a job on the side, but these jobs must be compatible with our testimony. They must make us love the Lord's church more, and they must supply our needs and the needs of others. Nothing discredits God's glory more than depending on others' love more than depending on one's own faith in God. Paul made tents so that he could be an apostle more effectively and thus maintain his apostleship. One should take up a job not for the purpose of making money but for maintaining his Christian status. If a Christian takes a job purely for the sake of making money, God's house will become a market for oxen and sheep and doves. It will no longer be a house of prayer for the nations. We must beware of making too much money.

【Day 5】

Matt. 6:21

For where your treasure is, there will your heart be also.

Our Primary Profession—Being a Christian

A normal Christian should be one who is totally consecrated. Our Christian confession is our primary profession; this is not something that we do on the side. What does it mean to have our Christian confession as our primary profession? First, we have to be absolute for the Lord and His gospel. “Christians” in Greek is *Christianos*, which means those who attach themselves to Christ, who follow Christ wholeheartedly. I hope that all of us will be men who give themselves wholeheartedly to the gospel. If we all have the same interest, every problem will be easily solved.

In order to take the Christian confession as our primary profession, we need a practical consecration. Consecration cannot be words in our mouth only; we must take some practical steps. At Pentecost there was the fact of consecration without any preaching of a message on consecration. The apostles only preached Jesus Christ as Lord; they did not speak about consecration. Yet, as a result, the believers shared everything in common. They sold their lands and distributed to everyone according to his need because they had a pattern of the gospel to follow (Acts 2:44-45). The apostles were men who had given up everything. The ones they brought to the Lord also became men of consecration, even though they did not hear messages on consecration. We all aspire to have the power of the gospel like the apostles, but we neglect the fact that they were men who had forsaken all.

There is also the need of one accord...The principle of the gospel is for five to chase a hundred and for a hundred to chase ten thousand (Lev. 26:8). The one accord will bring in the impact of the gospel. Actually, only those who are truly consecrated can be in one accord. Consecration is to pour out one's very heart. Where our treasure is, there our heart is as well (Matt. 6:21). If a man pours himself out, will he still insist on any opinion of his own? Those who are truly consecrated will be in one accord, and their gospel will spontaneously be powerful.

Today there are two kinds of systems in the world. One is capitalism, and the other is communism. Capitalism protects private ownership; everyone can accumulate wealth for himself. Communism practices the sharing of all things in common. No one has any private possessions, and everyone gives up everything for the good of the state....It would be a shame to Christians if one day the communists would turn around to teach Christians about sharing all things in common, selling everything and distributing to everyone according to his need. A proper Christian does not accumulate riches for himself; rather, he forsakes everything to take the Christian confession as his primary profession.

In Acts, first we have the twelve apostles and then one hundred twenty people. Later three thousand and then five thousand people were saved. The ones who were saved followed the example of the twelve apostles.

Spontaneously they forsook everything. When a new one is saved and comes to the church, he sees that everyone around him has forsaken everything to follow the Lord. If he does not follow, he will feel uneasy; he may even feel that he is a dropout. Therefore, in order for our next generation to forsake everything, we must take the lead to sell our all. Otherwise, our gospel will only be a pat on others' shoulders; it will amount to nothing but a few nice words.

【Day 6】

Psa. 110:3 **Your people will offer themselves willingly In the day of Your warfare,
In the splendor of their consecration. Your young men will be to You
Like the dew from the womb of the dawn.**

2 Cor. 12:15 **But I, I will most gladly spend and be utterly spent on behalf of your
souls. If I love you more abundantly, am I loved less?**

The Principle of Offering

The Epistles show us that the principle of offering is, “He who gathered much had no excess, and he who gathered little had no lack” (2 Cor. 8:15). Of course, God allows some to have lack so that the ones who have excess can be tested in their heart to see if they love the Lord and the brothers more than mammon. God's test shows man what he is like. Such a test does not show God anything; otherwise, He would be lowered to the same level as man. God wants us, the person, not our things. Consecration is not mainly offering our possessions to God, but offering ourselves and our heart to God. This kind of consecration is acceptable and blessed by God.

Forsaking Everything to Usher in the Impact of the Gospel

Throughout history, every time the church experienced a revival, there were men in the spirit of Pentecost who sold their all and forsook everything to follow the Lord. J. N. Darby, Miss Groves, John Wesley, Count Zinzendorf, and many others took this way. They chose the way of voluntary poverty and forsook everything to follow the Lord. The result was great revivals in the church.

Among the seven churches in Revelation 2 and 3, only one church received praise from God—the church in Philadelphia. Philadelphia is a recovery that comes after Sardis. In name Sardis is living, but in reality it is dead; it has no power at all. Philadelphia, however, has the power. Therefore, it is a recovery. Where does its power come from? Church history tells us that every time there is a revival, it is brought in through consecration. Every time the power goes away and the church becomes Sardis, it is because money has crept into the church. Before he died, John Wesley said, “I am concerned for the Methodists. They are honest and frugal. In the future they will become the richest people on earth.” Today his word has become a reality. Methodists everywhere are the richest people. Yet their testimony is finished. This is true not only among the Methodists but also among the Moravians raised up at the time of Zinzendorf and the Brethren raised up at the time of J. N. Darby. A Christian must be fully rescued from money. He must fully consecrate himself before he will know the meaning of Philadelphia. He must also continue in his consecration if he wants to stay away from Sardis. Do we want to be Philadelphia completely? (*The Collected Works of Watchman Nee*, Set 3, Vol. 61: Matured

Leadings in the Lord's Recovery (1), Ch. 7, Sec. 1-3)

Further reading: The Collected Works of Watchman Nee, Set 3, Vol. 61: Matured Leadings in the Lord's Recovery (1), Msg. 2 and Msg. 6

Lesson 7: Being Filled with the Holy Spirit

Scripture Reading: Luke 24:29; Joel 2:28-32; Acts 2:4-5, 8

- I The Lord not only has commissioned us with the gospel, charging us to preach it; He has also given us the power that enables us to preach the gospel—Matt. 28:19; 2 Cor. 13:3**
- A. The Holy Spirit we received through salvation is the Triune God. He is to be not only our life but also our power;
 - A. Doctrinally, there are two aspects to our receiving of the Spirit. Experientially, however, the two aspects are not in sequence.
- II The way to be filled outwardly—Acts 2:4; 6:4; 1 John 1:9**
- A. By the accomplished baptism in the Holy Spirit (Acts 1:5; 2:4; 10:44-47; 11:15-17);
 - B. By a proper standing with the Body to claim it by faith;
 - C. Praying by exercising our spirit for the release of the Holy Spirit;
 - D. Continuing steadfastly in prayer and in the ministry of the word (Acts 6:4)

【Day 1】

Luke 24:49 And behold, I send forth the promise of My Father upon you; but as for you, stay in the city until you put on power from on high.

The Power of the Gospel Being the Poured Out Spirit

In the last two chapters we saw the commission of the gospel. In this chapter, we will go on to see the power of the gospel. God not only has given us a commission to preach His gospel; He has also given us power to accomplish the commission He has given us. The New Testament reveals that the Lord sends us to preach the gospel, as those who go to do business. Since this is the case, the Lord has to give us the capital, and this capital is our power. Therefore, the Lord not only has commissioned us with the gospel, charging us to preach it; He has also given us the power that enables us to preach the gospel.

In Luke 24:47 the Lord charged the disciples to go “that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.” This is very similar to the word in the Gospels of Matthew and Mark. Matthew 28:19 says, “Go therefore and disciple all the nations.” This indicates that the authority the Lord received was for His disciples to go and disciple all the nations. Mark 16:15 says, “Go into all the world and proclaim the gospel to all the creation.” These three verses indicate that the believers have been sent to preach the Lord’s gospel. However, if we do not read carefully, we will not see that within this charge there is a support, which is the power of the Lord.

Matthew 28:18 says, “All authority has been given to Me in heaven and on earth.” The Lord’s authority is mentioned here, but how this authority is related to the disciples is not mentioned. It is in Luke 24:49 that the Lord charged the disciples, “And behold, I send forth the promise of My Father upon you; but as for you, stay in the city until you put on power from on high.” This means that the disciples had not yet received the power as their capital. Therefore, they had to stay and wait in Jerusalem and not go anywhere else. The Lord sent the disciples to go and do business, so they had to wait for the Lord to give them their capital, that is, to pour down what had been promised by the Father. This was to be the power of the gospel.

This power includes the Triune God—the Son as the Purer poured out the Spirit promised by the Father. The Father promised, the Son poured, and the Spirit was poured out. This promise that was in the Old Testament in Joel (2:28-32) was fulfilled in Acts 2. In Acts 1 the Lord said that in His ascension He would fulfill what the Father had promised by pouring down the Spirit of power. When the disciples received this power, they would start from Jerusalem, go on into Judea and Samaria, and then go unto the uttermost part of the earth (vv. 4-5, 8).

When the Holy Spirit descended, the disciples were filled with the Spirit outwardly. They were like those who were filled with new wine and all became “crazy.” When others saw them and said, “They are full of new wine!” (2:13), Peter and the eleven disciples stood up and said that they were not drunk but that they had the Spirit who was poured upon them. Then they began to preach the gospel, and as a result, three thousand were saved.

【Day 2】

John 20:22 And when He had said this, [Jesus] breathed into them and said to them, Receive the Holy Spirit.

The Ultimate Consummation of the Triune God

According to the Lord's word, the disciples waited and prayed for ten days, after which the Holy Spirit was poured out upon them. Who was this Holy Spirit? He was the ultimate consummation of the Triune God. At this point the Triune God was no longer simple. Thirty years before, He was only God; He did not have humanity. He had not entered into the womb of a virgin, and He had not become flesh. Moreover, He had not passed through the processes of death, resurrection, and ascension. Now, however, the Triune God is different. He has divinity with humanity, and He has passed through death and resurrection, entered into ascension, and descended. He passed through a complete process to become the ultimate expression of the Triune God.

What we received when we were saved was this Spirit. He is the Spirit of life within us for our living. He is also the Spirit of power upon us for our work. According to the truth, on the night of the Lord's resurrection the Spirit of life was breathed into the believers as breath (John 20:22). Fifty days later, on the day of Pentecost, the Spirit of power descended like a great wind upon the believers. Now both matters have been accomplished and have become history. It is at this point that Peter spoke with reference to Joel that everyone who calls on the name of the Lord shall be saved (Acts 2:21). Therefore, God had to pass through the necessary processes in order to pour Himself down so that when men call on the Lord's name, they can be saved. If God had not been processed to such an extent, it would not be possible for man to be saved.

To Be Saved Being to Receive the Holy Spirit in Two Aspects

Now we want to see what it is to be saved. To be saved ultimately is to receive the Spirit. On the day of Pentecost, those who were touched by Peter's preaching asked, "What should we do?" Peter said, "Repent and...be baptized...for the forgiveness of your sins, and you will receive the gift of the Holy Spirit" (Acts 2:37-38). Repent, be baptized, and receive the Holy Spirit—this is to be saved. The Holy Spirit we received through salvation is the Triune God. He is to be not only our life but also our power.

Doctrinally, there are two aspects to our receiving of the Spirit. Experientially, however, the two aspects are not in sequence. That a person is saved does not mean that he first has the experience of John 20 to receive the Spirit of life breathed into him and then has to wait for another day to have the Spirit of power descend upon him. In doctrine, this is a sequence of two steps, but today in our experience it is not as complicated. This is because the Spirit is a complete Spirit—He is the Spirit of life and also the Spirit of power. When we believe in the Lord and call on His name, immediately we are saved, and the Lord as the Spirit comes into us to be our life and also descends upon us to be our power. (*Rising Up to Preach the Gospel*, Ch. 3, Sec. 1 and 3)

[Day 3]

Acts 4:8 Then Peter, filled with the Holy Spirit...

31 And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.

The Outward Filling for Ministry

Luke 1:15 says, “For he will be great in the sight of the Lord, and he shall by no means drink wine and liquor. And he will be filled with the Holy Spirit, even from his mother’s womb.” This filling is the outward filling. For John the Baptist to be filled with the Holy Spirit outwardly means that the Holy Spirit would come down upon him to equip and empower him for his ministry. Verse 41 says, “And when Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.” When Mary, the mother of the Lord, came to the mother of John the Baptist, the Holy Spirit came upon Elizabeth. She was filled outwardly with the Holy Spirit, so she prophesied. Verse 67 says, “And Zachariah his father was filled with the Holy Spirit and prophesied.” The Holy Spirit came down also upon the father of John the Baptist, so he also prophesied. This was not the inward filling; it was the outward filling.

As we have seen, Acts 2:4 says that on the day of Pentecost, the disciples were in the house, which was filled with the Holy Spirit as the rushing wind, and they were all filled outwardly with the Holy Spirit. That is, they were baptized in the Holy Spirit on the day of Pentecost. To be baptized is to get into something, not to take something into us; this is the outward filling.

Acts 4:8 says, “Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and elders.” This filling was for power. At that time, Peter was empowered, equipped, with the Holy Spirit. He had received the outward filling on the day of Pentecost, but at this time the Holy Spirit came down upon him once more. In verse 31, Peter with the disciples was filled for a third time: “And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.” They were filled outwardly with the Holy Spirit for power, not for life; this filling was something coming down upon them.

