

## **One Hundred Spiritual Questions and Answers**

### **Gospel Questions (15 questions)**

- 1 What is the Meaning of Life?
- 2 What Are the Requirements for Salvation (Gaining Eternal Life)?
- 3 Who is Jesus?
- 4 What Did the Lord Jesus Do for Us?
- 5 How can We Obtain Salvation?
- 6 Why Do We Need to Be Baptized After Believing in the Lord and Being Saved?
- 7 Is There Really a God?
- 8 How Can People Believe in the Invisible and Intangible God?
- 9 There Are So Many Religions in the World, Why Must One Believe in Jesus Christ?
- 10 What Should We Do About the Issue of Ancestor Worship at Home?
- 11 All Religions Encourage People to Be Good, So Is It the Same to Believe in Anything?
- 12 Aren't Meetings in Other Places the Same as Meetings in a Local Church?
- 13 Why Are There Sufferings in the World?
- 14 Why Do People Need to Believe in Jesus?
- 15 What Is Prayer?

### **Questions for New Believers (24 questions)**

- 16 How to Preach the Gospel?
- 17 Why Do Christians Need to Preach the Gospel?
- 18 What Preparations Should We Have Before Preaching the Gospel?
- 19 When We Come to Contact the Lord, How Do We Empty Our Busy Minds?
- 20 What About Praying for Others?
- 21 How Do We Pray Thoroughly?
- 22 Sometimes I Worry and Do Not Have the Peace. Prayer Does Not Work at Such Times, Yet My Declaration Does. Why Is This?
- 23 How Can We Exercise Our Spirit?
- 24 What Does It Mean to Release the Spirit?
- 25 What Is the Tree of the Knowledge of Good and Evil, and What Is the Tree of Life? What Is the Difference Between These Two Trees?
- 26 What Is the Meaning and the Sphere of the Church?
- 27 The Matters of Denominations
- 28 What Should We Do After Leaving the Denominations?
- 29 Should Our Children Continue to Attend a Denomination in order to be taught the Bible?
- 30 I Was Baptized as an infant. Is it true that those who have been baptized in this way should be baptized again?
- 31 What Does It Mean to Be Enlightened?
- 32 How Can We Abide in Christ?
- 33 How Can We Apply Christ?

- 34 What is the Difference Between Christian Virtue and Worldly Asceticism?
- 35 My Christian Life Is Like a Pendulum Swinging Back and Forth. Is This Normal?
- 36 How Do We Get in Spirit and Stay There?
- 37 What Should a Person Do If His Parents Forbid Him from Going to the Meetings?
- 38 I Feel Weak Physically All the Time. This Frustrates My Spiritual Walk. What Should I Do?
- 39 What Is the Reason for Christian Poverty? How Can One Have Accumulation Before God?
- 40 Enjoying Christ and Receiving Healing in Life
- 41 In Everything by Prayer and Petition with Thanksgiving, Let Your Requests Be Made Known to God
- 42 The Peace of God, Which Surpasses Every Man's Understanding
- 43 Thanking and Praising the Lord Under All Kinds of Difficulties
- 44 Praying for the Needs of Others, God Will Care of Our Needs
- 45 Our Need for Being Stirred up to Intercede for the Churches Throughout the Earth and for All the Saints
- 46 In the Midst of Trials, the Lord's Grace Being Sufficient for Us
- 47 Learning to Enjoy God Himself in Trials
- 48 Lightness of Affliction Works Out for Us, More and More Surpassingly, an Eternal Weight of Glory
- 49 Whatever Happens, Simply Rest in Him
- 50 God Being Our Salvation
- 51 When We Have God, We Have No Fear
- 52 Prayer Is General, and Petition Is Specific, Being for Particular Needs
- 53 Will Not Allowing Us to Be Tempted Beyond What We Are Able to Bear
- 54 Preaching the Gospel, Being Ready in Season and Out of Season
- 55 Living a Normal, Daily Gospel Life and Bearing Fruit Every Year
- 56 Executing What He Have Done Through Our Prayer
- 57 God Being Our Refuge and Strength
- 58 By Praying at All Times, to Receive God's Mercy and Grace for Our Timely Help
- 59 If Two Are in Harmony on Earth Concerning Any Matter for Which They Ask, It Shall Come to Them from the Father
- 60 The Most Authoritative Prayer Being the Two or Three Ask in the Lord's Name
- 61 Our Need to Pray for Paving the Way for God's Work
- 62 Not Ashamed of the Gospel
- 63 All Things Working Together for Good to Those Who Love God
- 64 Preaching the Gospel Being Leading People to the Lord
- 65 Our Labor for the Gospel Will Surely Receiving the Reward for Preaching the Gospel

### **Questions about Church Life (16 questions)**

- 66 Perfecting People to Prophecy in Three Minutes
- 67 The Book Service
- 68 Young Working Saints' Service
- 69 Elderly Saints
- 70 Sisters' Service
- 71 Concerning the Breaking of Bread
- 72 How Can We Help Those Who Have Left the Church?
- 73 How to Help New Ones Know About the Celebration of Christmas?
- 74 How to Speak on Sin with New Ones?
- 75 How to Preach the Gospel to Muslims?
- 76 How to Preach the Gospel to Buddhists?
- 77 Can We Participate in Social Activities with New Believers?
- 78 How to Deal with the Difficulties of New Believers?
- 79 How to Help the New Ones Know about Idols?
- 80 How to Help the New Ones Clear the Past?
- 81 How to Help the New Ones Know about Marriage?

### **Questions about Problems and Turmoils (19 questions)**

- 82 Do Not Bring in Worldly Way
- 83 Being Wary of Pride
- 84 Guarding Against Ambition
- 85 No Hierarchical
- 86 Getting Rid of the Sense of Veteran
- 87 Overcoming the Deceitfulness of Riches
- 88 Relationship with the Opposite Sex
- 89 Dealing with Our Temper
- 90 Dealing with Our Peculiarities
- 91 The Relationship Among the Co-workers
- 92 A Partnership in Business
- 93 The Problem of Disposition
- 94 Problems Coming from Opinion
- 95 The Problems of the Small Group Meetings
- 96 Laziness Being a Problem in Our Natural Disposition
- 97 The Difficulty of Bearing Remaining Fruit
- 98 Dealing with Problems in the Home Meetings
- 99 A Halfhearted Consecration Bringing in Difficulties in Service
- 100 The Enjoyment of Christ Solving All the Problems

### **What is the Meaning of Life?**

**Eccles. 1:2** The preacher said, Vanity of vanities, vanity of vanities! All is vanity.

**John 4:24** God is Spirit, and those who worship Him must worship in spirit and truth.

Every one of us can clearly sense that in our deepest being there is a feeling of emptiness; at the same time, we deeply sense that there is a mysterious need. Why is life so empty in the end? Why do the outcomes of all things in life give people a feeling of emptiness? What in the end is that need in man's deep being? In simple words, the reason man feels empty is because man does not have God within. The reason all things in life cannot satisfy man, and thus cause man to feel empty, is that all things are not the meaning of life. Only God is the true meaning of life; therefore, once man lacks God, life has no meaning, and naturally feels vanity of vanities.

Thank God, when we return to this Bible, we simply and directly obtain the answer to the meaning of life. The Bible tells us, man was created for God. The purpose of life is none other than to be God's vessel, to contain Him so as to express Him. Therefore, man exists for glorifying God, to enable God to be satisfied. The reason our life in the past felt empty is because we lost the purpose of life; this purpose is to be God's vessel, to glorify God. If we lose this purpose, it is like an object losing its original function and use.

What in the end is this need in man's deep being? It is none other than God Himself. Man not only has a body and not only possesses mental senses like mind, emotion, and will, but in the deepest part of man there is also an organ, which is the human spirit (1 Thes. 5:23, Zech. 12:1). Chinese ancient sages tell us: 'Man is the spirit of all creatures.' The reason man is the spirit of all things is precisely because man has this human spirit within.

Man not only has an outward shell (body) and not only possesses intellect, psyche, and psychology; in the deepest part of man there is another thing which the Bible calls the human spirit. In man's deep being there is a human spirit; this human spirit is the organ for communion and communication with God. The reason man has this human spirit is precisely because God is Spirit (John 4:24). This Spirit of God, in order to be able to commune and interact with man, then created a human spirit for man. Therefore, this human spirit within man was made for contacting God and is able to contact God.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1959, vol. 2, The Burden of the Gospel, ch. 4.*

### **What Are the Requirements for Salvation (Gaining Eternal Life)?**

**Eph. 2:8** For by grace you have been saved through faith; and this is not of yourselves, it is the gift of God;

**Rom. 10:9** That if you confess with your mouth Jesus as Lord and believe in your heart that God raised Him from the dead, you will be saved;

According to the Bible, there is only one condition for being saved, which is faith; there is no need to add anything else besides faith. However, many people always think that believing is not enough and that something else must be added besides faith in order to be saved. This is because these people do not understand exactly what we are to believe, what faith exactly is, what results living faith can produce, and what the expression of living faith is exactly. If a person has truly believed, he is saved and needs no other conditions to be added.

What does it mean to believe? Believing is not believing in a few theological doctrines. Hearing is hearing the word, but believing is believing in Christ. Ephesians 1:13: 'In whom you also, having heard the word of the truth, the gospel of your being saved, in Him also believing...' Hearing is hearing the word, hearing is hearing the gospel, but believing is believing in Christ. Some say they themselves have believed, but in reality they approve of the doctrines; they do not believe in Christ. Or some have other intentions and also say they have believed, but they have never known Christ. Such people cannot be saved. Therefore, preaching the word is not our goal; the goal is for people to believe in Christ.

What does it mean to believe in Christ? 1 John 5:9-12: 'If we receive the testimony of men, the testimony of God is greater, because this is the testimony of God which He has testified concerning His Son. He who believes in the Son of God has the testimony in himself; he who does not believe God has made Him a liar, because he has not believed in the testimony which God has testified concerning His Son. And this is the testimony, that God has given to us eternal life, and this eternal life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.' Therefore, believing is nothing else; believing is receiving the testimony which God has testified concerning His Son. Whoever believes in His Son has eternal life.

We are happy today because we are saved by faith, not by other things. We should have good behavior, we should confess Christ before men, we should confess sins, we should repent, we should be baptized, and we should pray much, so that God is pleased with us. We should not fail to do these things, lest God be displeased with us. But we are not saved by these things. We are saved solely by faith.

### **Further Reading:**

[1] *Collected Works of Watchman Nee, Set 1, vol. 20, The Gospel Questions, Q. 43.*

### **Who is Jesus?**

**Matt. 1:21** And she will bring forth a son, and you shall call His name Jesus, for He Himself will save His people from their sins.

Who is Jesus? The Old Testament says He is God. Isaiah chapter 7 verse 14 says, His name is called Immanuel; chapter 9 verse 6 says, He is a child and also the mighty God. Micah chapter 5 verse 2 says, His origin is from antiquity, from the beginning. The New Testament tells us even more clearly, He is God, He is the Son of God (John 10:30, 3:16).

As soon as man receives Jesus, he gains inner peace. Because He is God, He can forgive people's sins and cause people's conscience to have peace. As soon as man receives Him as Savior, man is changed, and there is a thorough change from the inner being to the life; this change proves that He is God. How then should we treat Him? Turning to Him includes repentance. Receiving Him is believing. Following Him is serving.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1954, vol. 3, Outline of the Gospel, Outline 64.*

### **What Did the Lord Jesus Do for Us?**

**John 12:24** Truly, truly, I say to you, Unless a grain of wheat falls into the ground and dies, it abides alone; but if it dies, it releases much fruit.

**Rom. 6:6** Knowing this, that our old man has been crucified with Him that the body of sin might be annulled, that we should no longer serve sin as slaves;

What the Lord Jesus has done for us, first, is to solve the difficulty of our sin. Many of our difficulties in conduct are due to iniquity, wrongdoings, and transgressions. Although God gives us grace, our sin case becomes a difficulty, making it impossible for us to draw near to God.