Acts 9:17 says, “And Ananias went away and entered into the house; and laying his hands on him, he said, Saul, brother, the Lord has sent me—Jesus, who appeared to you on the road on which you were coming—so that you may receive your sight and be filled with the Holy Spirit.” A little disciple laid his hands on Saul, who later became the apostle Paul, that Saul might be filled with the Holy Spirit outwardly. Acts 13:9 says, “But Saul, who is also Paul, filled with the Holy Spirit, looked intently at him.” On all the above occasions, this kind of filling was the outward filling for ministry.

【Day 4】

1 Cor. 11:28 But let a man prove himself, and in this way let him eat of the bread and drink of the cup.

Matt. 17:20 And He said to them, Because of your little faith; for truly I say to you, If you have faith like a mustard seed, you will say to this mountain, Move from here to there, and it will move; and nothing will be impossible to you.

The Way to Be Filled Outwardly: By the Accomplished Baptism in the Holy Spirit

In two of the five cases in Acts—the first at Pentecost (2:4) and the fourth at the house of Cornelius (10:44-47)—there was no laying on of hands, but in three cases—the second, third, and fifth—there was the laying on of hands. The Spirit's speaking in Acts is that what happened on the day of Pentecost was the baptism of the Holy Spirit, and what happened in the house of Cornelius was also the baptism of the Holy Spirit (1:5; 11:15-17). Only these two cases are called the baptism in the Holy Spirit. The case on the day of Pentecost was the baptism of the Jewish believers, and the case in the house of Cornelius was the baptism of the Gentile believers. By these two cases the Lord as the Head of the Body baptized the entire Body into the Holy Spirit.

Therefore, the baptism in the Holy Spirit is absolutely an accomplished fact, just as the crucifixion of the Lord is an accomplished fact. After the Lord ascended to the heavens, He baptized the first part, the Jewish part, of His Body into the Holy Spirit on the day of Pentecost. Then in the house of Cornelius, He baptized the other part, the Gentile part, into the Spirit. By doing this, the Lord as the Head already has baptized His entire Body into the Holy Spirit. Thus, the baptism in the Holy Spirit is an accomplished fact.

By a Proper Standing with the Body to Claim It by Faith

We must realize that the baptism in the Holy Spirit has been accomplished in the Body, the church. In order to share in this baptism as a member of the Body, we must be right with the Body. This is the principle of the laying on of hands. The Body has been baptized into the Holy Spirit, the Holy Spirit is now upon the Body, and now we have become members of the Body. Therefore, we need a representative member of the Body to contact us so that the Holy Spirit on the Body can come upon us through that contact. This is why we need another member of the Body to lay hands on us. When a member representing the Body contacts us, the oil upon the Body flows onto us.

The principle here is that we must be right with the Body. If we simply get right with the Body, it is easy to experience the baptism of the Holy Spirit. Whenever we need it, we can simply claim it and take it. The baptism in the Spirit already has been accomplished on the Body, the Spirit is upon the Body, and we are members of the Body. If we are right with the Body, we can claim this baptism by faith.

Do not ask me what the evidences or manifestations of this fact will be. I do not want to tell

you, because I do not know what they will be for you. However, I am sure that you will have certain manifestations. If we have a right relationship with the Body and if we stand in the right position, claiming it and receiving it by faith, we will experience the baptism in the Holy Spirit. This is the right way.

Sometimes we experience the baptism in the Holy Spirit with certain kinds of feelings. However, it is still a matter of faith. We may be about to minister, to preach. At that time we realize that the baptism of the Holy Spirit has been accomplished on the Body already. The Holy Spirit has poured Himself upon the Body, and we are members of the Body, so we make our relationship with the Body right, and we stand in this right position, claiming this baptism and taking it by faith. If we do this, then when we preach, we will preach in power. It does not matter whether or not we feel it; we will still preach powerfully. Sometimes the Lord does give us a feeling, and we can sense the baptism, but whether or not we sense it, we have the liberty and the release. When we are in the Holy Spirit and under the power of the Spirit, we have liberty, boldness, and release.

【Day 5】

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

The laying on of hands is not a form. It is a principle. The principle is to get right with the Body. If we are not right with the Body, then even if someone comes and lays hands upon us, this will not work. In this case, it is only a form. The principle is to realize that the Holy Spirit has been poured down upon the Body, and today the Holy Spirit from the Lord as the Head is upon the Body already. Now we have become members of the Body, we are right with the Body, and we take this standing and claim it by faith. Then we will have the baptism. This is a matter of faith based upon what the Lord has accomplished.

We have the outpouring. Do you believe this? Do not listen to the other voices, which say that we must tarry, fast, cry, or even roll, jump, or exercise our mouth to speak in tongues in order to receive the outpouring. Some say you must jump up and down before you are filled with the Holy Spirit. Others say you must roll, laugh, or twist your tongue to make strange utterances. I cannot find such things in the Scriptures. I know about these practices, and I have seen them. I am not against anything genuine or real, but I must tell you the truth. The right way to receive the outpouring is to have a proper standing with the Body and to claim it by faith.

All these things have been accomplished by the Lord. He died, resurrected, and ascended. By His death He dealt with our sins; by His resurrection He imparted Himself as life to us; and in His ascension He has poured down His Spirit upon His Body. This is the gospel. Now we must simply receive it by faith. If we say, “Lord, I thank You that You died for me on the cross,” all our sins are forgiven. If we say, “Lord, You have been resurrected, so I take You as my life,” we have eternal life. In the same way, we must take the fact, saying, “Lord, You have ascended to the heavens and have poured down Your Spirit upon the Body. Lord, I am a member of that Body,

and I have the standing, the liberty, and the right to claim what You have poured down.” This is the gospel, and we should happily receive it by faith. (*The Work of the Holy Spirit*, Ch. 2, Sec. 2 and 4)

【Day 6】

Eph. 4:30 And do not grieve the Holy Spirit of God...

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

Praying by Exercising Our Spirit for the Release of the Holy Spirit

The release of the Spirit leads us to the outpouring of the Spirit. We need to pray by exercising our spirit for the release of the Holy Spirit. If we do not exercise our spirit, the Holy Spirit is locked and imprisoned inside our being. He has no way out because we have cheated Him. We believed in the Lord Jesus, we received the Spirit, and the Spirit came into us. But when the Spirit entered into us, He entered into a prison. We imprison Him all the time. Now we have to exercise our spirit to release Him. When we exercise our spirit that means we unlock the Holy Spirit. Today the key is not with the Holy Spirit. The key is with us. With the Holy Spirit there is no problem. We need to pray by exercising our spirit so that the Holy Spirit may be released. (*Fellowship Concerning the Urgent Need of the Vital Groups*, Ch. 13, Sec. 2)

Continuing Steadfastly in Prayer and in the Ministry of the Word

Peter said in Acts 6:4, “We will continue steadfastly in prayer and in the ministry of the word.” To pray is to contact God, and to be in the ministry of the word is to release the Lord’s gospel to others. When the apostles did this, the result was that the word of the Lord grew, multiplied, and prevailed (v. 7; 12:24; 19:20).

In order to receive the power of the gospel, we have to enjoy the Lord. Once we enjoy the Lord, the Lord becomes breath and a storm wind to us. The storm wind brings the great cloud, and the great cloud brings the consuming fire. This is power. The wind, the cloud, and the fire are the power in the universe, and the issue is the electrum. Not only so, we also need to speak the truth of the gospel. When we open our homes and invite people to come, we cannot be silent. Rather, we have to speak boldly. We may not understand technology, astronomy, or geography, but we know the gospel and are clear about the biblical truths. This is enough; we need to spread the Lord’s word to others.

Therefore, dear saints, the power of the gospel is in these three things: God Himself as the consummated Spirit, our prayer, and our preaching of His word. God is the Spirit of life and of power, and the Spirit is in us as our life and upon us as our power. When we enjoy Him, wait on Him, pray to Him, and learn His word, we receive power. The result is that electrum is produced. (*Rising Up to Preach the Gospel*, Ch. 3, Sec. 5)

Further reading: The Work of the Holy Spirit, Msg. 2; *Rising Up to Preach the Gospel*, Msg. 3; *Fellowship Concerning the Urgent Need of the Vital Groups*, Msg. 13

Lesson 8: The Key to Success in Door Knocking

Scripture Reading: 2 Tim. 1:7: Luke 14:21-23

I In order to be gospel preachers, we have to learn a few points—John 4:28, 24

- A. First, we must be “thick-skinned”, speaking with a wide-open mouth and releasing our spirit;
- B. The second point we have to learn for preaching the gospel is to open our mouth widely to speak everywhere;
- C. The third point that we have to learn in the preaching of the gospel is the release of the spirit.

II When we go door-knocking in the community and on the campuses, we must know how to do it—Matt. 10:6-15

- A. First of all, every time before we go out, we must have adequate and thorough prayer until we are filled with the Holy Spirit;
- B. Once we turn to our spirit and pray to the Lord, our inner being will be enlightened. We will sense many things that are improper, as though we have come to a mirror and seen our real situation;
- C. At that time, we have to confess our sins, the more the better. This will cause us to deal with our sins. When we have nothing more to confess is when the Holy Spirit fills us. Then we will have the boldness to go door-knocking.

【Day 1】

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Being “Thick-skinned,”

Speaking with a Wide-open Mouth, and Releasing the Spirit

In order to be gospel preachers, we have to learn a few points. First, we must be “thick-skinned.” If we seriously look into this, we will see that those who have been able to bear fruit for the gospel have all been thick-skinned. People who are thin-skinned cannot preach the gospel, much less be fruitful. To have the impact of the gospel, we must have a “skin that is thicker than our soles.” Not only so, while preaching the gospel, we must have a face like brass. If we do not have a face like brass, we cannot preach the gospel. I was not a gospel preacher by nature, but due to the Lord’s mercy, I was forced out of my old nature to become a “crazy” preacher of the gospel for the Lord. Forty years ago, from 1940 until 1943, I was a real “gospel fanatic” passionately preaching the gospel for the Lord.

The second point we have to learn for preaching the gospel is to open our mouth widely to speak everywhere. It does not matter even if you speak wildly; as long as it is the gospel, there will still be the effect. If you intend to convince people by reasoning and therefore speak properly with eloquence and persuasion, you will tend to kill them with your speaking. In the past fifty years in China, the most effective gospel preacher was Dr. John Sung. I heard his preaching. While preaching the gospel, sometimes he jumped from the platform to the ground and then used someone as a steppingstone to jump back to the platform. His messages did not follow any logical order. Sometimes he screamed at people and scolded them, and occasionally he even made strange noises in his speaking. Nevertheless, his gospel preaching was very effective.

The third point that we have to learn in the preaching of the gospel is the release of the spirit. To preach the gospel, you must have a spirit that is so released and strong that if you faced the devil, you would convince even him to receive the gospel. This is the spirit of the gospel.

These are the three points related to the gospel—to be thick-skinned, to have an open mouth, and to have a released spirit. You should not be bashful. Some brothers are so “unmanly” in their preaching of the gospel that they appear to be more female than the females. They are timid and apprehensive of everything. In particular, they are afraid of offending others. Their preaching of the gospel is doomed to failure. (*Rising Up to Preach the Gospel*, Ch. 1, Sec. 1)

【Day 2】

James 5:16 Therefore confess your sins to one another and pray for one another...

1 John 1:8-9 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Praying, Confessing Our Sins, Dealing with Our Sins, and Being Filled with the Holy Spirit

When we go door-knocking in the community and on the campuses, we must know how to do it. First of all, every time before we go out, we must have adequate and thorough prayer until we are filled with the Holy Spirit. Once we turn to our spirit and pray to the Lord, our inner being will be enlightened. We will sense many things that are improper, as though we have come to a mirror and seen our real situation. At that time, we have to confess our sins, the more the better. This will cause us to deal with our sins. When we have nothing more to confess is when the Holy Spirit fills us. When all of our trespasses and sins have been emptied out, the Holy Spirit will fill our entire being. Then we will have the boldness to go door-knocking.

Being filled with the Holy Spirit is like breathing. Breathing is a continual matter. If we hold our breath for three minutes, we will die. Hence, every time we go to visit people, we first have to pray earnestly. Even though we prayed yesterday, we have to pray again for our going out today and come before the Lord for His shining. In our daily walk in the world we are always being defiled; thus, we need to be cleansed again and again. This may be likened to washing our hands. Although I do not usually do the cleaning at home and try my best not to touch anything dirty, I still have to wash my hands seven to eight times a day. In the same way, no matter how thoroughly you prayed and confessed to the Lord yesterday, you still have to pray thoroughly today before you go out to visit people and bring the Lord to them. You cannot omit this time of prayer. You must pay the price for this. If you are serious in this matter, you will realize that it is not enough to spend merely three to five minutes to pray. (*Ibid.*, Ch. 5, Sec. 2)

With the Proper Coordination

When we go to contact the sinners, we should not go by ourselves but as a team. According to our study, it is best to have a team of three with two brothers and one sister or one brother and two sisters. Because we are going to baptize people, there should be a brother to do the baptizing. Furthermore, the ideal team would have an old one, a young one, and a middle-aged one. To have these three different age levels is very useful. It may be hard to form such an ideal team, but we should do the best we can. Once we have formed a team, each member must learn to bear his own particular responsibilities.

When we go out to preach the gospel, we must first learn how to knock on a door or ring a doorbell in a proper way. If we go to a sinner and ring the doorbell in a wild way, this may offend him, and he may not open the door to us. Even if he opens the door, he may not talk to us because we have made him unpleasant and unhappy. We must learn to do everything in a way that is pleasant to people. No one can teach us this; we must learn it by practice.