Therefore, we believe in the Lord Jesus because He cleared away our sin on the cross. God considered the Lord Jesus as our substitute and judged Him on the cross. The Lord Jesus shed precious blood to cleanse our sin. His precious blood flowed out, declaring that He had died and had suffered God's righteous penalty on our behalf. Therefore, through His substitutionary death on the cross, the difficulty of our sin was solved, which is also the difficulty in our conduct.

Second, when He died on the cross, He was crucified with us as a person put on Him. The Lord Jesus was the word becoming flesh; this was God putting on man. When He was crucified, He not only bore our sin but also was crucified putting on us as a person. Therefore, on the cross, He not only solved our sin but also solved us, the sinful person. Romans chapter 6 verse 6 says, "our old man has been crucified with Him." Our old man is our old nature. When He was crucified, He also crucified our old nature together with Him.

Not only so, we still have another layer of root difficulty, which is the issue of our life. The Lord Jesus died and was resurrected; the Bible tells us that after His resurrection, He released the glorious life within Him (John 12:24). Just as our voice is transmitted through radio waves, after the Lord Jesus died and was resurrected, His life is in the Spirit, released into everyone who believes in Him.

The Lord Jesus is such a way of salvation; He saves us in this way. He, this wonderful Savior, accomplished such a wonderful way of salvation. If a person believes in Him and has communion with Him, his sin is forgiven, his nature is changed, and he can obtain His glorious and holy life.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1959, vol. 2, The Burden of the Gospel*, ch. 11.

### **How can We Obtain Salvation?**

**John 4:24** God is Spirit; and those who worship Him must worship in spirit and truth.

**Matt. 22:4** Again, he sent out other slaves, saying, Tell those who have been called: Behold, my feast has been prepared; my oxen and my fatted cattle have been killed, and everything is ready; come to the wedding feast.

Regarding the matter of our being saved, God has prepared everything for us; everything is ready. All things concerning our being saved have been accomplished by Him; we do not need to struggle or try any other way, but simply receive, and we will obtain His salvation.

Now, the Lord Jesus is Spirit; God is Spirit, and this Spirit requires us to receive with human spirit and truth (John 4:24). If we receive Him with our ears, we cannot be touched; if we think about Him with our mind, we also cannot be touched; we must use our human spirit to touch Him and receive Him.

When He touches the human spirit within us, He will surely cause us to feel our sin. At this time, we should follow this feeling to pray and confess sins. When we are quiet before Him, from the depths of our human spirit, whatever feeling we have, we say that word to Him. After we experience confessing sins in this way, we can truly testify: The Lord Jesus has entered into us to be our Savior, we belong to Him, He also belongs to us, and we are truly people who believe in Jesus. We indeed need to come to the Lord that He may enlighten us and cleanse and purify us.

When the Lord cleanses us and causes us to feel our sin, we should confess one by one, as if spitting out the sin from within. Because when we have confessed all our sins and spit out the sin, it is very easy to have the Lord Jesus come in. A person who has obtained the Lord Jesus will be filled with the Lord's joy within.

The Lord's word says, "everything is ready; come to the wedding feast" (Matt. 22:4). We just need to come to eat, to drink, to receive; the simpler we are as a person, the better. Jesus is God who came to be a man, who has died for us on the cross, shed His precious blood to redeem us from our sins, and was resurrected from the dead to enter into us as life. Now He is Spirit, and we just need to receive Him with our human spirit and truth, and in prayer, following the feeling within, thoroughly confess our sins to Him, and the Lord Jesus will come in. When we obtain Him, we obtain God's salvation, we will have an accurate view of life, and we will be able to experience God's life, and all the wonderful stories within us.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1959, vol. 2, The Burden of the Gospel*, ch. 12.

## **Why Do We Need to Be Baptized After Believing in the Lord and Being Saved?**

**Mark 16:16** He who believes and is baptized shall be saved, but he who does not believe shall be condemned.

The Bible considers the position of baptism to be very significant. The Lord clearly said, "He who believes and is baptized shall be saved" (Mark 16:16). This shows that for a person to be saved, he needs to believe and also needs to be baptized. Romans also says that baptism is to be identified with the Lord's death, buried with the Lord, and resurrected with Him (6:3-4). Both 1 Peter and 1 Corinthians show us "through water saved" (1 Cor. 10:1-2, 1 Pet. 3:20), and not just through blood. Therefore, we can see that a person's baptism is related to being saved. So according to the Bible, whenever the gospel is preached and someone receives the Lord, he needs to be baptized at that time.

The meaning of baptism is death, and burial. Because you have believed into the Lord, you have already died together with the Lord Jesus; since you have died, you need to be buried. Baptism is for burying that you who have died.

When a person has died and been buried, this person is naturally delivered from the world's darkness, and is delivered completely. Therefore, we should see that baptism is not just some rite, baptism is for your burial. Here is a body of water, which is to forever separate you from the world, to separate you from the world; this is baptism.

Baptism is the greatest and most thorough deliverance. The blood saves us from God's wrath, while the water delivers us from the world. The blood of the Passover lamb of the Israelites only delivers us from God's wrath; crossing the Red Sea was to be delivered from the bondage of Egypt and Pharaoh, which is to be delivered from the bondage of the world and Satan. Therefore, when you confess sins, repent, and receive the Lord, you obtain salvation through blood, while through baptism you are delivered through water from the bondage of the world and Satan.

Noah was not only saved through the ark; his family was also saved through the water, from the world that opposed God to another kingdom. Therefore, Noah was saved through the ark and also saved through the deluge. What we have obtained today is also like this. After passing through baptism, we should believe that the many bondages on us are to be delivered through water. Whether it is sin, weakness, sickness, habits, all distress and uneasiness, all are to obtain deliverance through water.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1950-1951, vol. 2, Messages on the Gospel and the Perfection of the New Believers*, ch. 9.

### **Is There Really a God?**

**Jer. 10:12** Jehovah made the earth by His power; He established the world by His wisdom, and by His understanding He spread out the heavens.

Proofs for God's existence: the grandeur of the universe; facing the unknowable universe, that someone would dare to assert that there is no God, is truly too bold. Another great proof is, where in the end does the universe come from? To use the phrase "came into being naturally" and try to evade the origin of the universe, how pitiful and foolish that is.

We see that within a day, there is the distinction between morning and evening, within a year there are the differences of four seasons, and even the changes of wind, rain, clear, and cloudy; how subtle the distinctions are; how can we arbitrarily say that there is no God who rules?

We should look at God's existence from man himself; all doctors know that the structure of human body organs is very wonderful. There is God, it is the proof of your conscience (Acts 24:16); you say there is no God, because you currently feel you do not need Him; however, you will eventually have to admit it.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1959, vol. 2, The Burden of the Gospel*, ch. 16.

### **How Can People Believe in the Invisible and Intangible God?**

**Rom. 1:20** For since the creation of the world, His unseen and eternal power and the characteristics of the divinity have been clearly seen, being understood through the creatures, so that they are without excuse.

People who do not believe in God will ask people who believe there is God to produce proof. They say there is no God, and they also need to produce proof. Their proof is nothing other than saying, "It is unseen, therefore there is no God." Thus, their biggest proof is being unseen. However, this is not the so-called scientific method. If one says that being unseen can prove its non-existence, then that is also superstition.

If man today says that if it is unseen, then it does not exist, then there are truly too many things that do not exist. The grandeur of the universe is something we cannot clearly describe or recognize. For example, the unseen microorganisms on the table, the oxygen in the air which is unseen and cannot be touched, can we say that because it is unseen, it simply does not exist? A blind person can say there are no colors in the heavens and earth, and a deaf person can say there are no sounds in the universe. Can all unseen things be denied their existence?

This is like we all know that there are radio waves broadcast from radio stations in the air, but for us, that is too abstract, too elusive. However, if we turn on a radio, we can receive the radio waves from the air, and the radio waves become concrete. Although our eyes cannot see, our ears can hear. Similarly, God is infinite, He is Spirit, He is too great; however, from the perspective of us as man with small feelings, He seems too abstract; we cannot touch Him, nor see Him. In order that man can know Him and understand Him, He limited Himself and also made Himself concrete. He then entered into man and became flesh, becoming a man. The name of this man is Jesus. Thus, this infinite God became a wonderful man.

Although 'He' is someone you cannot see, cannot touch, and cannot find, His name is here. You can say 'Lord Jesus'. You cannot see or touch Jesus, but you can call 'Jesus'. You can say, 'Jesus, Jesus, dear Jesus, I believe in You, Jesus.' When you say this, I tell you, you have touched Jesus.

#### **Further Reading:**

[1] *CWWL, 1950-1951, vol. 2, "Messages for the Gospel and for the Perfecting of New Believers", ch. 3.*

## **There Are So Many Religions in the World, Why Must One Believe in Jesus Christ?**

**1 Tim. 2:5** For there is one God and one Mediator between God and men, Christ Jesus, Himself a man,

Throughout the ages, because the need in man's spirit could not be satisfied by anything in the world, the invention of religions came into being. We all know that today in this world there are the five major religions: Confucianism, Buddhism, Taoism, Islam, and Christianity. Confucianism, which is Confucian thought from Confucius and Mencius, speaks of ethics and morals, but does not teach man to worship God. So strictly speaking, it cannot be considered a religion. Buddhism, founded by Shakyamuni Buddha, fundamentally does not speak of the true God; it only speaks of reincarnation and transcendence, practicing meditation to become a Buddha, and tells man to fast and do good deeds and worship clay Buddha statues, so strictly speaking, it also cannot be considered a religion. Taoism is the teaching of the Taoist school, speaking of the mysterious and transcendental, cultivating to become immortal; it is an empty philosophy, so it also cannot be considered a religion. Islam, also called the Islamic religion, although it speaks of worshiping the God who created the universe and does not worship idols, and can be considered a religion, its Quran is plagiarized and altered from the Bible of Judaism and Christianity, having completely deviated from the truth of the Bible, so it is not considered an orthodox religion.

The Old Testament Bible says that Jehovah God is the Lord who created all things; the New Testament Bible says even more that Jesus Christ is the Lord of all things (Acts 10:36). We all know that this year is 1983 A.D., which is counted from the year Jesus Christ was born. Today, all countries throughout the world, including atheist communist countries, use the year of Jesus Christ's birth as their calendar. According to common sense, whose calendar a country uses indicates to whom that country belongs; today all countries throughout the world adopt the calendar of Jesus Christ as the common calendar, and this tells us that all countries throughout the world belong to Jesus Christ. People everywhere use the calendar year of Jesus Christ as their calendar, so Jesus Christ is the Lord of people everywhere.

The need in man's spirit cannot be satisfied by wealth, power, fame, profit, entertainment, recreation, or the religions invented by man. Man is a vessel created by God, whose purpose is to contain God Himself; therefore, only by obtaining this Lord who created him to be his life and content can man have real satisfaction within. If you are willing, with a sincere heart, to call from the depths within, saying, 'O God, if You are real, I ask You to cause me to know You, to obtain You. I need You. Although I have tasted things in the world, I am still not satisfied within. I want to obtain You as my satisfaction.' As soon as you thus call, an indescribable joy will be generated within. Nothing can satisfy the need in our spirit; nothing can relieve the thirst in our spirit; only God can.

In this universe, only this God can truly satisfy the need within man. When man calls on God, the need in his spirit is satisfied. This is not a psychological effect, much less superstition. No matter when or where, as long as man calls from the depths of his heart, sincerely saying, 'O Lord Jesus, I believe in You,' he will have a sense within and also obtain a reality. This reality within him will not only cause him joy and satisfaction but will also change his behavior and life. This change is not out of man's exhortation or teaching, but spontaneously produced from within.

**Further Reading:**

[1] *The Collected Works of Witness Lee, 1983, vol. 1*, Subjective Experience of the Indwelling Christ, ch. 2.

### **What Should We Do About the Issue of Ancestor Worship at Home?**

**Matt. 4:10** Jesus said to him, Go away, Satan! For it is written, 'You shall worship the Lord your God, and Him only you shall serve.'

**Exo. 20:12** Honor your father and your mother, that your days may be prolonged upon the land which Jehovah your God gives you.