The team members must be frank with one another in determining who is the best for each responsibility. Who is the best one to ring the doorbell? We should not be too polite or humble but frank and honest with one another, and we should not be offended by the other team members. One on the team is the best to ring the doorbell in a way that does not offend people. Another may be best at greeting people when they come to the door. We have to learn this as a team. We all were born with different dispositions and appearances. We should have a person greet them with a smiling face that would make everyone happy. Among the three on a team, one may be best at ringing the doorbell, another may be best at greeting people with a pleasant face, and the third may be very smart in answering people. This is a team with a proper coordination. In principle, we must practice in this way. These small steps lay a foundation for our contact with sinners.

【Day 3】

Matt. 10:19-20 But when they deliver you up, do not be anxious about how or what you should speak, for it will be given to you in that hour what you should speak; For you are not the ones speaking, but the Spirit of your Father is the One speaking in you.

Answering according to the Spirit

If we want to be successful, we must learn to answer people in a proper way. The way we answer means a lot. If we answer properly, this man will be saved. If we do not answer properly, this man may perish. It is a matter of life or death. For this matter we have to pray very much, “Lord, help us in answering people.” If we pray much and trust the Lord, the Holy Spirit will surely give us the best words at the right time. It depends upon how the Lord would lead us. Sometimes the Spirit may lead us to say, “We are not Mormons or Jehovah’s Witnesses,” because at that moment, they were considering that we might be Mormons or Jehovah’s Witnesses. They were tired of that kind of person. We must learn not to speak in a common way. By following the leading of the Spirit, we can answer people properly. Then our speaking will not offend them, but it will stir up some interest within them.

Taking Control of the Situation

After we go into someone’s home, we should not be shy or fearful. We do not need to be afraid. If they will not ask us to sit down, maybe one on the team would say: “Let us sit down. We would like to read this little booklet with you, *The Mystery of Human Life*.” When we get into their home, we should not leave the situation under their control. We must learn to take control of the situation in a pleasant way. Then it will be easy for us to speak. We can go directly to the booklet *The Mystery of Human Life*. To use this booklet, we must become very familiar with its contents, and we should not follow it legally or read every word. In a living way, in a striking way, in an attracting way, we should present the points to them from this booklet. Then when they are ready, we can lead them to call upon the name of the Lord. We should not speak too much, and we should not waste any time.

While we are talking to a person, we also have to discern what kind of person he is. About

thirty years ago in Taipei, I classified human beings into more than thirty classifications. Some people were born stubborn, and some were born humble. Some people will agree with anything. From their talk, you can realize that they are loose persons. To them, whether they go to heaven or hell, whether they are baptized or not, whether they believe Buddha or Jesus, it is all about the same. We should not put any trust in such a person. Even if he is willing to be baptized, perhaps we should not do it. We may waste our time on such a one. We have to exercise much discernment in this matter. (*The Exercise and Practice of the God-Ordained Way*, Ch. 5, Sec. 3-4)

【Day 4】

1 Thes. 1:3 Remembering unceasingly your work of faith and labor of love and endurance of hope in our Lord Jesus Christ, before our God and Father;

Exercising Our Persistence, Patience, and Faith to Visit and Preach the Gospel to People

Although you may not oppose the new way, you may not practice it persistently. You cannot go out to visit people just for a period of time and expect to gain quite a number for the Lord. In a hot and dry place like southern California, you cannot water your flowers or your lawn only once or twice within one or two months. That does not work.

The Jehovah's Witnesses put out some statistics for the twelve countries in which they gained the most people in 1987 and 1988. In Japan, they spent more than six thousand hours to get one person. If they worked ten hours a day for one year, that would only be three thousand six hundred fifty hours. They spent over two years, working daily for hours, to gain one person. Their persistence has produced results. We all love the Lord, and we love to see people saved. We are for the preaching of the gospel. In one year, in three hundred sixty-five days, can we not bring one person to the Lord? This is both logical and fair. Many of us, however, have been in the church for years, yet no one has been saved through us. This is because our way of gospel preaching has been wrong.

If we went out to visit people for the gospel twice a week for two or three hours each time, we may get fifteen or so baptized after two months. But suppose not one was brought into the church life. Would we stop going out? To stop going to visit people with the gospel means we do not have the persistence, patience, or faith needed to be a New Testament priest of the gospel. In one year, we may only be able to bring one into the church life out of many baptized ones. That may seem too poor, but if every member in a church brings one new one into the church life in a year, the church is doubled.

We all must exercise our persistence, patience, and faith to visit and preach the gospel to people. In Luke 14, the Lord told us that when there were still vacancies in His salvation, He sent out His slaves to get people to fill His house. He first sent them "into the streets and lanes of the city," and then He sent them "into the roads and hedges," not just to invite them, but to "compel them to come in" (vv. 21-23). We need to compel people to believe in the Lord Jesus.

If we baptize a number and still do not bring one into the church life, we must exercise the

Lord's persistence, patience, and faith. We should say: "If I cannot gain one this year, I will gain one next year. If I do not gain one next year, then I will gain one the following year." Eventually, we will gain someone for the Lord's testimony. If each saint gains one new one every three years, the church will have a thirty-three percent increase yearly. According to my study, no church on this earth has ever increased consistently by thirty-three percent for many years. The way of persistently preaching the gospel by visiting people is not only profitable but also prevailing. We must all go out to exercise and practice this God-ordained way to preach the gospel. Whether we are meeting together with twenty, one hundred, or one thousand, we all must practice our New Testament priesthood of the gospel by going out to visit people with persistence, patience, and faith. Then we will surely bring some into the church life, and many others will also believe and be baptized into the name of the Lord Jesus. (*Ibid.*, Ch. 3, Sec. 2)

【Day 5】

Luke 14:23 And the master said to the slave, Go out into the roads and hedges and compel them to come in, so that my house may be filled.

Preaching the Gospel in the Way of Compelling People

In Luke 14:23 the Lord Jesus told us that to go out and bring people in, we even need to go to the roads and hedges and compel people. According to the original Greek, to compel people means to force people. The Lord said, "Go out into the roads and hedges and compel them to come in, so that my house may be filled." Our burden is to teach you how to compel others. The Lord Jesus spoke of our need to compel others.

In verse 23 the Lord said that we should compel people to come in. Then in verse 26 He said, "If anyone comes to Me and does not hate." These two matters spoken of in Luke 14 are quite harsh. First, we have to go out and compel people to believe in the Lord. Second, after they believe, they have to "hate." Seemingly, this is against what Christianity teaches about being kind, loving, and broad, but this is indeed the Lord's word. Not only do we have to hate our parents and our wife, we also have to hate our self. The teaching of the Lord Jesus' is quite particular. Hymns #664 in Chinese says, "Rise up quickly and preach the gospel!" But the Lord's word goes even further; He wants us to rise up quickly and compel people. The secret to preaching the gospel is to have a zealous heart, to be crazy. A person who is crazy does not care for himself. Forty years ago I was crazy whenever I preached the gospel. However, I was not crazy to the extent of compelling others. For this reason, I feel that I am still indebted to the gospel.

【Day 6】

Luke 19:16-23 And the first appeared, saying, Master, your mina has gained ten minas. And he said to him, Well done, good slave. Because you have become faithful in the least, have authority over ten cities...And the other came, saying, Master, behold your mina, which I kept laid away in a handkerchief...He said to him, Out of your mouth I will judge you, wicked slave. You knew that I am a harsh man, withdrawing what I did not deposit and reaping what I

did not sow. Why then did you not put my money in the bank, and when I came, I would have collected it with interest?

If we read the Gospel of Luke thoroughly, we will see that the age we are in today is the third stage of preaching the gospel. This stage requires that we go out to the roads and the hedges to compel people. Whomever we come across, we need to compel. We need to think of ways to compel our cousins, classmates, and colleagues until they believe in the Lord. Do not think that this is a small matter; this is the principle of preaching the gospel. In the first portion of Luke 19, Zaccheus obtained salvation and was therefore joyful; however, if he were the evil slave who did not go out and do business, he would lose his reward when the Lord returns. The first part of Luke 19 is a story of salvation, whereas the second part is concerning the reward.

We all are saved and have received one mina. Whether we will rule over ten cities or five cities in the future is a serious matter. In this stage the Lord is harsh. He did not say that it is easy to go out. It is indeed not easy to go out and reap the harvest; however, those who preach the gospel in this stage will receive a reward. It is not easy to lead a person to salvation, because the world is attracting people and daily occupying them. We must use all of our strength to compel others. In addition, we should never think that we will quickly lead people to salvation. If we can all practice to preach the gospel in the way of compelling, each one of us will bring at least one person to salvation every year.

Having a close relative who is not saved indicates that we have not devoted our time and energy to compelling people. Never look for an excuse and say that he is too superstitious to believe or that he is too hard. We should counter our excuses by compelling him to believe. Sometimes we can go and weep before our relative, at other times we can beg him, and still at other times we can go to his home and speak incessantly. No one can withstand a persistent person. As long as we are willing to bother him persistently, he will be saved. The gospel preaching in Taiwan must enter into this kind of reality. It is not sufficient for us only to invite people to come and hear the gospel. We must compel them. (*Crucial Words of Leading in the Lord's Recovery*, Book 5: Concerning Various Aspects of Church Service, Ch. 10, Sec. 1, 4)

Further Reading: Rising Up to Preach the Gospel, Ch. 1

Lesson 9: Follow-up Visit and Shepherding

Scripture Reading: John 2:25, 15:16, 21:15; Acts 2:46

I We need to learn from the Lord Jesus how to contact people—John 2:25; 3:1-21

- A. The Lord is willing to spend time even late at night to speak to only one person, not about miracles and revival but about life (John 2:23-3:3);
- B. Verses 3 and 4 of chapter 4 say, “He left Judea and went away again into Galilee. And He had to pass through Samaria.” Jesus had to pass this way because of one person who was chosen and predestinated by God. This example and that of Nicodemus show that it is worthwhile to spend time to talk to just one person (4:3-4);
- C. We should take the Lord Jesus as our example to be interested in imparting life and in helping others to be reborn and to drink the living water. This is the normal, daily preaching according to life, not according to miracles.

II We should learn to feed and keep those whom we have led to the Lord—John 15:16; Acts 2:46

- A. Feeding, nourishing the new ones is much harder than gaining the sinners;
- B. We need to go back to the newly baptized ones as soon as possible. We should go back to them either the next day or at the least after two days;
- C. No shepherding can be prevailing if we do not have a love for people, an interest in them, a burden for them, and adequate prayer. Love, interest, burden, and prayer are the essential, basic elements of proper shepherding.

【Day 1】

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

Learning How to Contact People from the Lord Jesus

In John 2:1-11 Jesus performed a genuine miracle in changing water into wine. Following this, though, verses 23 through 3:3 say, “Now when He was in Jerusalem at the Passover, during the feast, many believed into His name when they saw the signs which He did. But Jesus Himself did not entrust Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man. But there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This one came to Him by night and said to Him, Rabbi, we know that You have come from God as a teacher, for no one can do these signs that You do unless God is with him. Jesus answered and said to him, “Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.” Although the Lord Jesus performed many miracles, He did not commit Himself to those who were interested only in miracles. He did, however, give His time to Nicodemus. Because Nicodemus was not for miracles, Jesus could speak to him about regeneration, a matter of life. The principle is the same today. The Lord is willing to spend time even late at night to speak to only one person, not about miracles and revival but about life.

Verses 3 and 4 of chapter 4 say, “He left Judea and went away again into Galilee. And He had to pass through Samaria.” Jesus had to pass this way because of one person who was chosen and predestinated by God. This example and that of Nicodemus show that it is worthwhile to spend time to talk to just one person. It was not convenient for the Lord to pass through that city in Samaria. Nevertheless, Jesus “had to pass” that way, because the Samaritan woman had been chosen by God the Father in eternity past, and it was time for the Lord Jesus to come to her. This woman believed in Jesus, not by seeing His miracles but according to the proper way of life.

A Thirsty Savior and a Thirsty Sinner

Jesus was able to come to her in a wise way. If we could have been there at that time, we would have observed a thirsty Savior and a thirsty sinner. The sinner was thirsty, and so was the Savior. When the Savior asked the sinner for water, saying, “Give Me something to drink,” she rebuked Him, saying, “How is it that You, being a Jew, ask for a drink from me, who am a Samaritan woman?” (vv. 7, 9). To say “give Me something to drink” does not seem like a gospel message, but one sentence later the Lord Jesus was able to turn to the gospel, saying, “If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water” (v. 10). The Lord Jesus preached the gospel not in the way of traditional Christianity but in a very spontaneous way. Immediately that woman was inspired.

【Day 2】

John 4:7-9 **There came a woman of Samaria to draw water. Jesus said to her, Give Me something to drink...He said to her, Go, call your husband and come here. The woman answered and said, I do not have a husband. Jesus said to her, You have well said, I do not have a husband, For you have had five husbands, and the one you now have is not your husband; this you have said truly.**

Whenever We Come to the Lord, He Touches Our Conscience concerning Our Past

Since the Lord Jesus was wise, He did not preach concerning her sin. Rather, when she asked for the living water, He said to her, “Go, call your husband and come here.” Because this word concerning her husband touched her conscience, she told the Lord a lie by speaking a partial truth, “I do not have a husband” (vv. 16-17a). She did not expect that this Jewish man would know all her secrets. The Lord Jesus was kind to her and did not rebuke her, but He said to her, “You have well said, I do not have a husband, for you have had five husbands, and the one you now have is not your husband; this you have said truly” (vv. 17b-18). This was truly an unveiling to her. She may have thought, “Who told this man all my secrets? He even knows how many husbands I have had and that the one I now have is not my husband.”

Although she was a simple person, she was clever and turned the problem about husbands to the subject of worshipping God. It is as if she said, “To speak of husbands is not nice. Let us speak concerning spiritual things such as the right way to worship God.” Nevertheless, no matter how wise and skillful we are, when we are caught by the Lord Jesus, we cannot get away. Regardless of how much we do, we are still in His hand. She said, “Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship” (v. 20). Jesus said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship that which you do not know; we worship that which we know, for salvation is of the Jews. But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him” (vv. 21-23).

This shows that in order to drink the living water we must first make a thorough confession of our sins and then exercise our spirit to worship God. Whenever we come to the Lord, He touches our conscience concerning our past. We can cover the things in the past from the eyes of man, but we can never cover them from God’s observation. Therefore, we need to confess, and if we do not confess, the Lord will confess for us. If we do not say, “Lord, I have had five husbands, and the one I now have is not my husband,” He will be gracious to confess this for us. He may say, “If you are not bold and have too much shame to confess, let Me do it for you.” By doing this, the Lord helped her to agree with Him, confess her sins, and repent. She may have said, “You are right. I have had five husbands, and the one I now have is not mine. This is my history, my life, and my living. What is it that I need?” What she needed was to exercise her spirit to contact God the Spirit. If she would do this, she would receive the living water.

The Lord's way of speaking was a marvellous preaching. He performed no miracle, used no eloquence, and exercised no special skill in preaching. Rather, He spoke with her in a simple way. We must all learn to speak in this way. We do not need to attend a seminary to learn doctrinal teachings. We may simply read the Gospels and learn of the Lord Jesus how to contact people. The Lord spoke in a normal way with the abundance of life. While He spoke with that woman, He was shining over her, radiating His element into her. Because of this, she left her waterpot (v. 28). She forgot about drawing the physical water because she had received the real water. She herself became a "waterpot" to contain the living water. She went away into the city and said to the people, "Come, see a man who told me all that I have done" (v. 29). She also performed no miracle and had no eloquence but was simply a living testimony, testifying to the people.

【Day 3】

John 4:21-29 Jesus said to her...But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him...Then the woman left her waterpot and went away into the city, and said to the people, Come, see a man who told me all that I have done. Is this not the Christ?

The Lord Being the Example of the Proper Preaching of the Gospel and Not of Performing Miracles

The proper gospel preaching is not a matter of revival or Pentecostal miracles. Rather, it is something normal. The Lord set up an example in John 3 by speaking at night to one man and in chapter 4 by caring for one immoral woman. This was Jesus' proper preaching of the gospel. Many today are more spiritual than the Lord Jesus was. These two chapters of John do not speak about praying, but many today tell us that we must first pray and fast for a revival to suddenly come. The Lord Jesus did not do this. It is true that Acts mentions the prayer of the church, but as we have pointed out, Acts is a book of beginnings, not of completion. John, on the contrary, is the final book among the Gospels. A final word means more than a beginning word, and in the Bible the final word is not in the first books but in the last books, such as John. According to the Gospel of John, the final word is that the Lord has no confidence in miracles. His interest is in life, regeneration, and the living water. In John 3 and 4 there are no miracles, but there are strength, power, and the riches of the inner life. We must all be impressed by the Lord as the example of the proper preaching of the gospel and not of performing miracles. In chapter 2 He performed a miracle, but He would not trust in those who were interested in miracles. After this, He immediately set forth the example of how to minister life to others by opening the door to a high-class man to be regenerated with the divine, eternal life and by helping a low-class woman to drink the living water. These are the Lord's examples for us. Today we should all take care of the gospel in such a way. (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, Ch. 6, Sec. 2)

Taking the Lord Jesus as Our Example to Live the Life of the Gospel

We all need to see what the proper, normal gospel is. It is that which the Lord Jesus carried out. He spent time to gain one man and spent some more time to gain one woman. He reaped not

in large numbers but one by one. Moreover, He did not promote His preaching of the gospel and ask people to pray for a special activity. Rather, He simply lived the life of the gospel. Wherever He went, the gospel was His living. May we have the genuine recovery of the preaching of the gospel in the proper church life. After reading church history, I have no confidence in so-called “revivals.” We should take the Lord Jesus as our example to be interested in imparting life and in helping others to be reborn and to drink the living water. This is the normal, daily preaching according to life, not according to miracles. This is what we need.

The Lord Jesus sovereignly and wisely used the illustration of a harvest to portray the proper preaching of the gospel. A harvest cannot be prepared overnight. A harvest comes about through tilling the ground, sowing, watering, and caring for the crop for a certain amount of time. First, the ground should be tilled and the seed sown. After this, it should be watered and cared for, and finally the harvest will come. This is a matter not of miracles but of a process in life. It is not right to expect a great revival that suddenly brings in a thousand people. We should awake from this kind of dream, realize what the proper gospel life is, and live it out in the church. Wherever we are, the gospel is with us, because it is our life. Without the living of the gospel, the church life is empty. We must all learn the example of the Lord Jesus. (*Ibid.*, Ch. 6, Sec. 3)

【Day 4】

James 5:7 **Therefore be long-suffering, brothers, until the coming of the Lord. Behold, the farmer eagerly awaits the precious fruit of the earth, exercising long-suffering over it until it receives the early and late rain.**

John 21:15 **...Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.**

Having Meetings at New Ones’ Homes Immediately after Their Baptism

We need to go back to the newly baptized ones as soon as possible. We should go back to them either the next day or at the least after two days. We have to go back to feed the new ones and to take care of them. Our practice of these matters will be our personal perfection. We have to go back to them again and again to nourish and cherish them. (*The Advance of the Lord’s Recovery Today*, Ch. 5, Sec. 5)

After bringing someone to the Lord and baptizing him into the Triune God, we should begin to have home meetings with him right away. We should not delay in having the home meetings. (*The Exercise and Practice of the God-ordained Way*, Ch. 4, Sec. 4)

Learning to Feed and Keep Those Whom We Have Led to the Lord

[Feeding, nourishing the new ones] is much harder than gaining the sinners. To bring forth a child is hard but not as hard as raising a child. Day and night the mother and father would sacrifice everything for that child. However, among the Christians, very few would do this work. Sometimes we brought someone to the Lord, but after two months they died prematurely because they received no care. The New Testament is full of this matter of feeding. In the following

messages, we will see how Paul did the nourishing, the feeding. Paul says that he cared for the believers as a nursing mother would cherish her own children and that he entreated and consoled them as a father his own children (1 Thes. 2:7, 11).

We must learn to feed, to nourish, the new ones whom we have brought to the Lord. They are just like newborn babes that need the feeding, the nourishing. In the Gospel of John, the Lord Jesus talked to Peter about the feeding of the small lambs (21:15). Most students and teachers of this Gospel concentrate their teaching and fellowship directly on the matter of life. However, after John seemed to conclude his Gospel in chapter twenty, he added one more chapter. In this additional chapter, the Lord checked with Peter: “Peter, do you love Me? If you say you love Me, you have to do one thing—feed My lambs.” All the mothers know that to feed or to nourish a little child is not a simple thing. When we look at the situation today, among the believers who are not pastors and preachers, who is doing this kind of feeding work? You cannot feed the lambs occasionally. You have to do it regularly, just like nourishing a little baby. You have to do it, not only daily, but many times a day and at certain times. Then the babe will be nourished; otherwise, it may die. (*Ibid.*, Ch. 1, Sec. 4)

【Day 5】

1 Thes. 2:7-11 But we were gentle in your midst, as a nursing mother would cherish her own children...Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying.

Revisiting the New Ones Again and Again

We need to take the preaching of the gospel as our duty and do it regularly, constantly, and continuously. It is best if we would make a budget of our time. Now that we have seen that the preaching of the gospel is our daily duty, we need to realize that this does not mean that we have to deliver a child every day. Even in the natural realm, it normally takes a woman nine months to deliver a child. We should not go out and get too many people baptized in one day. That would be foolish because we could not take care of all of them. We need to exercise “birth control” in our preaching of the gospel. We should just go out one or two nights a week until we can get two or three people baptized. Sometimes in one night we may get three baptized in one home—a husband, his wife, and their son. After baptizing them, we should stay with them for a long time and then go back to them the next day. We should not go to knock on more doors because these three babies are enough for us to care for. We should go back to them frequently to feed them and to care for them. Mothers know that their feeding of their little ones must be regular, constant, and continuous. We should go back to visit these new ones again and again until we realize that they are settled in the Christian faith.

We can bring them to the group meetings so that they can become acquainted with other Christians and have fellowship with them. They need the mutual care and mutual shepherding in the group meetings. We can also bring them to the larger church meetings where they can participate with the saints to prophesy for the building up of the church as the organic Body of Christ. It is best if we can spend an entire year to take care of these new ones so that they will be

kept as remaining fruit and be perfected to do the same thing that we are doing in our priestly service.

After we feel that these new ones have been raised up, we can go out to get some others saved, and we can do this kind of work year-round. If we can arrange our time properly, this will not be too difficult for us to carry out. To raise up children is not an easy task, but if we do it properly, regularly, constantly, and continuously, it will not be too difficult. Our labor to raise up the new ones is like the raising up of our children. If we labor in this way, we can gain one or two remaining fruit year-round. If many saints labor as priests of the gospel, there will be a good percentage of increase in all of the local churches. (*The Advance of the Lord's Recovery Today*, Ch. 10, Sec. 1)

【Day 6】

1 Cor. 13:1-2 If I speak in the tongues of men and of angels but do not have love, I have become sounding brass or a clanging cymbal. And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but do not have love, I am nothing.

No Shepherding Can Be Prevailing without a Love for People, an Interest in Them, a Burden for Them, and Adequate Prayer

No shepherding can be prevailing if we do not have a love for people, an interest in them, a burden for them, and adequate prayer. Love, interest, burden, and prayer are the essential, basic elements of proper shepherding. Most of us were born with no interest in people. We do not like people, and we do not wish to be bothered by them, invited by them, or visited by them. We would rather live on top of a mountain. This is our natural tendency. However, if we keep this kind of disposition, we will be finished with the building. We need to love the new ones as the Lord loves them, be interested in them, and take care of them. Then we must have a burden for them and adequate prayer. In addition, the fifteen practical points concerning shepherding in the previous chapter are very useful. We need to be patient, know how to deal with people, and know what to say and what not to say. We should know how to be positive yet not too quick, not for our sake but for the ones who are under our care. Our basic need, however, is love, interest, burden, and prayer. If we would practice all these things, the church will grow in a proper way and be built up under the hands of all the saints, not only the elders or those with a special ministry. Everyone in the service groups in the church life must build up the church. There is no need to depend wholly upon the elders. Sometimes the elders cannot do the job adequately; therefore, we must all take up some part of the work of shepherding. Then the church will receive the benefit. Although it would be better to have a training on these matters all year round, what we have shared here should still give an impression of what we need to practice for the normal way of fruit-bearing and shepherding for the building up of the church. (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, Ch. 9, Sec. 4)

Further Reading: The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, Ch. 6

Lesson 10: Practicing Persistently to Build Up the Habit of Gospel Living

Scripture Reading: 2 Tim. 4:2; Luke 14:21-23

I We all must exercise our persistence, patience, and faith to visit and preach the gospel to people—1 Cor. 13:4; 2 Pet. 1:6

- A. The way of persistently preaching the gospel by visiting people is not only profitable but also prevailing;
- B. Then we will surely bring some into the church life, and many others will also believe and be baptized into the name of the Lord Jesus.

II We need to establish a habit of preaching the gospel—Acts 28:30

- A. The principle of door-knocking is to begin from “Jerusalem” and then to go to “all Judea and Samaria and unto the uttermost part of the earth” (Acts 1:8), that is, from near to far, from the center to the circumference.
- B. In each locality, from the beginning of the year to the end, at least one-fourth of the saints should go out door-knocking. This is the secret of the blessing on the church.
- C. Whether or not we have the opportunity, we need to be ready. To “be ready” means being urgent, attentive, and on the alert.
- D. A normal church is not merely one in which the members stand to speak something in the meetings. This is only a small part of our service. The main part of the service in the church is a daily gospel life and shepherding.

【Day 1】

2 Tim. 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

Practicing the God-Ordained Way Persistently

Although you may not oppose the new way, you may not practice it persistently. You cannot go out to visit people just for a period of time and expect to gain quite a number for the Lord. In a hot and dry place like southern California, you cannot water your flowers or your lawn only once or twice within one or two months. That does not work.

The Jehovah's Witnesses put out some statistics for the twelve countries in which they gained the most people in 1987 and 1988. In Japan, they spent more than six thousand hours to get one person. If they worked ten hours a day for one year, that would only be three thousand six hundred fifty hours. They spent over two years, working daily for hours, to gain one person. Their persistence has produced results. We all love the Lord, and we love to see people saved. We are for the preaching of the gospel. In one year, in three hundred sixty-five days, can we not bring one person to the Lord? This is both logical and fair. Many of us, however, have been in the church for years, yet no one has been saved through us. This is because our way of gospel preaching has been wrong.