This kind of issue needs to be answered to him well; one cannot merely feed him, but must teach him. Tell him that in the universe there is only one God, who is the Lord Jesus in whom we believe; He is worthy of our worship. As for ancestors, we should respect, but should not worship, because worship can only be used for God. We only worship God, but we must respect ancestors and parents. Chinese people say to bring glory to the family and ancestors; real glory to the family and ancestors is to do proper things; only the Lord can be within us and add power to us, enabling us to do proper things and become proper persons. This is the real way to bring glory to the family and ancestors. We need to help the new ones in the truth (The Three Crucial Things for the Spreading of the Church—Begetting, Nourishing, and Teaching, p. 281).

This is also how we treat the initial believers. For example, if he brings up whether it is permissible to worship ancestors? We can answer in this way: Worshiping ancestors is basically honoring ancestors and remembering ancestors; and the best, highest way to honor ancestors and remember ancestors is to be a proper person. This is something we all know. Chinese ancient people say that being a proper person is to bring glory to the family and ancestors. Therefore, the highest way to honor ancestors is to have good behavior, to live a proper life, to bring glory to the ancestors. It is best for us to answer just this much. If they ask again, whether to worship or not? We should say, if the parents worship, we should not say anything; other issues can be talked about later.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1987, vol. 1, Bearing Fruit That Remains*, ch. 4.

**All Religions Encourage People to Be Good,  
So Is It the Same to Believe in Anything?**

**Rom. 3:28** For we account that man is justified by faith, apart from works of law.

In all religions, the central matter is to help people be good. In principle, these two things are the same; keeping the law is doing good. We may not be keeping the law given through Moses, but we may be keeping our own law, or the law given by our teachers or parents.

Can morality save man? No. Absolutely not. Blessed are those who know this. Now people all think that persuading people to "believe in Jesus" just means persuading people to be good. Little do they know, persuading people to believe in the Lord Jesus proves that people cannot be good. Many who are believers still do not understand that doing good cannot save. They think: they try their best to keep the way, attend services, donate money, help the church—trying their best to do good, hoping God is pleased with them and saves them. Little do they know these are all vanity! Regarding their salvation, it is of no help whatsoever!

Therefore, my dear sinners! Do not rely on your behavior, thinking that doing good can save. Stop your own doings! Confess yourself to be a hopeless sinner! Receive the Lord Jesus as your Savior, and you will be saved.

**Further Reading:**

[1] *The Collected Works of Witness Lee, 1964, vol. 3, Records of Various Meetings in Los Angeles in the Fall*, ch. 9.

### **Aren't Meetings in Other Places the Same as Meetings in a Local Church?**

**Eph. 4:3-4** Being diligent to keep the oneness of The Spirit in the uniting bond of peace: One body and one Spirit, even as also you were called in one hope of your calling;

It is not the same. This matter fully relates to the truth of the church. In the whole universe, the Lord Jesus has only one body, and this body is His universal church; and the appearance of this church on earth is only one in one locality.

Around 1920, this truth came to us, and after we received this truth, we began to practice the meeting of the local church. We receive all the saints without regard to denomination, we receive Catholics, and we also receive those from denominations; as long as they are genuinely saved people, we receive them all. And we can meet together with them. This is our attitude.

If because of our testimony and the truth supplied, people are enlightened, their eyes are opened, and they are unwilling to be in any division, being divisive Christians, but are willing to walk the way of the church and bear the testimony of oneness, that would be excellent. However, this matter is up to them; we should not argue with them.

We are not a denomination, not an association, nor a special group of people; we are saved people who love the Lord, coming together locality by locality to meet together and bear testimony for the Lord. Regarding others, we only hope to present the truth to them; as for how they hear and how they act, it depends on their receiving the Lord's guidance.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1985, vol. 1*, The Crucial Contents of the Lord's Recovery, Book 5—The Establishment of Various Aspects of the Church Ministry, ch. 2.

### **Why Are There Sufferings in the World?**

**Rom. 8:20** For the creature was subjected to vanity, not of its own will, but because of Him who subjected it.

The first type of hardship is common to all humanity. Because man has fallen (undergone degradation), hardship is unavoidable by anyone. Due to the fall, the creature has become old. This is a very negative situation, because the oldness in the creature indicates that the creature has fallen, been corrupted, and is undergoing corruption. In the old creation and fallen man, there are many disasters and diseases.

We should not think that a person gets this kind of disease because of his evil. No, disease is a very common disaster in this fallen universe. Believers and non-believers are both man, and disasters are unavoidable by man. Some people who hear such words concerning diseases and disasters will say, "Does God not protect us?" Yes, God does indeed protect us. However, when disasters come, every person will suffer; there is no difference between believers and non-believers.

The second type of hardship is suffering due to sin and mistakes. When we fulfill our responsibilities carelessly and foolishly, we will suffer some kind of loss. For example, a brother has a job that requires him to start work at a certain time. But he is often late and as a result is fired. This can also be considered a kind of hardship; but this kind of hardship is the result of carelessness.

The third type of hardship is the killing of Jesus. Paul was right in every aspect. However, he was pressed, perplexed (without a way out), persecuted, and struck down. These were for Jesus' sake.

#### **Further Reading:**

[1] *Life-study of 2 Corinthians*, Message 35.

### **Why Do People Need to Believe in Jesus?**

**Gen. 1:26** And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the earth and over every creeping thing that creeps on the earth.

We were created according to the image of the Lord Jesus, perfectly fitting for Him to enter into us and put us on. This is the meaning of the universe. The meaning of the universe is the expression of God, wherever there is the expression of God, there is the meaning of the universe. The way for God to gain expression is not objective, but subjective; God is to enter into man and gain expression through man. Therefore, being saved is to be rescued by God from having no meaning in life, and to enter into a meaningful life. Now we are saved, and we have the meaning of life. The Lord Jesus within us is the meaningful life.

Do not think that man needs to be saved only because man has sin, and therefore needs to believe in Jesus. Even if man had no sin at all, he would still need to believe in Jesus. Man needs to believe in Jesus, primarily not because man has sin; man needs to believe in Jesus, primarily because without Jesus, man has no meaning in life.

Today we are the same, until we believe in the Lord Jesus, and the Lord Jesus enters into us, then our life has meaning. Regarding the matter of our believing in Jesus, the Bible uses the term 'believing into' (John 1:12, 3:16), meaning believing into the Lord Jesus. I believe into the Lord Jesus, and at the same time received the Lord Jesus, taking the Lord Jesus into me. In this way, I not only have His image, but also have His life within. Not only so, He is also working within me to renew and change this outer old image of mine, so that I can be formed into the image of the Son of God. Today, we are all in the process of being formed into this. The Lord Jesus within us, this is the meaning of our life.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1971, vol. 1, The Meaning of Life and the Proper Consecration*, ch. 2.

### **What Is Prayer?**

**Phil. 4:6** Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God.

The foremost meaning of prayer is that you come to breathe God (Psa. 55:1). When I inhale, that is when God's joy and God's comfort come in.

'Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.' This is His promise (Phil. 4:6-7).

'Let us therefore come forward with boldness to the throne of grace, that we may receive mercy and find grace for timely help' (Heb. 4:16). Coming to God in prayer, the greatest benefit is to receive mercy and find grace from God to meet all our needs in every aspect.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1958, vol. 1, How to Enjoy God and Exercise*, ch. 5.

### **How to Preach the Gospel**

**2 Tim. 4:5** But you be sober in all things, endure hardship, do the work of an evangelist, fully accomplish your ministry.

**1 Cor. 9:16** For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; for woe to me if I do not preach the gospel.

In the matter of preaching the gospel, first, we must be a person who preaches the gospel, having the spirit of preaching the gospel; second, we must pray. If prayer is lacking, much labor will be in vain. Furthermore, we must ask the Lord to give us a heart to love men, having an urgent feeling concerning "millions sinking down each day" (Hymns, #664), having a particular interest in sinners, and liking to contact people. Such prayer fans the flame; the more we pray, the more the fire of the gospel burns, to the extent that we weep when we see sinners and love people when we see them. Young people need to practice to this extent.

After the general, common practice, we enter a specialized stage. The Lord will guide us, giving us specific burdens among our relatives, friends, classmates, and those we contact, to pray for certain ones by name; this is specific and specialized. At the same time, we also need to learn to have a knowledge of the gospel. We need to study the Life-studies or spiritual publications so that we may gain some knowledge of the content of the gospel. The first item of the gospel is God, the second item is man, and the third item is sin.

Besides studying, we also need to practice speaking it to others. If we do not have an audience, we can practice at home in front of a mirror, practicing speaking about God, man, sin, the Savior, redemption, etc.; by practicing continuously in this way, we can become skilled.

When we contact people, we need to have a sense, whether speaking about God or man's condition; there should be different approaches for different people. In summary, when we contact people, we need to have some knowledge of people.

#### **Further Reading:**

[1] *Collected Works of Witness Lee, 1985, vol. 2, The Vision, Life, and Work of One Who Serves the Lord, ch.2*

### **Why Do Christians Need to Preach the Gospel?**

**Matt. 28:19:** Therefore go and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Every saved person who reads the New Testament will understand that the Lord Jesus left only one final commission: for believers to preach the gospel to everyone under heaven. In Matthew 28:19-20, the Lord commanded His disciples: 'Therefore go and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I commanded you.' The Gospel of Mark also contains words about preaching the gospel: 'Go into all the world and preach the gospel to every creature' (16:15). Thus, it is evident that preaching the gospel is a matter of great significance.

In the record of the New Testament, the apostles all obeyed the Lord's command and were filled with the spirit of the gospel. Paul said in Romans 1:16, 'For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone who believes.' In 1 Corinthians 9, we see his attitude toward preaching the gospel: 'For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; but woe is me if I do not preach the gospel! For if I do this willingly, I have a reward; but if unwillingly, I am entrusted with a stewardship' (vv. 16-17). Paul accepted this entrustment, even laying down his whole being for the gospel.

Whenever Christians do not preach the gospel, their spirit is deadened. Similarly, whenever the church does not preach the gospel, the church is deadened. Conversely, whenever we rise up to preach the gospel, our spirit becomes fervent; whenever we preach the gospel, the spirit of the church thrives. Preaching the gospel is to light a fire; preaching the gospel is to breathe out a breath. If we do not preach the gospel, we extinguish the fire in our spirit and choke the spirit.

#### **Further Reading:**

[1] *Collected Works of Witness Lee, 1950-1951, vol. 2, Messages on the Gospel and the Perfecting of New Believers*, chapter 2.

### **What Preparations Should We Have Before Preaching the Gospel?**

**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.

In our preparation for preaching the gospel, we first need to be consecrated persons, filled with Christ. We must accept Christ and give Him the full place, allowing Him to possess and fill us. The extent to which we give Him place is the extent to which He will fill and occupy us. This is our gospel, and this is also our power.

Second, we must have good prayers before the Lord. Before the Lord, we need not only many prayers but, even more, good prayers. Good prayer means that you touch God and allow God to touch you. You let the Lord touch you thoroughly, having no disputes with Him. Whatever the Lord points out, you deal with it; whatever the Lord requires, you surrender, without any reservation. In this way, you can touch God Himself with your prayer. At this time, your prayer for the gospel is not merely asking the Lord to save souls, but rather charging the Lord to pour out the Holy Spirit from the throne again upon millions of pitiful, poor sinners, causing sinners to repent.

Third, when we go out to preach the gospel, every brother and sister must learn to have faith. If we have good consecration and good prayers, we will surely have faith within, not looking at the outward environment. You should have the faith to do a work contrary to these outward appearances, because the gospel is the power of God unto salvation to everyone who believes (Rom. 1:16). You do not need to be concerned about people's reactions; you should have faith in God.

Fourth, when we preach the gospel, the thing to avoid most is arguing with people. If someone says they have significant issues with Jesus Christ, do not argue that Jesus Christ is very good. You do not need to speak words of argument, nor words of direct confrontation. Just simply tell people about the Christ you have received.

Fifth, we should have faith but not be proud. Since we know that the Spirit of God and the gospel of God are powerful, and that we are not speaking our own words, but the word of God, the gospel of God, we should be humble in attitude when contacting people. On the one hand, we are full of faith within and not discouraged at all; on the other hand, before others, we must be very humble.