If we went out to visit people for the gospel twice a week for two or three hours each time, we may get fifteen or so baptized after two months. But suppose not one was brought into the church life. Would we stop going out? To stop going to visit people with the gospel means we do not have the persistence, patience, or faith needed to be a New Testament priest of the gospel. In one year, we may only be able to bring one into the church life out of many baptized ones. That may seem too poor, but if every member in a church brings one new one into the church life in a year, the church is doubled.

We all must exercise our persistence, patience, and faith to visit and preach the gospel to people. In Luke 14, the Lord told us that when there were still vacancies in His salvation, He sent out His slaves to get people to fill His house. He first sent them "into the streets and lanes of the city," and then He sent them "into the roads and hedges," not just to invite them, but to "compel them to come in" (vv. 21-23). We need to compel people to believe in the Lord Jesus.

If we baptize a number and still do not bring one into the church life, we must exercise the Lord's persistence, patience, and faith. We should say: "If I cannot gain one this year, I will gain one next year. If I do not gain one next year, then I will gain one the following year." Eventually, we will gain someone for the Lord's testimony. If each saint gains one new one every three years, the church will have a thirty-three percent increase yearly. According to my study, no church on this earth has ever increased consistently by thirty-three percent for many years. The way of persistently preaching the gospel by visiting people is not only profitable but also prevailing. We must all go out to exercise and practice this God-ordained way to preach the gospel. Whether we are meeting together with twenty, one hundred, or one thousand, we all must practice our New

Testament priesthood of the gospel by going out to visit people with persistence, patience, and faith. Then we will surely bring some into the church life, and many others will also believe and be baptized into the name of the Lord Jesus. (*The Exercise and Practice of the God-Ordained Way*, Ch. 3, Sec. 2)

【Day 2】

Acts 6:7 **And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.**
12:24 **But the word of God grew and multiplied.**
19:20 **Thus, the word of the Lord grew mightily and prevailed.**

The Church Life in the New Way

Everything with human beings depends on habits. As soon as something becomes our habit, we feel that it is good, but when we are not accustomed to doing something, we feel uncomfortable with it. We have the habit of meeting in the old way; hence, we feel that it is very good. The administration of the church is orderly; some saints arrange chairs, some dust, some sweep, others minister the word, and still others preach the gospel. Everyone is comfortable doing things according to their habit.

In the same way, over the past few months the saints in the training have become accustomed to the new church life of door-knocking, baptizing people, and nourishing people in home meetings. They feel that this kind of life is very good. They have developed the habit of door-knocking and leading people to be baptized. If we ask them to stop door-knocking or baptizing people, they will feel a lack. Moreover, the trainees love the people who are saved and baptized. They love to visit the new ones and have home meetings with them. The trainees rejoice when the new ones throw away their idols or when their relatives no longer oppose them. (*Three Crucial Matters for the Increase and Building Up of the Church*, Ch. 8, Sec. 3)

Establishing a Habit of Preaching the Gospel by Door-knocking

Regarding establishing a habit of preaching the gospel, we are not saying that every saint has to go door-knocking. For example, even though all the people in a country are responsible for protecting their country, in practicality, those who are old, small, sick, or weak cannot be soldiers. Only those who are young and strong can bear the responsibility to protect the country. It is the same with door-knocking. This kind of gospel preaching is not according to our natural method but according to the leading of the training, which is particular and requires the paying of a price.

When we go out door-knocking, we often encounter many unpleasant faces, and it is a common thing for people to slam their doors in our face. Sometimes we may knock on hundreds of doors without getting anyone saved and baptized. Hence, when we go out door-knocking, we need patience and a meek spirit. Even when people belittle us, we should smile at them. This is the spirit we should have when preaching the gospel. The method in the old way was to invite people to the meeting hall, but the spirit of the new way is to deliver the gospel to people's homes. This way has a compelling flavor and is also very scriptural.

[Day 3]

Luke 14:23 **And the master said to the slave, Go out into the roads and hedges and compel them to come in, so that my house may be filled.**

Acts 1:8 **But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.**

In Luke 14 the Lord Jesus said, “A certain man was making a great dinner and invited many; and he sent his slave at the dinner hour to say to those who had been invited, Come, for all things are now ready. And they all with one consent began to make excuses...Then the master of the house became angry and told his slave, Go out quickly into the streets and lanes of the city, and bring in here the poor and crippled and blind and lame.” Later, there was still room, so the master said to the slave, “Go out into the roads and hedges and compel them to come in” (vv. 16-23). This is the same with door-knocking—we must compel people to come in. If we do not have a spirit to compel people, we cannot go door-knocking. Everyone who goes door-knocking not only has to pay a price but also must learn the lesson that even if someone were to reproach you, you still must gladly receive him. If he still scolds you a few months later when you go to see him again, then you will have to go a third time. In the end he will be saved because there is something in man that is created by God. If we deliver the gospel to a person again and again, eventually he will be touched.

The principle of door-knocking is to begin from “Jerusalem” and then to go to “all Judea and Samaria and unto the uttermost part of the earth” (Acts 1:8), that is, from near to far, from the center to the circumference. We first have to knock on the doors of our friends and relatives, then the doors of our neighbors, and then those of the community. To do this requires us to pay a price and to have patience. Not everyone who meets in our meetings can do this. I hope that among those who meet regularly in all the churches, at least one-fourth would participate in door-knocking and would build up a habit of preaching the gospel by door-knocking. In each locality, from the beginning of the year to the end, at least one-fourth of the saints should go out door-knocking. This is the secret of the blessing on the church. Those who are aged and are restricted in their movement can support the door-knockers at home by prayer. Prayer is powerful in the activity of door-knocking.

I hope that the churches in the Lord’s recovery will take the way that has been ordained by the Lord—the way of everyone preaching the gospel by door-knocking and everyone speaking for the Lord. There must be some from every church who will go door-knocking every week to deliver the name of the Lord Jesus, the Bible, and grace into every home. Even if people spit at us or kick us, we have to go again a few days later. This is the spirit of the gospel. Brother Nee once said that those who are effective in the gospel are those who have a thick face. Through regeneration our face has been thickened, and we do not care about man’s reproach and opposition. With this kind of spirit, we will be able to spread the gospel to every household and even to the entire earth. At the same time, we should not care only for the present result. A person may reject us today, but after several years the Lord may raise up an environment in which this

person will sense his need and will call, “O Lord Jesus.” Therefore, we all have to go out according to the Lord’s word into the “roads and hedges” and compel men to come. An overcoming church in the Lord’s recovery must have some who have the habit of door-knocking. One-fourth of the saints should go door-knocking every week. (*Being Up-to-date for the Rebuilding of the Temple*, Ch. 10, Sec. 3)

【Day 4】

2 Tim. 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

Proclaiming the Word, Being Ready in Season and Out of Season

Paul told Timothy, “Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching” (2 Tim. 4:2). We should not say that it is winter and that we need to wait for spring to sow the seed. Rather, we are peculiar farmers; to us every day is for sowing the seed and for reaping the harvest. “In season” is when we have the opportunity, and “out of season” is when we do not have an opportunity. Whether or not we have the opportunity, we need to be ready. To “be ready” means being urgent, attentive, and on the alert. We can compare this kind of readiness to instant tea or coffee. Whenever we need some tea or coffee, it can be ready instantly. We need to be “instant” preachers, ready without need of further preparation. We should be ready at any time and in any place. We are ready at the supermarket, the bus station, the office, and the classroom. We must not say that we are not ready or that there are no opportunities. Every occasion—spring, summer, fall, and winter—is the time for us to be ready. This is not the religious way of preaching. This is the proper Christian living. There is no other way to take. We need to have this kind of gospel living. We should not say that this is not the right place, the right time, or the right person for the gospel. Every place is the right place, every time is the right time, and every person is the right person. We must be instant, ready, urgent, and attentive in season and out of season.

Not Expecting a Great Revival but Bearing Fruit in a Normal Way

In the two Epistles to Timothy there are no miracles. If we have miracles, then we do not need to be in season and out of season. We can simply pray for three nights, and something will come down from heaven. However, the gospel is not that way. Many Christians have prayed in a superstitious way, expecting a great revival to come, but the result has been poor. If, on the contrary, Christians will have a normal living of the gospel, it will be sufficient for each one to bring only one person to the Lord each year. Then within twenty-five years the whole world will be evangelized. Even in our own locality, if we all bear one fruit in a year, our numbers will double until the whole city will be evangelized. This is much greater than the biggest revival.

The subtlety of the enemy causes us to be too farsighted, looking to the future while neglecting the present. We do not need to look to tomorrow, and there is no need to pray for three years for a great revival to come. We should simply live for today and take care of one “Nicodemus.” Many of us have been in Christianity for many years, and until today we are still under the influence of its traditional concepts, understanding, and teaching. We must be rid of all

these concepts. We should care only for today, not for tomorrow. Perhaps this evening we will meet one of our relatives. Then we should spend some time to take care of him. This is a normal, daily gospel living, not a movement or special activity. The Lord Jesus went to Samaria in a very normal way and waited at Jacob's well for someone to draw water. Then He asked her for water, not in the way of preaching or of a movement but as part of His normal daily living. This daily living was His gospel preaching. Because He was living in this way, God sent the right people to Him, and He brought people to God. If we would all live in this way, God will send His chosen ones to us. Then every year we will reap fruit. However, because we have been influenced by the wrong concept, we have not borne fruit in a normal way. Our time has been wasted in vain expectations, and we have not lived out our duty. If we have the proper living, day by day and one by one people will be brought to the Lord and into the church life. This is the proper preaching of the gospel.

[Day 5]

- John 4:35** **Do you not say that there are yet four months and then the harvest comes? Behold, I tell you, Lift up your eyes and look on the fields, for they are already white for harvest.**
- 15:2** **Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.**
- 21:15** **When they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.**

Feeding the Lord's Lambs according to the Normal Process of Life

John 4 speaks concerning reaping the harvest, John 15 concerning bearing fruit, and John 21 concerning feeding the lambs (vv. 15-17). No one can feed a lamb once for all in a miraculous way. If we try to do this, we will kill the lambs. Rather, we need to feed them daily, several times a day, just as mothers feed their children meal after meal. We need to turn from the miraculous concept to the life concept. The Gospel of John is a book on life. Reaping a harvest, bearing fruit, and feeding lambs are all processes of life. These are all related to a daily living in the way of life, not a mere work, activity, or movement in a miraculous, religious way. If we receive the Lord's mercy and enjoy His grace, we will all be built up in this life, and we will bear fruit and even double each year in a normal way. Then in less than ten years the entire city we live in can be converted. This instant and constant way is solid, rich, and prevailing. This must be our living day and night. By living this way and being such persons, we will constantly enjoy the Lord's presence, supply, and all the riches of the life of Christ. We will have much to minister to the saints and much with which to function. This will enrich and uplift our meetings, and it will make us living and joyful.

A family that has only the older generation with no children is not a joyful one. There is no doubt that to care for children is a bother. Because my grandchildren are much trouble, they can stay with me for only short periods of time. Nevertheless, I love them all. How poor it would be if at my age I had no children or grandchildren! My highest joy, however, is all the dear saints.

We are a big family with all ages. Even a few new ones added to the church will make the meetings new, fresh, uplifted, and enriched. If the “older generation” of saints were the only ones who met all year round, we will all be disappointed, but if every Lord’s Day we have several new ones, our spirit will be uplifted. To bear fruit in this way is the normal living of the church life. We must all be built up in the living of the gospel. (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, Ch. 6, Sec. 4)

【Day 6】

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Building Up a Daily Life of the Gospel

In order to be the proper, normal members of the church in the Lord’s recovery, we need to build up a daily life of the gospel, and we need to go to the Lord for Him to show us who should be under the care of our shepherding. If these two matters are built up in the church, we will have a normal, proper church. A normal church is not merely one in which the members stand to speak something in the meetings. This is only a small part of our service. The main part of the service in the church is a daily gospel life and shepherding. Our concept must be regulated and radically changed. We should realize that it is a great lack and a shame not to bear fruit each year and have someone under our care. All the members in the churches should bear fruit and shepherd people all the time. If we build up these items, the church will be wonderful. The Lord’s way is always the best and wisest way. His way is to depend not on spiritual giants but on every member, on those who have a daily gospel life with shepherding. We all need a change of concept in this regard. (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, Ch. 8, Sec. 2)

Further reading: The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, Msg. 6 & 8

Lesson 11: Feeding the Babes in Christ

Scripture Reading: 1 Thes. 2:7; Matt. 24:45

I We need to be rescued from a formal, lukewarm condition by having a genuine heart of care for others—Rev. 3:16; Phil. 1:12

- A. We should invite new ones. We must take care of unbelievers for the Lord's sake. We should invite some new ones and younger ones. If someone comes to our meeting, we can invite him for fellowship. Then we will see a result.
- B. Wherever we live, we influence the community. But we must purposely form teams to go to the campuses to reach the young people. If we do this with much prayer, a good number will be brought in. Let September be the time to make contact and October the month to reap.
- C. One secret you have to learn and always remember is that you are dealing with babes. This will safeguard you, and this will open the way for you to render the proper help to them.