Furthermore, every person who partakes in the gospel should ask the Lord for timely utterance. When we preach the gospel, we should take Jesus as the unique subject and have a fresh expression. In the preaching of the gospel, we need the utterance of the Holy Spirit and not rely on the doctrines we understand.

### **Further Reading:**

[1] *Collected Works of Witness Lee, 1959, vol. 2*, Christ Being the Burden of the Gospel, message 3.

### **When We Come to Contact the Lord, How Do We Empty Our Busy Minds?**

**Rom. 8:6:** For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

The best way to set the mind on the spirit (Rom. 8:6) is to come into the Lord's word; this will release you from chaotic and troubling thoughts.

Some Christians say that we should be quiet in the morning. They say that being quiet is the best way to contact the Lord. When I was a young believer, I was taught this way, and I tried to practice it. However, I found it very difficult to be quiet. Moreover, when I was quiet, many evil thoughts entered my mind. Others told me, 'You need to learn to quiet yourself and reject all evil thoughts.' I tried many times but never succeeded. Being quiet is not the way. The way is to read the Lord's word. When we come to read the Bible, the word of God drives out all evil thoughts and casts out all the demons. This is a fact to which we all can testify. We do not need to practice being quiet. Instead, we simply need to come to read the Lord's word. When we touch the Lord's word, we contact the Lord Himself. When we receive the Lord's word into us, the word abides in us, and this abiding word is the Lord Himself.

#### **Further Reading:**

[1] *Collected Works of Witness Lee, 1978, vol. 3, Crucial Principles for the Proper Church Life*, chapter 1.

### **What About Praying for Others?**

**James 5:16:** Therefore confess your sins to one another and pray for one another that you may be healed. The petition of a righteous man avails much in its working. Every person who contacts the Lord normally and properly will have a burden to intercede for others. This is not a religious practice but is based on the Lord's living guidance. If you love the Lord and live by the Lord, the burden to intercede for others will surely come upon you. Pray according to this inward burden.

Interceding for others does not depend on our condition, but on our standing, on what we are. We are God's prophets, the new creation, members of the Body of Christ. Our being members of the Body of Christ in the church life gives us the standing to intercede for others. Forget your situation and your failures. If you hold onto your own feelings, your mouth will be shut, Satan will overcome you and cause you to be deadened for many days. This is very serious. We must forget our failures and our needs, take the proper standing, intercede for others according to God's instruction, and believe God for others.

We must also learn to know ourselves. Be ready to receive grace, forget your failures and your needs, and intercede for others. You are a member of the Body of Christ, a part of the new one, a saint in the Lord's recovery. You need to pray standing on this position, even if you pray with a feeling of shame. Your intercession may be shameful, with no glory in it, yet God will still answer your intercession. He will answer your shameful intercession, and at the same time, He will also answer your previously unanswered prayers for your own needs. How wonderful this is!

When Abraham, God's prophet, lied to others, they became dead. However, when he forgot his failure before them and interceded for them, they received life, and he himself was revived. Likewise, if we forget our failures and intercede for the needs of those before whom we have failed, we will not only supply life to them but also supply life to ourselves.

#### **Further Reading:**

[1] *Genesis Life-study*, message 55.

### **How Do We Pray Thoroughly?**

**Rom. 8:23:** And not only so, but we ourselves also, who have the firstfruit of the Spirit, even we ourselves groan in ourselves, eagerly expecting sonship, the redemption of our body.

Our concept is that thorough prayer is explanation. However, Paul says that we do not know how to pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered (Rom. 8:26). We do not know how to pray, so we groan (Rom. 8:23). In our groaning, the Spirit also groans, interceding for us. When we are dealing with the Lord, we can groan, saying, 'Lord, my disposition. Lord, my disposition! Lord, what should I do?' This is thorough prayer.

We need to cry out to the Lord. Many among us are too nice. However, when the Spirit is upon us, we will forget about being nice. The fewer words we speak, the better, but the more we groan and cry out to the Lord, the better. If we can kneel down for thirty minutes, groaning and crying out to the Lord, this is the best prayer. We need the Lord to break us through His cross. Otherwise, it is difficult for us to exercise our spirit because we are too much in the mind. The fact that our prayers contain so many items proves that we are in the mind. Paul's word in Romans 8 concerning coming to the Lord to groan is very meaningful. We can pray, 'Lord, I don't know how to pray, but I know that my natural man is condemned, and my disposition has many problems. Have mercy on me.' If we try to explain things in prayer, we may only be able to pray for ten minutes before our words run out. But we will never graduate from groaning. We need to learn to shout, cry out, and groan

#### **Further Reading:**

[1] *Collected Works of Witness Lee, 1991-1992, vol. 3*, Fellowship Concerning the Urgent Need of the Vital Groups, chapter 11.

## **Sometimes I Worry and Do Not Have the Peace.**

### **Prayer Does Not Work at Such Times,**

### **Yet My Declaration Does. Why Is This?**

**1 Pet. 5:8-9:** Be sober; watch. Your adversary the Devil, as a roaring lion, walks about, seeking someone to devour. Whom withstand, being firm in your faith, knowing that the same sufferings are being accomplished among your brotherhood in the world.

Many times, our prayers are mostly asking God to remove all the things that hinder us, obstruct us, and prevent us from advancing, such as sorrow, anxiety, distress, etc. Sometimes, asking God this way may result in an answer, but often, praying this way is of little use. The Lord wants you to say to the "mountain," "You who oppress me and hinder me, I oppose you and reject you in the name of the Lord." You must declare and command. The Lord did not say to His disciples, "Disciples, we must pray and ask God to make the tree wither." The Lord did not use this method; rather, He used the method of commanding. Many difficulties, illnesses, etc., can be removed by this kind of commanding, just like an army commands soldiers to advance or retreat. This is a declaration of authority.

In the book of Acts, the apostles also applied this secret. When Peter and John encountered the lame man at the Beautiful Gate, they said to the lame man, "In the name of Jesus Christ the Nazarene, rise up and walk!" (Acts 3:6). When they cast out demons, they spoke directly to the demon, "I charge you in the name of the Lord... Come out" (Acts 16:18). This is a declaration of authority. For some matters you need to pray; for other matters you need to declare. If you learn this, you can remove many difficulties. Rejecting thoughts also requires using declaration to express your attitude. If you reject thoughts from Satan in the name of the Lord, Satan has no choice but to flee. Both Peter and James said to resist the Devil (1 Pet. 5:9; James 4:7), that is, to resist Satan's attacks. We do not pray asking the Devil to go away; rather, we command him to leave by declaring in the name of the Lord.

Using the name of the Lord has certain conditions. To be "in the name of the Lord" means to partake of the Lord, being under all the rights of the Lord's redeeming blood. If you have such faith, using the name of the Lord can produce power. In Acts, some people tried to cast out demons in the name of the Lord (Acts 19:13); although the wording they used was correct, the name of Jesus had no part with them, so it was ineffective. It is not the words you recite that are effective; rather, it is your union with this name through faith that makes it effective. The Lord is the Christ, and we are Christians; we are united as one with Him, so His power flows to us. Formulas are useless; only faith can be effective.

### **Further Reading:**

[1] *Collected Works of Watchman Nee, Set 2, Vol. 22*, Special Meetings, Messages, and Records of Conversations (2), message 40.

## **How Can We Exercise Our Spirit?**

**2 Cor. 4:12:** So then death operates in us, but life in you.

In the matter of using the spirit, we must realize that we must first fundamentally break the outer man before our inner spirit can come out. The fundamental falling down, softening, and breaking of the outer man is always our need. If our thought, emotion, and will are not broken, then before our spirit comes out, our thought, emotion, and will come out first. In this way, we cannot use the spirit. Our spirit must be stronger than everything else; our spirit must become the strongest part of our whole being for our thought, will, and emotion to be useful. For example, some brothers are eloquent, but if such a person has not been broken, as soon as he moves, his eloquence comes out, and thus his spirit cannot come out.

Perhaps you will ask, why does God not break the thought and emotion of some people? This is a matter of proportion. What God wants to break, what God wants to deal with, is the part that comes out first. If a person's emotion comes out first, God will deal with his emotion; if a person's thought always comes out first, God will break his thought. God must always break and deal with the part of a person that comes out first before the person's spirit can come out first. But if a person has an extremely strong spirit, and his emotion follows behind the spirit, then the emotion can be used. But if a person's spirit is not strong enough, and the emotion is allowed to be first while the spirit is behind, it will not work, and the spirit cannot be used. Moreover, if a person is not broken, the outer man is prone to cause problems. If the outer man can be broken, he can have oneness in the spirit with others, and naturally, there will be no problems. Once a person's particular strong point comes out, his spirit will be hindered; therefore, unless his particular strong point is broken, he cannot use the spirit. If we cannot use the spirit, we cannot have service. Therefore, we do not envy those who have gifts, nor do we envy those who are eloquent; rather, we envy those who have fallen into God's hands, have been smitten by God, and bear the mark of the cross on their bodies. Only when such a person ministers can his spirit come out first. It is such a person who is useful before God.

### **Further Reading:**

[1] *Collected Works of Watchman Nee, Set 3, Vol. 14, Kuling Training Records (2)*, message 34.

### **What Does It Mean to Release the Spirit?**

**John 6:63:** It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

**1 Cor. 2:4:** And my speech and my proclamation were not in persuasive words of wisdom, but in demonstration of the Spirit and of power.

When we speak for God, the spirit within rises up; and each time you speak, the spirit rises up once more. When you speak for God and the spirit within rises up, you must purpose yourself to send the spirit forth. When your words become increasingly weighty, if your spirit is a light spirit, it cannot send the words forth; you need to use a strong spirit to send the words forth. You need to use your will to exercise the spirit and send the words forth. Therefore, our spirit must be in accord with God's word, and our feeling must also be in accord with God's word. For this reason, we need to be under the discipline of the Holy Spirit, accepting God's breaking to deal with our outer man, so that we may be cleansed daily. In this way, our spirit can be used freely. In any case, the fundamental breaking is always necessary so that our spirit can come out freely; otherwise, the soul will come out.

A person without self-awareness is a naturally spiritual person. Self-awareness is the soul; a person with strong self-awareness is a person with a strong soul. A person without self-awareness can easily use the spirit. Therefore, God can use a person without self-awareness. Lack of self-awareness is a basic condition for preaching the gospel.

Furthermore, whether our meeting is strong depends on whether the minister of the word, when speaking, is willing to expend his whole being, whether his feeling and thought are placed upon his spirit and come out together. The more a minister of the word expends himself, the more accurate and powerful his word will be. Conversely, if he expends little, his word will be mixed and lack power.

### **Further Reading:**

[1] *Collected Works of Watchman Nee, Set 3, Vol. 14, Kuling Training Records (2)*, message 34.

**What Is the Tree of the Knowledge of Good and Evil,  
and What Is the Tree of Life?**

**What Is the Difference Between These Two Trees?**

**Gen. 2:9:** And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Simply put, the difference between them is the difference between law and grace. The result of the tree of the knowledge of good and evil is death, while the result of the tree of life is life. Within the tree of the knowledge of good and evil are good, evil, and knowledge; good, evil, knowledge, and the death they bring are all contained within this tree. The faculty provided by the tree of the knowledge of good and evil is knowledge, which results in death. But the tree of life is God, resulting in God being life. Once God comes forth and man touches Him Himself, man receives life. The tree of the knowledge of good and evil is entirely something apart from God, so the result is naturally death. As Christians, you have been revived; however, when you were not revived, what you touched was evil, and when you are revived, what you touch is good. So, whether you touch one or the other, you are still touching the tree of the knowledge of good and evil. Please remember that good and evil belong to the same tree, and neither is life. The evil done by robbers in China is certainly not life, and neither is the good performed by China's Confucius, Mencius, or Wang Yang-ming life. Today in Chinese Christianity, many pulpits take the Bible as their subject but preach the teachings of Confucius and Mencius. The depth of this error is unfathomable. If what you touch is merely good, the result is still death; only touching God Himself is life.

It was difficult for Adam to touch the tree of the knowledge of good and evil because that tree was outside of him; but today it is very easy for us to touch the tree of the knowledge of good and evil because this tree is within us. In fact, you and I ourselves are almost this tree itself. Today, for us to deal with this matter is even more difficult than it was for the original Adam, because today this tree is within us and is very subjective to us. In the beginning, if Adam wanted to receive this tree, he still had to consider it, because the tree was still objective to him. But to us, this tree is very subjective; we can accept it without even thinking, so to speak. Thank the Lord, Christ's salvation is in the tree of life, not in the tree of the knowledge of good and evil. Brothers and sisters, you must by all means remember, do not think that touching good is touching the Spirit; do not think that touching good is touching life; nor should you think that touching good is touching God. Your pride is not life, and neither is your humility life; your hot temper is not life, and neither is your gentleness life. Evil is certainly not life, and good is likewise not life. Then what is life? Whatever is from God is life. Therefore, this is not a matter of good and evil; life is certainly not evil, nor is life good. Although life is exceedingly full of light, holy, and good, it is not the good of the tree of the knowledge of good and evil, but the good that belongs to God Himself (Matt. 19:17). Life is God Himself; life is Christ (John

1:4) .

**Further Reading:**

[1] *Collected Works of Watchman Nee, Set 3, Vol. 16*, Mature Leadings in the Lord's Recovery (2), message 45.

### **What Is the Meaning and the Sphere of the Church?**

**Matt. 18:17:** If he refuses to listen to them, tell the church; and if he refuses to listen even to the church, let him be to you as a gentile and a tax collector.

The church has two distinct meanings. The first is the Universal Church (Matt. 16:18), and the second is the Local Church (Matt. 18:17). The Universal Church is the universal church, which includes the church of all ages, all places, and even the future; the Local Church is the church in a locality.

As for the Universal Church, it also has two aspects. One aspect includes the church composed of all God's children in all ages, all places, and the future. Besides this aspect, we see that today we are neither in the past nor in the future; God's children are living on the earth today, and all these God's children added together are also called the universal church. What is past is past; what is future has not yet come. In between this past and future are all God's children who are on the earth today. God's children must not only practice the unity of the Local Church but also learn the unity of all God's children on the whole earth (1 Cor. 11:16).

Suppose Nanjing and Shanghai have problems, or something happened between the Nanjing church and the Shanghai church. In this situation, you can only say that they maintained the local testimony but did not maintain God's testimony on the earth. Today, we cannot just maintain the local testimony without maintaining God's testimony on the earth. We cannot close Shanghai off and keep ourselves trouble-free; Shanghai belongs to the universal church on the earth. The Body spoken of in 1 Corinthians is different from the Body spoken of in Ephesians chapter four; the Body in Ephesians chapter four includes all the believers in all ages, all places. But the Body spoken of in 1 Corinthians refers only to all the believers on the earth at that time.

The church is local, while the work is regional. The Local Church cannot include the regional work because the region is larger than the Local Church. However, all the Local Churches plus all the regional work equal the universal church. Today, if we want to practice the unity of the church, we must practice the unity of the universal church. This requires us to learn to follow along and learn to practice unity.

#### **Further Reading:**

[1] *The Collected Works of Watchman Nee, vol. 3, sec. 11*, "Messages Given During Watchman Nee's Recovery of the Ministry, Message 31".

### **The Matters of Denominations**

**Gal. 5:19-20:** Now the works of the flesh are manifest, which are: fornication, uncleanness, lasciviousness, idolatry, sorcery, hatred, strife, jealousy, wrath, selfish ambition, dissensions, denominations,

The Lord Jesus intended to bring the Jewish believers in Him and the gentile believers in Him to "make one flock." The apostle also commanded us to "endeavor to keep the unity of the Spirit" (Eph. 4:3, original text). Therefore denominations—separating themselves into parties, such as "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ"—are reprov'd by God (1 Cor. 1:12-13), are a fruit produced by the flesh (1 Cor. 3:3-4), and are a matter of the flesh (Gal. 5:20, the original text for "heresies" is "denominations").

According to the Scriptures quoted above, it is very clear that denominations are contrary to the Bible and are condemned by God. But what denominations are is something we should clearly know now; the very being of denominations, the constituent elements of denominations, are what we should thoroughly recognize. A denomination surely has: one, a specific name; two, a specific truth; three, a specific fellowship.

In the Bible, we do not see that the church has a specific name. The Bible uses three ways of speaking to describe to whom the church belongs: (One) "the church of God," (Acts 20:28; 1 Cor. 10:32) "the churches of God;" (1 Cor. 11:16) (Two) "the churches of Christ;" (Rom. 16:16) (Three) "the churches of the saints." (1 Cor. 14:34, original text) These are not names for the church, but three ways of speaking used to describe to whom the church belongs. "The church of God" means that the church belongs to God. The church of God includes all the children of God. "The churches of Christ" means that the churches have been redeemed by the blood of Christ to belong to Himself. The churches of Christ include all those who have been sprinkled by the blood of Christ. "The churches of the saints" means that the churches are a combination of all the saints and include all the saints.

A denomination surely has a specific fellowship. For a person to have a part in their fellowship, he must first join their group and become one of their members. The Bible tells us that believers are members of the body of Christ (Eph. 5:30). When we believe, we have already been united in Christ. All those who are members of the body of Christ, who are people in the church, have already had a union in the Body of Christ and a part in the fellowship of Christ. Therefore, the fellowship of Christians does not require joining. We can only investigate and acknowledge who is in the fellowship and who is not in the fellowship. All those who have the life of Christ and have a part in the fellowship in Christ, we should receive. Even those who are weak in faith, we should receive (Rom. 14:1), "for God has received him" (Rom. 14:3). Anyone who considers that merely being a Christian is not enough qualification for them to be received, and who still requires people to join their group and become

their member, is a denomination. Anything that can be joined and can be withdrawn from is a denomination!

**Further Reading:**

[1] *Collected Works of Watchman Nee, Set 2, Volume 5*, The Inquiry Column (Volume 1), Issue 4.

### **What Should We Do After Leaving the Denominations?**

**2 Tim. 2:21:** So if anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the Master, prepared unto every good work.

The Scripture says, after leaving these, one should 'pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.' (2 Tim. 2:20-22). The Lord is able and willing to grant us those who pursue Him. Before the Lord grants them to us, we should both ask the Lord and wait. Frankly speaking, it is not very beneficial to go back to the denominations to listen to sermons. If you have the time, it would be better to follow the Lord's leading to go out and preach the gospel, leading sinners to the Lord. Once sinners are converted to the Lord, you can meet together for The Lord's table meeting. There is no need to wait until there are many; just 'two or three people' will suffice (Matt. 18:20).

After we leave the denominations, we should still be loving toward the brothers and sisters in the denominations, and our attitude toward them should be even more gentle. What we have left are the sinful denominations, not the brothers in the Lord, not the children of God. What we have left are the denominations, not the church. The church is something we cannot and never will leave. It is not that we are separated from the children of God, but that we cannot be in the sinful denominations with them; they are in the sinful denominations, allowing the sinfulness of the denominations to separate them from us. Therefore, our intention toward the brothers and sisters in any denomination should be loving, and our attitude should be gentle. Let our feet stand firm on the truth, let our hearts be both steadfast in the Lord and humble; let our attitude be gentle in love; let our speech be seasoned with salt, always with grace (Col. 4:6). May God grant us the wisdom 'from above, first pure, then peaceful, gentle, submissive, full of mercy and good fruits, without partiality and without hypocrisy.' (James 3:17).

### **Further Reading:**

[1] *The Collected Works of Watchman Nee, Set 2, Vol. 5, Newsletters (Volume 1), Issue 5.*

**Should Our Children Continue to Attend a Denomination  
in order to be taught the Bible?**

**Matt. 6:33:** But seek first His kingdom and His righteousness, and all these things will be added to you.

The children of the Lord need to learn one thing, which is to consider the Lord's will and consider nothing else. We must act according to the Lord's will regardless of the cost. We should be assured that if we act according to the Lord's will, He will bless us and care for our children. Sooner or later we will see the Lord bless our families. Our only consideration must be the Lord's will, and we must be bold to act according to this will of the Lord. The Lord will care for other things.

**Further Reading:**

[1] *The Collected Works of Witness Lee, 1963, vol. 2*, Living a Life According to God's Eternal Purpose, chapter 6.

**I Was Baptized as an infant. Is it true that  
those who have been baptized in this way should be baptized again?**

**Acts 22:16:** And now why do you delay? Rise up and be baptized and wash away your sins, calling on His name.

There is no such thing as child baptism in the Bible, so child baptism is unscriptural and is not counted by the Bible. Thus, a person "baptized in this way" in the presence of God has never been baptized. Therefore, if he goes to be baptized, it is his first baptism, not a re-baptism.

Now we want to look at the heretical teachings contained in Roman Catholicism. First, the baptism of Roman Catholicism. According to the record of the fifth section of the Council of Trent, 'Through baptism, original sin is forgiven.' According to this teaching, they say that through baptism, man becomes sinless, clean and harmless, loved by God, is actually an heir of God, is a co-heir with Christ, and no one can hinder this. They say that a person can be regenerated as soon as they are baptized. However, the teaching in the Bible is not like this. Ananias said to Paul, 'Rise up, call on His name and be baptized, and wash away your sins.' (Acts 22:16). This person had already believed in the Lord and been saved, and therefore was baptized. This is completely different from the teaching of Roman Catholicism. Roman Catholics even say that infants can be baptized and saved. The Trent Catechism says, 'Infants, regardless of whether their parents are Christians or unbelievers, are born to eternal torment and damnation unless they are regenerated unto God through the grace of baptism.' The teaching of Roman Catholicism is that original sin can be washed away through baptism, and man receives the Lord through baptism. But the Bible says that those who receive the Lord are baptized, which is completely different from Roman Catholicism.

**Further Reading:**

[1] *The Collected Works of Watchman Nee, Series 3, Vol. 14*, Record of the Kuling Training (Vol. 2), chapter 59.

### **What Does It Mean to Be Enlightened?**

**Eph. 5:13-14:** But all things, being reprove, are made manifest by the light; for everything that makes manifest is light. Therefore He says, Awake, sleeper, and rise up from the dead, and Christ shall enlighten you.

Ephesians chapter five is the only place in the Bible that speaks of what light is. Ephesians chapter five says that light is what makes everything manifest. The Greek word for "revelation" is apokalupsis, apo means "to open," and kalupsis means "a veil." So the meaning of revelation is to unveil. Light and revelation are linked; to be enlightened is to receive revelation. When light comes, there is bound to be revelation; revelation is bound to be by light. God's revelation is given to us by God's light; God's revelation is the effect of that light on us. After light comes from God, the result in me is called revelation; the result of light is revelation.

When there is light, there will definitely be revelation as a result. But we often suffer many losses by trying to find light. If a person encounters light but does not fall before God, and instead seeks to see light, he will lose the light. If a person sees light but does not submit under the light of God, and instead seeks light again, this light will run away. Being enlightened is a matter for God; revelation is inner brightness for me.

When light comes, it kills; light is the greatest destruction; when light comes, I fall down, wither away, and have nothing. Just as many bad creatures in the world are killed by light. Looking at things under sunlight, everything is clear, but if one lights a lamp to search for the sun, one will become confused. So we should think broadly and not confine ourselves to a small light.

The light of God is in the Holy of Holies. Today's Holy of Holies is the church. Personal pursuit often falls into darkness; people cannot get light through analysis or prayer, nor can they find God by looking within themselves. The light of God is in the Holy of Holies. Today in the church, if there are prophets and the word of God, it will be good, and everyone can get light from the church. Conversely, if there is no word in the church, things will be bad. If there is word in the church, there is light. We want people, as soon as they come to the church, to be made manifest, to see the light, and to receive revelation. Light comes from the ministry of the word, and the ministry of the word ministers in the church. Therefore light is in the church, not on individuals. We must get light in the word of God, and only then can we minister this light to others.

#### **Further Reading:**

[1] *The Collected Works of Watchman Nee, Series 3, Vol. 14*, Record of the Kuling Training (Vol. 2), chapter 24.