II We should learn to care for the home meetings in a flexible way—Matt. 25:36; Acts 15:14

- A. Before visiting the new ones in the home meetings, some time should be given for preparation. In that time of preparation, there should be some fellowship among the members of the visiting team concerning the goal of the home meeting.
- B. Whatever we do in all kinds of meetings must be living, stirring, and something the Spirit can use to inspire and unveil something to people concerning the mystery of God.
- C. When you minister Christ, stressing His being subjective, not only will the new one receive some help, but also those who are taking care of the home meeting with you will receive some help.
- D. "From 1940 to 1943 in the church in Chefoo, I began to learn how to visit the homes and how to take care of new believers."

【Day 1】

1 Thes. 2:7 But we were gentle in your midst, as a nursing mother would cherish her own children.

Being Rescued from a Formal, Lukewarm Condition by Having a Genuine Heart of Care for Others

To be useful is not only to be in the eldership; to be useful is to pick up a burden for souls. A certain older brother who is now with the Lord was a good example to us. He was neither an elder, a co-worker, nor any kind of leader, but he was used much by the Lord. He had a heart for the young people, the new ones, and new beginners. Almost every new one was invited to dinner by him. If we would all be like this, the church life will be marvellous.

The United States was built up not by its presidents but by the people, those who built up their own families in the proper way. To be sure, we need good leaders in the church life, but even more, we need every saint to be built up. Each one should say, “I love my Master, I love my wife, and I love my children. I will not go out free. I will carry out the proper service in the church. I do not care whether the meetings are high or low, living or dead, rich or poor, or hot or cold. I simply have a burden to care for at least four younger ones all year round. I love the Lord, I have a heart for the unbelievers, and I love my younger brothers and sisters.

We need the Lord’s mercy. According to our numbers, we have enough saints to begin a new church in a nearby city. Because of our shortage in life, however, we dare not do this. The Lord can testify how much I have prayed. In my prayer I have thanked the Lord for all those who have been brought into His recovery. However, many dear ones who have been in the church life for a certain time are disappointed regarding their usefulness. Some even think that they cannot be useful unless they are elders or leaders in the practical service. Let us forget about the eldership and pick up a genuine heart to love the sinners and a genuine burden to take care of the younger ones. If we have a will to do this, we will surely be able. If we will all be like the older brother who had no position but always cared for the younger ones, our whole church life will be revolutionized. We must have a change. Our success depends not on our knowledge, way, or skill but on our heart. We need to pray for this and take this word for ourselves. (*Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, Ch. 2, Sec. 3)

【Day 2】

Luke 5:29 And Levi gave a great reception for Him in his house; and there was a great crowd of tax collectors and others who were reclining at table with them.

Inviting New Ones and the Young People for a Meal

We should invite new ones. Sometimes we may even invite people off the street to eat dinner with us. Some have been saved in this way.

We must take care of unbelievers for the Lord’s sake. Sometimes we say that we do not have time to invite unbelievers, but we seem to have time to invite the ones familiar to us. We should

invite some new ones and younger ones. If someone comes to our meeting, we can invite him for fellowship. Then we will see a result. We should not dream; we should labor in a normal way day by day. (*Serving in the Meetings and in the Gospel*, Ch. 4, Sec. 5)

On the one hand, the freshmen in college are eager to leave home; on the other hand, as they live in the dormitories at school, they are often lonely and homesick. This provides an excellent opportunity to invite them into our homes. The young people in the church can invite others to the homes of the middle-aged ones and of the young couples. All these homes need to be open and ready to receive the young people. When they come in, serve them something to eat and drink. This will touch their heart. In preaching the gospel we do not need any gimmicks. We should simply pray, preach the word, and open our homes. It is difficult for the young people both to go to the campuses and to prepare their homes to receive others. We need the youngest ones to go to the campuses, the oldest ones to pray, and the middle-aged ones to prepare their homes. Day and night the homes need to be ready.

September is a golden time to catch the freshmen. Every September we should be able to catch a good number. This does not mean that we do not preach the gospel to others. Our daily walk, our meetings, and our communal life are all a type of gospel preaching. Wherever we live, we influence the community. But we must purposely form teams to go to the campuses to reach the young people. If we do this with much prayer, a good number will be brought in. Let September be the time to make contact and October the month to reap. During these months, concentrate your time and labor on reaping a new crop of freshmen. First you reap them, then you build them up. After that, you may use them to gain their classmates or roommates. We need to do the same thing year after year. I believe that each time we do this, more freshmen will be reaped. Do not miss this opportunity. We must pray and seize this golden opportunity. If we gain the freshmen, then through them we shall gain some of their parents. It seems that when young people reach the age of nineteen or twenty, they will not listen to their parents, but their parents will listen to them. (*The Spirit and the Body*, Ch. 11, Sec. 5)

Not Stumbling the Newborn Babes

[On the matter of helping new believers,] do not think that the matter of idols is an easy item to handle. This is a very difficult matter. A number of the newly saved ones have been stumbled by this matter. When you feed them in many other matters they would accept it, but when you come to the matter of idols, they might not accept your word. This is especially true with the Chinese concerning the worship of their ancestors. Many would not forsake this practice, so it is hard to know how to answer them. Of course, we cannot say that it is all right, yet if we condemn this in the wrong manner, we will lose them. Therefore, you must remember that this one is only a babe. He knows many things, yet he knows nothing concerning the Lord. You must learn to “play” with him in your conversation. While you are talking to him as to a babe, you have to look to the Lord for the wisdom to handle the situation without stumbling him. Eventually, you will be able to convince him, but not like a professor convincing a student. That kind of attitude can never work out anything. You must hold the attitude that you are talking to a babe.

Another difficult item is the matter of making restitution for past transgressions. We all did things that were wrong in the past. We all wronged others. Sometimes we wronged others financially in material things. After a new one has been saved, they will sooner or later encounter this problem. We must be very careful not to bring up this problem too soon. In the New Testament, there is no teaching that charges us to tell the newly saved ones to clear their past. To do this is wrong. The Lord's dynamic salvation will work out this result. Zaccheus was saved, and immediately he told the Lord, "Behold, the half of my possessions, Lord, I give to the poor; and if I have taken anything from anyone by false accusations, I restore four times as much" (Luke 19:8). This was a dynamic reaction to the Lord's dynamic salvation. It was not the result of any teaching.

【Day 3】

Matt. 21:16 ...And Jesus said to them, Yes. Have you never read, "Out of the mouth of infants and sucklings You have perfected praise"?

Concerning Marriage

Another difficult question is regarding the matter of marriage. Today on this earth there are a lot of illegal marriages. Young men and young women live together as husband and wife, yet they were never married. Are they husband and wife or not? You may have a new one, a young lady, who was saved in a marvellous way, yet she lives with a young man without being married. They may even have a child. Eventually, this question concerning marriage will be brought up. Are the two of them husband and wife? What would you say? If you say "no," you will stumble them, but you cannot tell them that this is not a problem, because this is a big problem.

One secret you have to learn and always remember is that you are dealing with babes. I was there with one husband and four wives; all five were babes. On the one hand, I was "playing" with them, but on the other hand, I was really helping them. My visit did not stumble or damage them. If I had been careless and had been like a preacher, a pastor, or a Bible teacher, I surely would have damaged them. Just by my one visit, all five would have been stumbled. Therefore, learn to hold home meetings always with the realization that you are dealing with babes. This will safeguard you, and this will open the way for you to render the proper help to them. Do not forget that the new ones were deeply fallen sinners, so it is not so easy for us to rescue them out of their fallen situation and condition in a quick way. Some are not so complicated, but many cases are really complicated. (*Exercise and Practice of the God-Ordained Way*, Ch. 19, Sec. 4)

Preparing the Proper Materials for the Group Meetings

Once we gain some new ones, we need to study to find the way to take care of them. I have been considering what materials would be the best to use in the group meetings to teach people. We have both *Life Lessons* and *Truth Lessons*. Although these lessons are very well written, I feel that they are not so suitable, because they may be too much for the new ones to digest. Even *The Holy Word for Morning Revival* may not be suitable for the new ones in the group meetings. It is not good to feed people too much food; we need to give them the proper portions. In Hebrews 5:12-14 Paul mentioned two kinds of food: milk and solid food. We should not attempt

to nourish a child with solid food. Hence, we need someone to labor in order to write some suitable materials for the group meetings that will nourish the new ones with milk. (*Fellowship Concerning the Urgent Need of the Vital Groups*, Ch. 4, Sec. 2)

The Need of Distributing Food at the Appointed Time

Matthew 24:45 says that the faithful and prudent slave distributes food to God's children at the proper time. The meaning of distributing food to God's children at the proper time is profound. It does not mean merely to distribute food according to the seasons but to distribute different kinds of food according to the varying needs. This is something that requires time and research. Suppose we meet a new one, and without any regard for his condition we began to share with him about the seventy weeks in Daniel. It is true that we are speaking God's word, but that kind of "distributing of food" does not nourish him. Instead, it kills him. God's word is life, but if we do not use it in a proper way, it becomes a killing factor to others. It can spoil a person's appetite; the taste to come to the meeting will be spoiled because what he has heard has not benefited him.

I may have exaggerated a little, but I want us to see the absolute necessity of preparing the right kind of reading material for different meetings. This is in the principle of distributing food according to the proper time. The advancement of the various kinds of meetings hinges on this very matter. Whether or not a meeting brings profit to a person, attracts him, or stirs up the desire within him to join depends fully on this matter. (*Crucial Words of Leading in the Lord's Recovery*, Book 1, Ch. 11, Sec. 2)

【Day 4】

Matt. 24:45-46 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? Blessed is that slave whom his master, when he comes, will find so doing.

Learning to Care for the Home Meetings in a Flexible Way

Before visiting the new ones in the home meetings, some time should be given for preparation. In that time of preparation, there should be some fellowship among the members of the visiting team concerning the goal of the home meeting. You should not go to the home meetings without a definite purpose. Of course, you should not make your purpose a legality, without any flexibility. However, regardless of how flexible you are, you must have a purpose with a goal.

Whatever we do in all kinds of meetings must be living, stirring, and something the Spirit can use to inspire and unveil something to people concerning the mystery of God. We should do nothing merely as a religious activity. To help people to be revived or to love the Bible can also be a religious activity which is common in Christianity. This kind of work is very general. But to read and sing a hymn such as #537 in Hymns concerning Christ being so subjective would impress a new believer in a particular way. To stress that Christ is subjective is something really new to Christians in Christianity. Christ is not only a historical person who is merely objective;

rather, the Christ who is our Savior is so subjective. To help a new one with such a particular subject is to care for the home meetings in a living, stirring, and unveiling way, free from any religion.

The new way is something living and altogether outside of religion. The new way is unveiling, revealing, and inspiring. The new way is not a work in the style or form of any type of religion. It is something altogether in the reality of life. When you minister Christ, stressing His being subjective, not only will the new one receive some help, but also those who are taking care of the home meeting with you will receive some help. (*The Exercise and Practice of the God-Ordained Way*, Ch. 20, Sec. 2)

【Day 5】

Acts 10:24 **And on the next day they entered into Caesarea. And Cornelius was awaiting them, having called together his relatives and intimate friends.**

16:31-32 **And they said, Believe on the Lord Jesus, and you shall be saved, you and your household. And they spoke the word of God to him together with all those in his house.**

We All Must Learn How to Hold Home Meetings and Feed the New Believers with Baby Food

For many years in the churches, we have suffered loss for two reasons. We did not feed people in home meetings, and we did not know how to feed people. In the past someone may have been baptized, and we may have had the burden to visit him; but after several visits, we lost interest because we did not know what to do, and there was little result. Likewise, the new believer we visited had little interest in continuing to receive our visits. We all must learn to do the work of home meetings to nourish the new believers with baby food.

From 1940 to 1943 in the church in Chefoo, I began to learn how to visit the homes and how to take care of new believers. Now I am just opening some doors for you to learn as much as you can. In this training, I am simply opening the doors and giving directions for you to go and learn more. Gradually, day after day, as we take care of two or three new believers year-round, we will bear two or three remaining fruit yearly into the church life. In the course of our lifetime, we may bring one hundred to one hundred fifty into the church life. Be assured that when we enter into the eternal tabernacles (Luke 16:9), these one hundred to one hundred fifty will welcome us. What a wonderful life this is! Doing the work of nourishing the believers in the home meetings builds the church and helps us to know what it means to be built up with others. (*Ibid.*, Ch. 20, Sec. 4)

【Day 6】

Eccles. 11:25 The blessing soul will prosper, And he who waters will also be watered himself.

Luke 6:38 Give, and it will be given to you; a good measure, pressed down, shaken together, and running over, they will give into your bosom. For with what measure you measure, it shall be measured to you in return.

Being Cared for by Caring for Others

According to the divine economy of the Bible, if we desire to receive, we need to give. If we water others, we ourselves will be watered, and if we desire to grow in life, we need to help others to grow (Prov. 11:25). When we help others to grow in life, we ourselves will have the growth. The way to receive is to give, and the more we give, the more we receive (Luke 6:38; Acts 20:35). Therefore, we should not believe our situation. Our situation with respect to whether we are good or bad, useful or not useful, is a lie. We should not say that we can do nothing and are not useful. Rather, we need to say, “Satan, get away from me. I can do something, I have something, and I am useful in the Lord’s hand.” We should declare this to the whole universe, not by feeling or according to our situation but by faith. If we will all declare this, our whole situation will change. In contrast, the more we say that we have nothing and can do nothing, the more our usefulness is killed. The liar Satan works subtly to produce many liars (John 8:44b). Satan may use even a wife to tell her husband that he is useless, and he may use the husband to say the same thing to the wife. Satan may use even the children to say, “Don’t go to the meetings so much. What use can you be to the church?” We need to speak against the lie, saying, “I do have something, and I can do something.” When we say we do not have, we lose what we have, but when we say we have something, we add to what we have. Therefore, we should endeavor to water others and care for them.

Although the Lord promised a child to Abraham, the child did not come for many years. The Lord even put Abraham into a situation in which he was forced to pray for the household of Abimelech so that they could have children (Gen. 20:17). If we were Abraham, we might have found it difficult to pray. We might have said, “I am too pitiful. I have been praying for myself for many years, yet I have not received a child. How can I pray for them?” However, when Abraham prayed, God answered the prayer not only for Abimelech but also for Abraham (21:1-2). If we turn our prayer from ourselves to others, we will receive what we desire (Job 42:10). It is because we are too self-centered in our prayer that the Lord needs to teach us a lesson. If we water others, we will be watered, and if we care for others, we will be cared for. (*Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, Ch. 3, Sec. 3)

Further Reading: Crucial Words of Leading in the Lord's Recovery, Book 1, Msg. 11

Lesson 12: Bearing Remaining Fruit

Scripture Reading: John 15:16; 1 Pet. 2:2-3

- I According to the New Testament, we first have to see that we are priests of the gospel and that we need to offer some sacrifices to God—2 Pet. 2:9**
- A. As a priest of the gospel, you must take action with patience. It is not so easy to get one person saved, and it is not easy to raise up one person;
 - B. We must practice this by endeavoring with endurance, with longsuffering, with patience, with love, with care, and with faith;
 - C. We have the pure gospel, the highest gospel, yet we do not have the increase because we do not go out to get it with patience and faith. You must go out.
- II We should labor persistently with endurance to bear remaining fruit—Mark 4:20; John 15:16**
- A. Many of us are abnormal because we have been fruitless. Therefore, we must go to the Lord to confess our fruitlessness to Him and stay in His presence and radiance for some time.
 - B. We need to be earnest in our intention to bear fruit. If we will go out just once a week for only forty-four weeks a year for three full years, we could gain six as remaining fruit.
 - C. The Lord's desire is for remaining fruit. The problem is that we have never built up a habit to labor persistently over a long period of time.

【Day 1】

John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

The Threefold Test for the Christian Life— the Church Life, Fruit-bearing, and Caring for New Ones

The test for whether a brother or sister is proper is threefold. The first test is the church life. Even if someone is considered holy and high, if he cannot go along with the church life, he is wrong. The second test is fruit-bearing. We may be in the church, go along with the church, and have no problem with the church, but if we do not bear fruit, we are also wrong. Some can pass the test of the church life, but they cannot pass the test of fruit-bearing. The third test is whether we are caring for younger believers. John 15 speaks of fruit-bearing, and John 21 speaks of feeding the lambs (v. 15). We need to take care of the little lambs. In most Christian churches, there is the shortage of the proper preaching of the gospel. In some churches, however, there is a prevailing gospel preaching, but there is still a shortage of caring for the little ones. One hundred may be saved and baptized, but only five or six remain. The rest fall away because of the shortage of the proper care. We should not complain that the leading brothers are inadequate for the need of shepherding. Rather, we must blame ourselves. If everyone among us would care for one younger one, the shepherding among us would be adequate. However, many of us regularly attend the church meetings and easily pass the test of the church, but not many pass the second test, and it is even more difficult to pass the third test. To pass only one test is to receive a grade of thirty-three percent, which is a failing grade. This is not a small matter. (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, Ch. 4, Sec. 2)

We Being the Priests of the Gospel and Needing to Offer Sacrifices to God

There are too many things we can see in the New Testament that we do not practice. According to the New Testament, we first have to see that we are priests of the gospel and that we need to offer some sacrifices to God. Please do not say that you are only a sister, that you are old, that you are weak, that you are sick, or that you are not a professional preacher. The Lord Jesus would never let you take any of these excuses. Second, as a priest of the gospel, you must take action with patience. It is not so easy to get one person saved, and it is not easy to raise up one person. I have heard that some have brought many to the Lord, yet they were not able to bring one into the church life. If this is your case, it is because you did it without patience and faith. If you have the patience and faith, surely at least one of them will be brought to the Lord and will be brought into the church life. If you do not have the patience and faith, when you go to visit people, surely they will not believe. You may think: “This one is too shallow. There is no need to bring him into the church life. And that one is very rude.” When you want to save a person, you must love that person. Without love, without care, you cannot bring people to the Lord. Whether this one is lame, crippled, blind, or deaf, you must love him. Some of the saints among us in the past did not like these kinds of persons. They liked “perfect persons,” so they did not have the patience and faith that they could eventually bring people to the Lord. We must

learn to exercise our patience and faith. God has assigned us to be priests, but we do not have patience and faith to keep practicing the priesthood. Now we have to pick up the priesthood and practice it with patience and faith that we may eventually offer some saved sinners as sacrifices to God. We must practice this by endeavoring with endurance, with longsuffering, with patience, with love, with care, and with faith.

A blind American sister, Fanny Crosby, wrote the hymn, “Rescue the perishing, care for the dying” (Hymns, #921). That hymn really inspires me. But for you to sing this hymn is only thunder without rain. You only sing; you do not go out to rescue anyone. The Jehovah’s Witnesses have the patience to spend over six thousand hours to get one person. We have the pure gospel, the highest gospel, yet we do not have the increase because we do not go out to get it with patience and faith. You must go out. In one week you may gain nothing. In one month you may gain nothing. But by the end of one year, you will gain one, at least one drop of rain. Yet this is not too little. You have to treasure this one. It is good that the Lord has given us a new start. As priests of the gospel, we all have to go out and practice our New Testament priesthood. (*The Exercise and Practice of the God-Ordained Way*, Ch. 1, Sec. 3)

【Day 2】

Rom. 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

If We Do Not Bear Fruit, We Will Be Cut Off from the Enjoyment of the Riches of the Vine

Many Christians love John 15 because it teaches us how to abide in the vine, how to enjoy the riches of Christ. However, in verse 16 the Lord says, “You did not choose Me, but I chose you, and I appointed you that you should go forth and bear fruit, and that your fruit should remain.” The Lord did not choose us without a purpose. His choosing was for His appointing. He has appointed us for three things: first, we should go forth; second, we should bear fruit; and third, our fruit should remain. In this matter we have no choice; the Lord requires that we accept our appointment.

Regardless of how much we have spoken concerning this, there are some who think: “That is good! There is nothing wrong with preaching the gospel. If He has burdened that brother so much, then he should go. But I do not feel burdened to go. Surely, if the Lord wanted me to go, He would have burdened me.” We may not speak this, but this may be in our heart. One day, when we stand before the judgment seat of Christ, we will have to give an account of what we have done. If we have not been faithful, we will have to tell the Lord why we did not bear fruit, and the Lord will rebuke us. He may even remind us of this message concerning John 15:16 and ask why we would not take His charge to bear fruit.

Some say that they are busy and do not have any time. This is not true. If our house were on fire, we would not say: “I am too busy. I do not have time to take care of the fire.” What we have

time for depends upon what we consider is more important. But regardless of whether we have the time or not, whether it is in season or out of season, we have no choice. It is not up to us. He is the Master, and He has charged and is still charging us to go forth and bear fruit. He will not let us go. This is very serious. If we do not bear fruit, we will be cut off from the enjoyment of the riches of the vine (John 15:2a, 6). (*Ibid.*, Ch. 5, Sec. 1)

【Day 3】

John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.

16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

Selecting and Raising Up the Promising Ones

In our going, we should not be anxious to get many people baptized. We should not bring forth too many children. If we baptize twenty-one, these twenty-one will exhaust us. We will not be able to raise one properly. If each of us baptize only three, we can spend all our energy to raise up these three children in a proper way. (*Ibid.*, Ch. 5, Sec. 4)

Once you have baptized two or three, you should consider spending more time with them. It may be that you will not have the way to go out to bring additional new ones to the Lord for a period of time. Instead, you may need to spend all your time caring for your two or three new ones. You probably will need one year's time in order to raise up a person in the Lord. It is very similar to rearing children. All mothers know that rearing children is neither fast nor easy.

You may begin to realize that the two or three whom you are laboring on are not very promising. You should not drop them, but you have to consider whether or not it is profitable to spend so much time with them. If it is not profitable, you should go out to get two or three more. Laboring in the gospel is like the work of a farmer. When one farms, he must discern the soil, the land. Nothing may grow on a certain piece of land. If this is the case, the farmer must leave it and farm the land that really produces. We still must exercise to be careful because our discernment may not always be dependable.

If we practice this way year round, surely we can bring at least one promising one into the church life each year. It depends upon the degree to which we will give ourselves for such a life. If we really give ourselves for this, it may be that each of us can bring three persons into the church life each year. We do not need to be a full-timer to achieve such a result. It simply depends upon our regular labor. We must labor regularly every week and every year, regardless of the weather or other factors. We must learn to preach the gospel as a child learns to play the piano. Without training, nothing can be learned.

After gaining people we must spend adequate time to nourish, to cherish, and to raise them up as our spiritual children. Paul likened himself to a nursing mother (1 Thes. 2:7) and an

entreating father (1 Thes. 2:11). He was both a mother and a father to his spiritual children. The shortage among us has been in not raising up the children. After delivering the children, many times we have forgotten about them. We must take the new way in caring for our spiritual children. Please do not think that such a practice comprises the entire church life. Our going out twice a week for two or three hours should be just a small part of our church life. Additionally, we should attend the Lord's Day morning meeting, the prayer meeting, and other meetings of the church. Going out to visit people twice a week is just a part of our normal church life. (*Ibid.*, Ch. 6, Sec. 3)

【Day 4】

1 Thes. 2:7 But we were gentle in your midst, as a nursing mother would cherish her own children.

11 Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying.

Finding the Good Soil

After coming to the U.S., I also fellowshiped with the saints that we do not need to focus too much on gaining people in Christianity. The U.S. is a Christian country, with half of the population being Christians. Among these Christians, 60% are Protestants and 40% are Catholics. The other half are non-Christians, including Jews, Muslims, Hindus, Buddhists and non-religionists. In contacting people, when we meet those who are settled in organized Christianity or Catholicism, we should leave them alone and not waste our time. If the Christians we contact do not care to be in a certain denomination or the Catholic church, then it is worth our effort to invite them for meals and fellowship in our homes or to bring them to the meetings. Since they are like those who are not yet engaged, we can labor on them for them to get “engaged” with us. As to those already “engaged” or even “married,” we do not need to waste our time.

For example, suppose a farmer finds a piece of land which has a big rock underneath. Since he can't dig out that big rock, he finds someone to dig a hole and bombs the rock with a dynamite. However, even after this, this land is still infertile. Then why should he labor on this land? He should rather go to find a better land. Although a rich land may not be found, there must be some places where we may sow and grow something.

If we know what the Lord's commission to us is and what the Lord's recovery is, we will not waste our time when we go out to work. There are all kinds of religions in the U.S., and for this we need some learning. I shared these principles with the brothers and sisters in the U.S. so that when they go out to contact people, they would know what type of person they are dealing with. For those who are set, we should not waste our time. (*History and Revelation*, Ch. 23, unpublished)

【Day 5】

Matt. 13:3-8 And He spoke many things to them in parables, saying, Behold, the sower went out to sow. And as he sowed, some seeds fell beside the way, and the birds came and devoured them. And others fell on the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth. But when the sun rose, they were scorched; and because they had no root, they withered. And others fell on the thorns, and the thorns came up and choked them. But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.

Helping the New Believers Get into Morning Watch

We need to help the new believers get into the new way of morning watch. They should not read too many verses of the Bible in the morning. Instead, they should learn to chew and digest two verses. They should also be encouraged to read one chapter of the Bible before going to bed. We should not be so legal about when they read. They may read the Bible when they return home from work. Instead of reading the newspaper, they can read a chapter of the Bible. After developing this habit, they may go on to study the Bible. Before going on to study, however, they should read one chapter every day. If they have any additional time, they can study it. Thus, the new ones should be brought into enjoying two verses in the morning for morning watch and one chapter in the evening for being taught by God (1 Pet. 2:2-3).

We need to learn to use the telephone to help the new ones keep morning watch. Today the telephone is a "modern weapon" we can use. Anyone who is not having a morning revival with the Lord is defeated. (*The Eldership and the God-Ordained Way*, Ch. 9, Sec. 6)

Laboring Persistently with Endurance to Bear Remaining Fruit

These figures are accurate, but I do not have the same confidence in our practice because we do not have patience. We get disappointed so quickly and quit. We need to be earnest in our intention to bear fruit. If we will go out just once a week for only forty-four weeks a year for three full years, we could gain six as remaining fruit. I do not mean that you will baptize only six, but among all those whom you baptize, six will become remaining fruit. The Lord Jesus says, "I appointed you that you should...bear fruit, and that your fruit should remain" (John 15:16). The Lord's desire is for remaining fruit. The problem is that we have never built up a habit to labor persistently over a long period of time. We expect to learn the new way, practice it for two months, and gain a lot of fruit. Otherwise, we get disappointed. We must all learn to take the slow way of fruit-bearing. (*The Exercise and Practice of the God-Ordained Way*, Ch. 9, Sec. 2)

【Day 6】

Phil. 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world.