### **How Can We Abide in Christ?**

**1 Cor. 1:30:** But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

To abide in Christ, we must at least once see that we are in Christ. This is a fact. We are those who have been put into Christ by God (1 Cor. 1:30). Therefore, we are in Christ. Abiding in Christ means not going out of Christ, but always abiding in Christ. We do not need to strive to be in Christ, because we are already in Him. For example, to live in a house means to remain inside the house and not leave the house. We need revelation to see that we are in Christ. In the New Testament there is a small word, yet it is the most important word in the universe. This word is "in Christ." We must see definitively that we are the people in Christ. We must keep ourselves in Christ, abide in Him, and not go out from Him.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1963, vol. 2, Living a Life According to God's Eternal Purpose*, chapter 4.

### **How Can We Apply Christ?**

**Rom. 8:16: The Spirit** Himself witnesses with our spirit that we are children of God.

**Rom. 8:2:** For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Applying Christ is very simple. We can compare this matter to turning on a switch to turn on a light. Before the lights in a building can be turned on, the electricity must first be installed in the building. Then whenever we need light, we just turn on the switch. We have been regenerated by the Holy Spirit with Christ, which means Christ has been installed within us. Now He is within us, and the only thing we need to do is turn on the switch.

Today The Spirit is the realization of all of Christ's riches, and this Spirit has entered into our spirit. (Rom. 8:16). We can use electricity as an example to illustrate this matter. Electricity itself has many 'riches'. It produces power, light, and heat, and through equipment such as telephones and televisions, it can also exert the ability to communicate. All these items are the riches of electricity. But the riches of electricity are actually in the electric current. The electric current is installed in our buildings, and is equipped with switches. When we need to apply electricity, we just turn on the switch, and we can get the electricity. Similarly, the heavenly electricity in the flow of The Spirit, has been installed in our spirit. When we exercise our spirit, it is like turning on the switch to apply the heavenly electricity.

The spirit within us is subject to us. Therefore, whether this Spirit is applied to our situation depends on us. If electricity has been installed in a building, whether we apply the electricity depends on whether we turn on the switch. If we use the switch, we will enjoy the benefits of the electricity. Otherwise, we will lose the benefits. No matter how long we pray for electricity, if we do not turn on the switch, nothing will happen. Similarly, we do not need to pray much to apply our spirit; we only need to 'turn on the switch' by calling on the Lord.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1963, vol. 2*, Living a Life According to God's Eternal Purpose, chapter 4.

### **What is the Difference Between Christian Virtue and Worldly Asceticism?**

**2 Cor. 4:11:** For we who live are always being delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

**1 Pet. 4:16:** But if anyone suffers as a Christian, he should not be ashamed, but should glorify God in this name.

On a normal Christian, one can often sense the taste of God, enabling others to worship God and give glory to God. However, cultivated people in the world are merely building up the self of man, causing others to feel the taste of man and praise the self of man. The more worldly people practice self-denial, the greater their self becomes; the higher a person's character, the more others feel that his person is greater. However, the more a Christian is broken, the less his self counts for anything, the more humble he becomes, and the more only God is manifested. What worldly people call being selfless, their self becomes even greater. This situation is most prevalent in India; the philosophy of Indians is much higher than ordinary people; but they cannot enable others to touch God. However, whether they are Chinese, Japanese, or English, as long as they are Christians bearing the cross, they can all enable others to sense God, worship God, and give glory to God

#### **Further Reading:**

[1] *The Collected Works of Watchman Nee, Series 3, Vol. 14*, Record of the Kuling Training (Vol. 2), chapter 34.

## **My Christian Life Is Like a Pendulum Swinging Back And Forth. Is This Normal?**

**Eph. 4:14:** that we may be no longer children tossed by waves and carried about by every wind of teaching in the craftiness of men, in the cunning unto the systemization of error;

This is normal, but only applicable to babies. If you have such a feeling, do not be too much frustrated. Just keep praying every day, Scripture reading every day, and digesting a life-study message or one of our spiritual publications every day. Within half a year, you will be stabilized. You will be rooted and grounded, and nothing can shake you. Eph. 4:14 says, 'that we may be no longer children tossed by waves and carried about by every wind of teaching.' Every teaching is a wind that wants to blow people off the center line. If you can be blown by such a wind, then you are still a child; you need to grow. Verse 15 says, 'But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.'

Do not let your feeling entangle you; just keep moving forward and establish some good Christian habits. Your feeling is unreliable; tell it, 'Little fellow, I don't believe in your ways.' No matter how you feel, just hold to the practices we mentioned: praying, Scripture reading, reading spiritual publications, and dealing with your conscience by confessing sins. Whatever accusation you have in your conscience, immediately confess it to the Lord, ask Him to cleanse you, and keep you always having a clean and simple conscience.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1978, vol. 2, Life-study of Genesis (vol. 1), chapter 5.*

### **How Do We Get in Spirit and Stay There?**

**Jude 1:20-21:** Beloved, building up yourselves on your most holy faith, in the Holy Spirit pray, keeping yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life.

This is normal, but only applicable to babies. If you have such a feeling, do not be too much frustrated. To remain in the spirit, you need to learn to abide in the Lord. Today the Lord is the life-giving Spirit (1 Cor. 15:45, 2 Cor. 3:17). If He were merely the Savior (1 John 4:14), the Lamb of God (John 1:29), how could He get into us? He could only remain in the heavens (Acts 2:32-35, Phil. 3:20). The Scripture says very clearly: 'Christ in you, the hope of glory' (Col. 1:27). Only by becoming The Spirit, could Christ get into us. If He were limited to the heavens, how could we get to Him and abide in Him? Even logically speaking, since the Lord commanded us to abide in Him, it also clearly indicates that His nature is Spirit. The Greek word for spirit is *pneuma*, which also means air. Today Christ is the divine air! It is not difficult at all to live in the air, and the air obviously also dwells in us.

Christ is like the air—*pneuma*—. He is in us, and we are also in Him. If you abide in Him, and also let Him abide in you, then you are abiding in Him. But, from our experience, we find that no matter how hard we try, or how good our intentions are, we still unconsciously slip out of Him. When I am talking at the dinner table, I may be in Christ, suddenly I realize I have left Him. What is the reason for this? Because I talked too much. Talking too much will cause us to come out of Him.

1 Thess. 5:17 says, 'pray unceasingly.' This sentence has an implication that can help you remain in the spirit. Pray unceasingly, like breathing; this is the secret to remaining in the spirit. When I am speaking outwardly, inwardly I am constantly praying. When you work, you operate the machine outwardly, and inwardly you can also pray continuously. As soon as you feel you are not in the spirit, immediately call: 'O Lord!'. There is no need to use complete sentences to pray.

Suppose you are about to lose your temper, Satan makes you full of anger toward your husband. If you pray: 'O Lord!', your temper will immediately disappear. If you think this is just psychological effect, you can try calling: 'O Washington!'. That will be of no use at all. 'O Lord!' This one prayer will bring you back to the spirit. As long as you keep breathing like this, you will be filled with *pneuma*. Although the process of breathing is very complex, and not easy to understand, breathing is nevertheless very simple. Abiding in Christ is also that simple, just pray unceasingly.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1978, vol. 2, Life Message* (vol. 1), chapter 12.

## **What Should a Person Do If His Parents Forbid Him from Going to the Meetings?**

**Col. 3:20:** Children, obey your parents in all things, for this is well pleasing in the Lord.

**Acts 5:29:** But Peter and the apostles answered and said, It is necessary to obey God rather than men.

Dr. F.B. Meyer once said that a sister asked him, 'My mother often wants to take me to many parties, but I feel that going is not beneficial to me, and I don't like to go in my heart. I repeatedly wanted to refuse my mother, but I also know that I need to obey; what should I do?' Dr. Meyer said, 'You should still go, but you should ask the Lord to keep your heart.' People must be taught before God before they can soften. This daughter should say to her mother, 'I am willing to go, but it is best if you allow me not to go.' If she does not stand in the position of obedience, her not going is also of no use, because she is not obedient inwardly. After the sister heard Dr. Meyer's words, she still went to the party with her mother, but it was very different from the previous time. The previous time she went with reluctant steps, and her heart was also resentful. This time, her steps were quiet, and her heart was also peaceful. The blessing she received from going was greater than not going. Regarding parents, children should be obedient in attitude no matter what; but concerning actions, if it is an optional matter, it can be determined according to the situation. If parents want their children to go to a place they do not want to go, and the children drag their feet and go, angry when going and angry when returning; or if parents want their children to do something related to sin, they do not go and stay at home, but their attitude is rebellious. If it is like this, whether going or not going, there is no spiritual value.

Parents hindering children from attending meetings is an optional matter. Attending meetings is a matter with a boundary; my attitude should be: I long to go, if you don't allow me to go, I will obey and not go. But I hope you can let me go next time. If we quarrel with our parents for two hours about whether to attend meetings or not, that is unbecoming a Christian. For example, if parents want their children to go to a place they do not want to go, but there is no element of sin, this is also an optional matter. Obedience must be absolute, but whether to comply or not is another matter. If parents force you to go; then you can only go; if parents force you not to go to a certain place, you can only not go. But if parents do not force you, you may go or not go. In any case, the attitude must always be obedient. If we have this attitude, God will surely release us.

### **Further Reading:**

[1] *The Collected Works of Watchman Nee, set 3, vol. 13*, Training Records from Kuling (vol. 1), chapter 23.

### **I Feel Weak Physically All the Time.**

#### **This Frustrates My Spiritual Walk. What Should I Do?**

**Matt. 24:39-41:** So will the coming of the Son of Man be. At that time two will be in the field, one is taken and one is left; two women will be grinding at the mill, one is taken and one is left.

Your problem isn't really this. You need to know that Christians' expressing Christ's life is not limited by time, environment, and conditions. A healthy person can express Christ's life in his health, and a person in an ordinary condition can also express Christ's life in his situation; even a person who is very sick and confined to bed can live out Christ's life in such a difficult environment. True spiritual life is not affected by any situation. If a person wants to wait until everything is ideal, thinking that only then can he live a good spiritual life, that is wrong. There should be no such extravagant hope. Therefore, you do not need to expect to live out Christ's life only when your body is better. Just like a mother who is very busy with work and has ten children, she does not need to wait until her children grow up before she can live a good spiritual life. A person busy in a shop also does not need to wait until he becomes the owner before he can serve God well. A single person does not need to expect to serve God wholeheartedly only after getting a wife; a person with a wife in the family also does not need to excuse himself by saying that he could be a good Christian only when he was single. Some people have good bodies but still do not express Christ's life, which shows that expressing the life does not require a specific environment. Whether the body is strong, or weak, or average, one can express Christ's life in these situations. Some people think they have to wait until the environment is better to live a good spiritual life; that is incorrect. It is just like some people say they want to wait until the environment is better, commit less sin, have better morals, before they will come to believe in Jesus; we advise them, there is no need for that, just come and believe in Jesus in your present situation. Enoch walked with God for three hundred years and could still have sons and daughters (Gen. 5:22). The Lord Jesus also told us that those who are raptured are not raptured when they are Scripture reading or praying, but when they are farming or grinding at the mill (Matt. 24:40-41). All this shows us that expressing Christ's life does not require a new environment or conditions. Therefore, do not have a wrong expectation, thinking that only when the environment is ideal can you live a spiritual life.

#### **Further Reading:**

[1] *The Collected Works of Watchman Nee, set 3, vol. 15, The Mature Leadership in the Lord's Recovery* (vol. 1), chapter 2.

**What Is the Reason for Christian Poverty?**  
**How Can One Have Accumulation Before God?**

**2 Cor. 9:8** And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;

There are many brothers and sisters who have a basic difficulty, which is that they need temporary grace to be sustained. I think this is a great difficulty. If God takes away grace from us, what is left of us is completely an empty person; this is a fact. But on the other hand, it is also a fact that God does not want His children to have no accumulation, and to walk outside of the Lord's will once the temporary grace is gone. God does not like His children to live only by temporary grace; God likes His children to have accumulation.

**How to Become Rich and Have Accumulation**

First, to be rich requires time. A person who has time may have the possibility of being rich before God. A person who does not have time is bound to be not rich.

Second, one must have experienced things. There are many people who have lived many days, but they have experienced few things before God. A person who wants to be rich must have time and must also have experienced things. What are these things? They are the governing of the Holy Spirit. Our supply is through our learning before God. This can never be given to us by doctrine, nor can it be given to us by Bible commentaries. Rather, it is known by the Holy Spirit leading us through the way.

Third, there must be results. It does not depend only on how many things are encountered. Is there a result after enough days and enough things? That is still the question. The result must be reached.

The last thing is to be enlightened. In these things, a person who is rich is also rich in enlightenment. Not only must there be learning in you, but the Lord must also enlighten you in the spirit, enabling you to see what you have learned. Not only do you know about this thing, but this thing has become a doctrine successfully in you. Then, you can turn what you have learned into words to supply others. Not only is it wrought in you, but you can also bring what you have learned before people. When the enlightenment comes, you can speak and supply others.

Many times, God is dealing with you there, and you do not know it. But sometimes you know. This knowing causes that dealing to accelerate the result of that dealing. Because of the enlightenment, you can believe and also obey, so you can accelerate the result of that dealing. Having the fruit, and it is ripe, this is the result of a person before God. The enlightenment mentioned here is also the eye salve mentioned in Revelation, which enables you to see, which makes you light (Rev. 3:18).

**Further Reading:**

[1] *The Collected Works of Watchman Nee, set 3, vol. 9*, The Gospel Magazine and The Open Door (Reprinted) (vol. 1), issue 4.

### **Enjoying Christ and Receiving Healing in Life**

**Mal. 4:2:** But unto you who fear My name shall the Sun of righteousness arise with healing in His wings; and you shall go forth and leap like fatted calves.

Christ is the Sun, and when He as the Sun shines upon us, He heals us. Christ's becoming our healing is based on His being the Sun of righteousness. The word "Sun" indicates life (cf. John 1:4), and the word "righteousness" indicates justice. The whole earth is full of death and injustice; but with Christ as the healing, there is life and justice. Today we believers in Christ, by enjoying the shining of Christ as the Sun of righteousness, are delivered from darkness, caused to grow in life; and delivered from unrighteousness, caused to receive healing in life.

#### **Further Reading:**

[1] *Life-study of Malachi*, chapter 2.

**In Everything by Prayer and Petition with Thanksgiving, Let Your  
Requests Be Made Known to God**

**Phil. 4:6-7** Do not be anxious about anything, but in everything by prayer and petition with thanksgiving make your requests known to God; and the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

Paul exhorted us, "In everything by prayer and petition with thanksgiving, make your requests known to God." "In everything" refers to the many different things that come upon us daily. Under the Lord's blessing, many positive things happen, causing us to hear good news; however, sometimes we also experience negative things and hear bad news. Nevertheless, in everything we should by prayer and petition with thanksgiving make our requests known to God.

Bad news or hardship may cause us to be sorrowful or anxious. When we pray, practice fellowship with God, and enjoy our organic union with Him, this anxiety is dissolved. Naturally, even unconsciously, the peace of God is infused into our inner man. This infused peace resists distress and dissolves anxiety. From experience, we know that by means of prayer, the peace of God is infused into us, and we are enabled to dissolve anxiety. Having the peace of God resist our distress does not mean that the distress will disappear; the distress remains, but we can resist it. Furthermore, the poison of anxiety is still within us, but we can dissolve it—by our fellowship with God in prayer, the peace of God is infused into our being and dissolves anxiety. As we enjoy God as our peace, we become quieted within.

**Further Reading:**

[1] *Life-study of Philippians*, msg. 27

### **The Peace of God, Which Surpasses Every Man's Understanding**

**Phil. 4:6-7** Be anxious for nothing, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every understanding, will guard your hearts and your thoughts in Christ Jesus.

God not only operates within us but also guards and protects us in our hearts and thoughts. Our thoughts often have many anxieties. When we sleep at night, perhaps we can temporarily put many troubles aside, but as soon as we wake up in the morning, our mind starts racing, worrying about work, career, physical health, schoolwork, etc., causing us to be full of anxieties within, without peace. But Philippians chapter four, verse seven says that God has a peace that surpasses human understanding. This peace within us will guard and protect us. This peace is God Himself. When we have outward difficulties, God guards us within, not allowing our hearts to be disturbed.

All those who love the Lord can testify that many times, difficulties come upon us, causing us to be in a dilemma, but as long as our hearts turn to the Lord and praise and thank Him, immediately there is a peace that cannot be expressed, calming us within and making us anxious for nothing. As soon as a person has no peace, he cannot enter into Christ to enjoy Christ. Therefore, we must allow God to be peace within us so that He can guard our hearts and our thoughts. Today, this resurrected Christ within us is like this; He is the God of peace, not only operating and moving within us but also guarding and protecting our thoughts within us, causing our entire being to have peace. In this way, we can enter into Christ to enjoy Christ.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1983, Volume 1*, Subjective Experience of the Indwelling Christ, ch. 8

### **Thanking and Praising the Lord Under All Kinds of Difficulties**

**Rom. 8:35-37** Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, 'For Your sake we are being killed all day long; we have been accounted as sheep for slaughter.' But in all these things we are more than conquerors through Him who loved us.

The real victory is to still be able to praise and give thanks to the Lord when all kinds of hardship and suffering come. This is not just victory; this is triumphing. We should remember that the cup God gives us is a cup that runs over (Psa. 23:5), not one with only a few drops inside. The cup running over—this is triumphing. You are able to say to the Lord, "Lord, all these difficulties are Your grace to me; I praise You." This is the tune of victory.

### **Further Reading:**

[1] *The Collected Works of Watchman Nee, Set 2, Vol. 21*, Conference, Messages, and Talks, Vol. 1, msg 20

### **Praying for the Needs of Others, God Will Care of Our Needs**

**Gen. 20:17** And Abraham prayed to God, and God healed Abimelech and his wife and his maidservants, and they bore children.

Abimelech needed Abraham's intercession. If I were Abraham, I would say, "Abimelech, you ask me to pray for you, but I have prayed for my wife for many years and have not received answers. Therefore, I cannot be sure that God will answer my prayer for you, nor do I have the boldness to pray." We need to forget our unanswered prayers and pray for others. If we are not willing to pray for others, perhaps God will not answer our prayers for our own needs. Do not say that because your own needs have not been satisfied, you cannot pray for others. When Abraham forgot his needs and interceded for Abimelech and his family, not only were their needs satisfied, but Abraham's own needs were also satisfied. If you forget your needs and pray for others' needs, God will not only answer your prayers for them but will also answer your prayers for yourself. He will care for your needs.

#### **Further Reading:**

[1] *Life-study of Genesis*, msg. 55

**Our Need for Being Stirred up to Intercede  
for the Churches Throughout the Earth and for All the Saints**

**1 Tim. 2:1** I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made for all men;

We need a prayer life. A real prayer life is always a life of intercession, and true prayer is not mainly praying for ourselves but constantly praying for others. We need to pray for the churches and the saints on the whole earth, and we need to pray for the older ones and the younger ones. Day by day, we do not mainly need to pray for ourselves, but for others. We need this kind of life of intercession, and the intercessions offered on the altar of incense should increase day by day. May we all be stirred up to seek this kind of prayer life. When the churches and the saints pray together with Christ, the life-giving Spirit will carry Christ's intercessions to every place related to God's interests and realize what we have prayed for.

**Further Reading:**

[1] *Life-study of Exodus*, msg. 184

### **In the Midst of Trials, the Lord's Grace Being Sufficient for Us**

**2 Cor. 4:16-17** Therefore we do not lose heart, but though our outer man is decaying, our inner man is being renewed day by day. For our momentary, slight suffering is working out for us, more and more exceedingly, an eternal weight of glory.

Because of a thorn in the flesh, Paul entreated the Lord three times that it might depart from him (2 Cor. 12:7-8). But the Lord said, "My grace is sufficient for you" (9). It seems the Lord said to Paul, "I will not be so foolish as to remove the thorn; I am going to supply you with sufficient grace. When you are going through all the hardships, I will support and help you by Myself as the supply, as the grace, as the bread and the wine."

Many things that happened would have caused Paul and his co-workers to be disappointed or disheartened. Almost nothing encouraged them. However, because they were in resurrection, they did not lose heart. Our outer man, our mortal body, is decaying; our inner man, which is our regenerated spirit together with our inner parts, is being nourished by the fresh supply of the resurrection life, and is being renewed metabolically day by day.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1983, Volume 1*, Subjective Experience of the Indwelling Christ, ch. 8

### **Learning to Enjoy God Himself in Trials**

**2 Cor. 4:16-17** Therefore we do not lose heart; but though our outer man is decaying, our inner man is being renewed day by day. For our momentary lightness of affliction works out for us, surpassingly and supremely, an eternal weight of glory.

Dear brothers and sisters, the destruction brought upon the old creation by hardship gives the resurrected God an opportunity to dispense Himself into us. Passing through hardship and pressure, the divine element will work itself into our entire being.

The Christian's happiness does not depend on outward things, but on learning to enjoy God Himself in trials. Paul and Silas could rejoice and sing praises to God in prison because their joy did not come from their outward circumstances, but from their enjoyment of God within. In the short Epistle to the Philippians, written while Paul was imprisoned, joy is mentioned many times. Paul was still joyful in very deep hardship because in tribulations he learned to know Christ, to partake of Him and enjoy Him. His outward circumstances were all causing him to be sorrowful, but right in his sorrow Christ was imparted into him and became the source of his joy.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1957, vol. 3, The Living God and the God of Resurrection*, msg. 3

**Lightness of Affliction Works Out for Us,  
More and More Surpassingly, an Eternal Weight of Glory**

**2 Cor. 4:16-17** Therefore we do not lose heart, but though our outer man is decaying, our inner man is being renewed day by day. For our momentary, slight suffering is working out for us, more and more exceedingly, an eternal weight of glory.

Brothers and sisters, do you feel oppressed? Paul deeply knew that hardships could help us enter into glory, therefore he said, "Therefore we do not lose heart, but though our outer man is decaying, our inner man is being renewed day by day. For our momentary, slight suffering is working out for us, more and more exceedingly, an eternal weight of glory" (2 Cor. 4:16-17). Paul made three comparisons: suffering vs. glory, slight vs. weighty, momentary vs. eternal. All the suffering we endure is slight. This momentary, slight suffering cannot be compared with the eternal weight of glory. Do not be bound by your hardships, but rather say to Satan, "Satan, no matter what kind of hardships I am going through now, I am still joyful. This is not a heavy burden, but a light one." This momentary, slight suffering is working out for us, more and more exceedingly, an eternal weight of glory.

**Further Reading:**

[1] *Life-study of Hebrews*, msg.10

### **Whatever Happens, Simply Rest in Him**

**John 16:33** These things I have spoken to you that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.

We only need to enjoy peace in Him, whatever happens, just rest in Him. If you cannot accept My words now, after a period of time you will find that all the things that cause you to be anxious will vanish into nothing. You do not need to do anything. For actually there is no real difficulty before or after you. Outwardly it seems there are many hardships, but actually, because you are God's selected people, under His all-sufficient care, there are fundamentally no hardships at all. You are God's selected people, having His promise as a guarantee, and with His goal entrusted to you. Now you are on the way. I do not care about all the opposition and rumors; many times I just laugh it off. As long as we are on the way to reach God's goal, as long as we, the selected people, have His promise, everything will be alright.

#### **Further Reading:**

[1] *Life-study of Genesis*, msg. 74

### **God Being Our Salvation**

**Isa. 12:2** Behold, God is my salvation; I will trust and not be afraid; for Jehovah the Lord is my strength and my song, and He has become my salvation.

The primary emphasized words in Isaiah chapter twelve are salvation or salvation. God is our salvation, and Jehovah the Lord is our strength and our song. Strength and song both signify experience. When we experience God's salvation, this salvation becomes our strength, and eventually this becomes our song, our praise. Strength and song are the experience of salvation. In our experience, our God is the Lord, He is Jehovah. In the New Testament, our God is called Jesus and Christ. He is the Lord Jesus Christ. When we call on Him, we can say very intimately, "My Lord Jesus Christ." Sometimes we can use an even more intimate expression, saying, "My dear Lord Jesus Christ." In the New Testament, Jehovah the Lord is our Lord Jesus Christ.