Going to the Lord to Deal with Him concerning Fruit-Bearing

We should not try to apply any methods when caring for others. We have learned that mere methods do not work. Even to make regulations for ourselves and to make up our mind do not work. Paul says, “To will is present with me, but to work out the good is not” (Rom. 7:18). Therefore, we should not merely use our natural will. We should simply go to the Lord and say, “Lord, I can do nothing, and I am not normal. O Lord, have mercy upon me.” The Lord is the heavenly radiance. When we go to Him, He will radiate His love and His burden into us. If nothing else forces us to go to the Lord, at least our need for fruit-bearing will cause us to go to Him. Many of us are abnormal because we have been fruitless. Therefore, we must go to the Lord to confess our fruitlessness to Him and stay in His presence and radiance for some time. Then something will be radiated into us. What we receive will be not a mere word or training from man but a heavenly “radiation.” Then we will be enlightened. We will see the things that we must deal with, and we will see in what matters we must pay a price. We should not say, “Do not speak to me of paying a price. I want something for free.” Rather, we must go to the Lord to deal with Him.

May the Lord impress us that we are abnormal in the matter of fruit-bearing. We must go to Him to receive a heavenly radiation. Then as we become normal, we will be the church in our locality composed of sound Christians who live a proper Christian life, not bothering people but impressing them that we in the church have something shining. This shining will spontaneously attract people and convince them. Even without our speaking to them, our relatives will be gradually convinced and attracted, and whomever we contact will be under our shining all year round. We may not speak to others about Jesus all the time, but we will have a shining, attracting power and a convincing element among our relatives, neighbors, and schoolmates. Even if they do not like us, they will have to admit that we are a higher kind of person. Then we can follow the inner “radiation” to take care of them. In this way, it will be easy to bring one person to the Lord and into the church life yearly. Eventually, everyone in our locality will know that the church is a wonderful group of people, and the church will double in size by the end of the year. At that time, every new one will be the same as we are. Just as children are the same as their parents, all the new ones will be fruit-bearing persons, and by the end of the following year the church will double again. This will build up a good reputation and credit with people. Even the unbelievers will say, “If you want to believe in Jesus, the best place to go is that church.” (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, Ch. 4, Sec. 3)

Further Reading: The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, Ch. 4.

Appendix I

Commitment:

I, _____, would like to pursue a 12-week happy and healthy Christian living with my companion, _____, with home training series # _____

Please write down a short prayer of consecration:

New one: _____

Signature: _____

Helper: _____

Signature: _____

Host (if any): _____

Signature: _____

Date: _____

Appendix II: Frequently Asked Questions (FAQ)

1. What is a home training?

A home training is to conduct a training in a home with an educational system to perfect and reproduce new serving ones for the church life.

Compared to regular shepherding, e.g., having morning revival with a new one, praying regularly with a companion, etc., a home training has two distinct features:

1) Commitment:

Regular shepherding does not require a commitment. However, for the home training, the commitment (see Appendix I for a sample) is important in that it is a corporate consecration before the Lord, through which the Lord will remind the helper and the new one to continue the practice faithfully;

2) Reproducing:

Regular shepherding does not usually have reproducing as its intention and goal. For a home training, however, whether or not a home training is successful relies on reproducing, i.e., after 6 lessons, the helper will intentionally help the new one to pray for his/her own new one. Then after prayers and visitation, the helper will perfect the new one to sign a commitment with his/her own one and begin their pursuing. From now on, the original helper begins to take on a host role, perfecting the helper (originally the new one) from behind the scene to shepherd his/her own new one, instead of shepherding the new one's new one directly.

Compared to regular home meetings, a home training is carried out outside church meetings to establish an organic and vital relationship with God and with one another.

2. What are the scriptural examples of home training?

Case I:

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.”

In Luke 10:34-35, the Lord Jesus as the good Samaritan came to the half-dead person, and took care of him. On the next day, He charged the innkeeper to take of him. The Lord Jesus reproduced Himself into the innkeeper. The Lord Jesus first produced a service by being an example to shepherd the half-dead person, and then He perfected the innkeeper to do the same thing.

Case II:

Matt.10:1 “And He called His 12 disciples...”

Luke.10:1 “the Lord appointed 70 others and sent them two by two...”

Acts 1:15 “...there was a group of persons gathered together, about 120.”

Acts 2:41 “... there were added on that day about 3000 souls.”

Acts 4:4 “...and the number of men came about 5000.”

The Lord Jesus first perfected the 12 disciples, through whom He gained 70 others. Then after His resurrection, 120 brothers (Acts 1:15) were perfected who then baptized 3000 and 5000.

Case III:

2 Tim.2:2 “And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.”

Here Apostle Paul first perfected Timothy and then charged him to perfect faithful men, who continued his pattern to perfect others.

3. What is the overall burden of home training?

The burden of home training is to shepherd and perfect the new ones through relationship building and reproducing. This way we can produce not only remaining fruits, but fruit-bearing branches who can continue to bear more fruits.

Also, the home training is also an excellent way to carry out God-ordained way which encompasses begetting, nourishing, perfecting (teaching) and building. In 1985, Br. Lee said (in Singapore) that:

“The truths we preach may be spiritual, without any emphasis on education; however, since they are truths, there inherently is a good deal of substance that is educational in nature. Since it is educational, there needs to be an educational system.” (*Speaking for God*, chapter 1.)

Hence, home training is to carry out God Ordained Way organically but also systematically by using perfecting (teaching) to implement begetting (Series #2, to establish a gospel preaching living), nourishing (Series #1, to establish a vital living), and building (Series #3, to establish a prophesying living).

4. What are the basic concepts that we need to change?

These are the basic concepts of the new way:

1. From “meeting-centered” to “people-centered”:

The primary focus of our church life should be our daily living contacting, shepherding and perfecting people, instead of meeting. Br. Lee said:

“A strong church can be living even without formal meetings, but it seems that now we have meetings without being living. The proper church life is twenty-five percent a matter of the meetings and seventy-five percent a matter of our living, but we have turned it around to be less than twenty-five percent a matter of our living. If we did not have the meetings, there would be no church life left.” (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, Chapter 2, Section 3)

2. From “big” to “small”:

Our focus in the church life should change from big meetings to small meetings. Br. Lee said:

“In any big meeting it is hard for the saints to function. But in a small meeting with four or five, or two or three, even a small boy or girl could function. He or she could say, “The Lord Jesus loves me, and it is so good that I love Him.” This is a small function, but do not despise it. The new believers will function in a small way at first, but from that point, they will continue to progress in life and in function.” (The God-ordained Way to Practice the New Testament Economy, Chapter 5, Section 3)

3. From “coming” to “going”:

We should change our concept from always inviting people “to come to meetings” to “going” to where people are. The Lord Jesus charged His disciples to “Go therefore and disciple all the nations” (Matt. 28:19a)

5. What are the different levels of home trainings?

Depending on the new one’s spiritual condition and need, there are 3 levels of home trainings:

- 1) Establishing a vital living: Series #1**
- 2) Establishing a gospel preaching living: Series #2**
- 3) Establishing a prophesying living: Series #3**

You can feel free to use any other materials which best fits the new one, however, you need to pay attention to the duration of the home training. Generally speaking, after 6 weeks of shepherding, you can encourage your new one to begin to pray for his/her own new one.

6. What is the overall process of a home training?

These are the four major steps in a complete home training:

1. Relationship building:

This means to build up a loving and trustful relationship with the new one by genuinely caring for them in the humanity of Jesus;

2. Securing a commitment:

The sign of a proper relationship is that the new one feels comfortable to write down and sign a commitment with you;

3. Practicing with flexibility:

This means to practice 12 lessons week by week with flexibility to adapt to the need and condition of the new one;

4. Reproducing:

The goal of a home training is to reproduce your love to the Lord and your shepherding & perfecting capability into your new one. So after 6 lessons are finished, the helper can begin infuse into the new one with the burden of getting his/her own new one. Then after a commitment is secured between your new one and his/her new one, you will automatically become the host to perfect him/her from behind the scene.

7. What are the roles of a helper?

Helpers serve as joints of the rich supply to cause every member of the Body to grow up into the Head by shepherding his/her new ones directly. The main responsibility of the helpers is:

1) Practice with flexibility:

After the commitment is secured, the key point is flexibility. Details of the 12-week practice should be decided mainly according to the need and condition of the new one, for example, which series of home training materials to use, how many times of pursuing each week, where to pursue, how to pursue (face to face, or over the phone, or sending voice recording);

2) Practice with interaction and mutuality:

Each time the helper and the new one meet (face to face or over phone or over WhatsApp voice recording) and pursue, the crucial point is to pursue together with much interaction and mutuality. The helpers should let the new one do most of the reading, and let them ask questions. There is no need to answer their questions thoroughly. Instead, the helpers should emphasize the key truths by sharing testimonies. Practice is also very crucial. The helpers should lead the new one by example how to exercise the spirit and establish an organic and vital relationship with the Lord;

3) Review after each lesson:

After each lesson is finished, the helper should grasp an opportunity to review the entire week's truth and practice with the new one;

4) Help the new one to gain his/her own new one:

After 6-7 lessons, the helper should begin to infuse into the new one the burden of getting his/her own new one. The helpers can ask their new ones to list a few names and pray for them. After a few weeks, the helpers can take the new one to visit their own new ones and establish a loving and trustful relationship. At a proper time, the helper should help the new one to secure a commitment directly with their own new one and begin their own home training. So now, the new one becomes a helper, the helper now becomes a host.

8. What are the roles of a host?

The main responsibility of a host is to perfect the helpers who then directly shepherd their new ones. Such perfecting can be carried out by regularly contacting, reminding, supplying and encouraging the helpers on a weekly basis. Key points are:

1) Reminding and encouraging faithfully

Praying and fellowshiping with the helper on a weekly basis for the new one;

2) Facilitate the review after each lesson

When one lesson is finished, gather an informal gathering over meal/coffee/tea so that the helper can review the entire week's truth and practice. While the helper is doing this with the new one, the host should exercise to resist the temptation to "override" or "replace" the helper. Allow the helper to make mistakes. Perfect him/her from behind the scene.

3) Perfect the helper to reproduce himself/herself

After 6-7 lessons, the host will remind the helper to begin to infuse into the new one the burden of getting his/her own new one. Remind the helper to ask the new one to list a few names and pray for them. After a few weeks, remind the helper to take the new one to visit his/her new ones and establish a loving and trustful relationship.

9. What happens after 12 lessons are finished?

Different things can happen depending on the need and spiritual condition of the new one.

After lesson 6 is finished, the helper should gradually infuse into the new one the burden to have his/her own new one:

1. Reproducing

If before the 12-week finishes, the new one already has his/her own new one, then the helper can perfect the new one to establish a loving and trustful relationship, secure a commitment, and begin their home training;

2. Or continue to practice another series of home training

If the new one still has no new one after 12 lessons, then the helper should pray to the Lord regarding the new one's need:

- a. If the helper feels that the new one needs to establish a gospel preaching living in order to have a new one, then secure another commitment to start Series #2;
- b. If the helper feels that the new one needs to establish a prophesying living in order to prophesy in the church meetings, then secure another commitment to start Series #3;

Then home training continues.

10. How can we conduct home trainings through WhatsApp/Wechat/Line?

The key to conduct home trainings through WhatsApp/Wechat/Line is to exercise diligence and flexibility and let the new one take the ownership. The helpers can train the new one to send him/her a short prayer over voice recording whenever the new one is free for 2-5 minutes each

day. Then for the first several weeks, the helper should exercise himself/herself very much to immediately respond by recording a short prayer. This will initiate a 4-step daily relationship building which only takes a few minutes daily:

1. Prayer: train the new one to record a short prayer

If the new one does not know how to pray, then train him/her to call upon the name of the Lord and tell him/her that calling upon the name of the Lord is the best prayer. When the helper receives the recording from the new one, he/she should immediately respond by praying back simple prayers and prayers with blessings;

2. Pray-reading one or two verses

After prayer, train the new one to pray-read a verse or two. Upon receiving the new one's pray-reading, the helper should immediately respond by pray-reading with more spirit and more enjoyment. Demonstrate to the new one how to pray-read by turning the word of God into prayers and praises;

3. Digest one or two paragraphs from home training materials

Then ask the new one to read one paragraph or two, and share his/her enjoyment and ask questions. Then upon receiving the recording, the helper should listen several times with a praying spirit, asking the Lord for experiences to help the new one digest the paragraph. The key is not merely mental understanding but spiritual application. After the helper shares the experience through voice recording, he/she can ask the new one to summarize the key points on the truth or how to apply the truth in our daily living;

4. Concluding the daily pursuit by a simple prayer

Lastly, train the new one to conclude by offering a short prayer by applying the truth. Then the helper prays back.

Pursuing through WhatsApp/Wechat/Line recording has a few advantages based on our experience:

- 1) Compared to pursuing face-to-face and phone call, WhatsApp/Wechat/Line recording is the least intrusive way for the new one and the helper;
- 2) While such kind of pursuing cannot replace face-to-face or pursuing through phone call, it is the best for those who are extremely busy and are frustrated to find a common time and place to meet face-to-face, or a common time to pursue through phone call;
- 3) Through pursuing this way, home training can continue even when the helper/new one is traveling. The Lord has provided modern technologies and there is Wi-Fi in all the airports, coffee shops, etc. But most importantly, such technologies are for the church life, especially for shepherding and perfecting the new ones.