#### **Further Reading:**

[1] *Life-study of Isaiah*, msg. 40

### **When We Have God, We Have No Fear**

**Isa. 12:2** Behold, God is my salvation; I will trust and not be afraid; For Jehovah the Lord is my strength and my song, And He has become my salvation.

Fear is a suffering that people cannot avoid and is difficult to overcome. Who lives in this world today without fear? And who can overcome fear? Some fear sickness, some fear death, some fear losing their education, some fear losing their job, some fear losing money in business, some fear their children will not turn out well. People fear either this or that. Having feared this life, they also fear the life to come. The reason people fear this and that, this life and the life to come in this way, is because they have lost God. God is man's security and reliance. Without God, people have no security and reliance, so they only have fear. But we who are saved have God as our helper, and God as our salvation, so we can overcome all fear. God is our helper, what shall we fear? God is our salvation, whom shall we fear? Having God, we can be without fear.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1932-1949, vol. 3, Basic Lessons on the Scriptures, vol. 1*, lsn. 13

### **Prayer Is General, and Petition Is Specific, Being for Particular Needs**

**1 Tim. 2:1** Therefore I exhort first of all that petitions, prayers, intercessions, thanksgivings be made for all men.

**Eph. 6:18** By means of all prayer and petition, praying at every time in spirit, and watching unto this in all perseverance and petition concerning all the saints,

In 1 Timothy chapter two, verse one, Paul mentions petition, prayer, intercession, and thanksgiving. Prayer is general, having the elements of worship and fellowship; petition is specific, for special needs. Intercession, the original meaning, is a personal pouring out of one's heart to God, meaning caring for others' affairs before God and seeking benefit for them.

When Paul mentions petition, prayer, intercession, thanksgiving, his spirit has a great burden concerning the importance of prayer. He wants his dear spiritual child to pray. I want to emphasize this fact again and again, that only when we have a life of prayer can we have a proper church life. I can testify that my prayers have never been as many as in the past few years. I can also testify that I have seen my prayers answered with certainty. Recently, my activities have been temporarily restricted, enabling me to rest and care for my health. I heard of certain needs and prayed for these needs. May we all learn this lesson: the way to have a good church life is prayer. This is crucial. If our talking turns into prayer, the church in our locality will be transformed.

#### **Further Reading:**

[1] *Life-study of 1 Timothy*, msg. 3

### **Will Not Allowing Us to Be Tempted Beyond What We Are Able to Bear**

**1 Cor. 10:13** No temptation has taken you except what is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of egress, so that you will be able to endure it.

Some believers may think that the temptation is too strong to resist. But here in 1 Corinthians chapter 10, verse 13, Paul points out that the temptation that comes upon us is nothing more than what man is able to bear. He also says, God is faithful, who will not allow us to be tempted beyond what we are able, but with the temptation will also make a way of egress, so that we will be able to endure it. These are words of promise and encouragement. Whenever we are tempted, we can stand on 1 Corinthians chapter 10, verse 13, and say, "Lord, You will not allow me to be tempted beyond what I am able, and with the temptation You will also make a way of egress, so that I will be able to endure it."

#### **Further Reading:**

[1] *The Conclusion of the New Testament*, msg. 139

### **Preaching the Gospel, Being Ready in Season and Out of Season**

**2 Tim. 4:2** Preach the word; be ready, whether it is opportune or inopportune; reprove, rebuke, exhort with all long-suffering and teaching.

Paul told Timothy, "Preach the word; be ready, whether it is opportune or inopportune; reprove, rebuke, exhort with all long-suffering and teaching" (2 Tim. 4:2). We should not say that it is winter now and we need to wait until spring to sow seeds. Instead, we are special farmers; for us, every day is for sowing and for reaping. "Opportune" is when we have the opportunity, and "inopportune" is when we do not have the opportunity. Regardless of whether we have the opportunity or not, we need to be ready. "Be ready" means to be urgent, focused, and watching. We can compare such being ready to instant tea or coffee. Whenever we want to drink tea or coffee, it is ready immediately. We need to be "instant" preachers, ready and needing no further preparation. We should be ready anytime, anywhere. We should be ready in the supermarket, at the bus stop, in the office, and in the classroom. Every place is the proper place, every time is the proper time, and everyone is the proper person. Whether it is opportune or inopportune, we must be instant, ready, urgent, and focused.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1973-1974, Volume 2*, The Way to Bring Forth Normal Fruit and to Shepherd for the Church's Building, ch. 6

### **Living a Normal, Daily Gospel Life and Bearing Fruit Every Year**

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

We should care only for today and not for tomorrow. Perhaps this evening we will meet a relative, and we should spend some time taking care of him. This is a normal, daily gospel life, not a movement or a special activity. The Lord Jesus went to Samaria in a very normal way and waited at Jacob's well for someone to come and draw water. Then the Lord asked her for a drink, not in the way of preaching or a movement; that was part of His normal daily life. This daily life was His gospel preaching. Because He lived this way, God sent the appropriate people to Him, and He also brought people to God. If we all live this way, God will send His chosen people to us. Then we will have a harvest of fruit every year.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1973-1974, vol. 2*, The Way to Bear Normal Fruit and to Pastor for the Building Up of the Churches, ch. 6

### **Executing What He Have Done Through Our Prayer**

**Matt. 18:18** Truly I say to you, Whatever you bind on the earth shall be bound in the heavens, and whatever you release on the earth shall be released in the heavens.

If we have a vision that we are the Body of the Head, and that the Head has ascended to the heavens and is now transcendent, we will take this standing and appropriate what the Lord has already attained. We only need to claim, proclaim, and declare to sickness, "Do not disturb me; you are under my feet!" We can deal with sin, weakness, and worldliness in the same way. We should not deal with these things like beggars. We can say to all these negative things, "Do not disturb me; go to the lake of fire! I am transcendent, you cannot touch me, you are under my feet." Whenever the Devil hears this kind of prayer, he flees.

We must exercise the spirit in the name of the Lord Jesus, stand on these verses, and appropriate for the Lord's recovery. Our prayer must be an appropriation, not a begging. But we must be one with Him. If the work we do is not from Him, with Him, before Him, and for Him, we cannot appropriate anything. In that situation, all we can do is beg. However, if what we do is from Him and we are also one with Him, we do not need to beg. We only need to appropriate and declare in this way: "Lord, You have accomplished everything; now we execute what You have already accomplished. We bind what You have already bound, and we release what You have already released. We forgive what You have already forgiven, and we retain what You have already retained." This is the proper way of praying when we serve Him.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1963, Volume 1*, Praying on the Standing of Christ's Ascension, ch. 2

### **God Being Our Refuge and Strength**

**Psa. 46:1** God is our refuge and strength, a readily available help in tribulation.

The beginning of Psalm 46:1 says, "God is our refuge and strength." A refuge is an unusual habitation; it is a guarded and protected place of rest. God is not only our refuge but also our strength. A refuge surrounds us, outside of us, but strength is within us. When I was sick and in the hospital "finding refuge," outwardly, I was in the hospital, but inwardly I might have no strength. However, according to Psalm 46, when we have God as our refuge, we also have Him as our strength. God is both our outward protection and place of rest, and our inner strength.

The verse goes on to say, "a readily available help in our tribulation." God is not only our refuge and strength but also our ready help. God as our help has been tested and fully proved to be trustworthy and reliable in difficulty and tribulation.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1969, vol. 1, Miscellaneous Messages*, ch. 7

**By Praying at All Times, to Receive God' s Mercy  
and Grace for Our Timely Help**

**Heb. 4:16** Let us therefore come forward with boldness to the throne of grace, that we may receive mercy and find grace for timely help.

Living on earth today as children of God, we need God's mercy and grace for our timely help. This can only be obtained by always coming to the throne of grace through prayer. The "timely help," it would be better translated as "help at the proper time." Help at the proper time is help that meets the need of the time, that is, the help received when there is a need. To receive this kind of timely help from God, we must come forward to the throne of grace at all times, always having contact with God. Only when we touch God's throne at all times in spirit and contact God Himself, can we receive God's mercy and grace within us for our timely help. Praying at all times is crucial for us to receive mercy and find grace.

**Further Reading:**

[1] *The Collected Works of Witness Lee, 1932-1949, Volume 3*, Basic Lessons, Volume 3, lsn 32

**If Two Are in Harmony on Earth Concerning Any Matter for Which  
They Ask, It Shall Come to Them from the Father**

**Matt. 18:19-20** Again, truly, I say to you that if two of you are in harmony earth concerning anything that they ask, it shall be accomplished for them from My Father in the heavens. For where there are two or three gathered into My name, there am I in their midst.

Matthew chapter 18, verse 19 says, "if two of you are agree on earth concerning anything that they ask, it shall be accomplished for them from My Father in the heavens." Why do two people have such great strength? Because behind them is the church. If these two brothers have had issues with the church, and they come together to pray, whether they can be in one accord is a question. Even if they can be in one accord, let me ask, do they have strength? No. Because there is no church behind them. The two or three people in Matthew chapter 18 are connected to the church, so they have immense strength. Look at our fist, does it have strength? Yes. But this is not its strength, but the strength of our entire body. When two of us pray together, outwardly it seems like just the two of us, but in reality, it is the entire church.

**Further Reading:**

[1] *The Collected Works of Witness Lee, 1970, vol. 3, The Way to Bear Normal Fruit and to Pastor for the Building Up of the Churches*, ch. 14

**The Most Authoritative Prayer Being the Two or Three  
Ask In the Lord's Name**

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

Although we should also have personal prayer, there are many things that cannot be accomplished by personal prayer; we must pray together with the brothers and sisters in order to get through.

In Acts chapter 12 the entire church prayed earnestly for Peter; when Peter was released from prison, he went to the house of Mary. Only a portion of the believers were there at Mary's house. How could one sister's house hold the entire church? But please remember, that small number of people was a remarkable small number, because behind them was the entire church.

The most authoritative prayer is when two or three ask in the Lord's name. The Lord said, "Truly I say to you, whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens." Personal prayer does not have such great authority; no matter what is done, one person has little strength, while many people together have great strength. It is the same with prayer; several people praying together is very useful. If this matter can be done well, it is very helpful for the growth of the church.

**Further Reading:**

[1] *The Collected Works of Witness Lee, 1961-1962, vol. 3*, The purpose of God's salvation, msg. 8

### **Our Need to Pray for Paving the Way for God's Work**

**Eph. 6:18** By means of all prayer and petition, praying at every time in spirit, and watching unto this in all perseverance and petition concerning all the saints,

God's work on earth entirely depends on man's prayer, opening the way through man's prayer. As much as man prays, He does that much; as wide as man prays, He works that wide; as deep and powerful as man prays, He also works that deep and powerful. It is true that these are things God originally intended to do, but if man does not pray, He cannot do them. A person who knows God once said, "God's work is like a train, and our prayer is like the tracks; wherever the tracks are laid, the train can go there." Therefore, our prayer is to pave the way for God's work. Strictly speaking, our prayer is not just paving the way for God's work, but is actually the cooperation with God's work, a part of God's work. If we do not pray, God has no cooperation, no co-working, and therefore can do nothing.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1952, Volume 1*, Christ and Him Crucified, msg. 7

### **Not Ashamed of the Gospel**

**Rom. 1:16** For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone who believes, both to the Jew first and to the Greek.

Paul says in Romans chapter 1, verse 16, "For I am not ashamed of the gospel." Why did Paul say this? Because he knew that it is Satan who puts this feeling in people after they are saved, making us feel ashamed when we speak about Jesus to others. For example, when you go to school and meet a classmate, and you are about to speak to him about Jesus, this feeling of shame comes. Or as soon as you put on a gospel vest, you feel embarrassed. At this time, you should immediately call on the name of the Lord Jesus and tell Satan, "Satan, go away, stay away from me, don't make trouble anymore." We all must have a firm resolve not to be ashamed of the gospel.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1971, vol. 1, The Meaning of Human Life and the Proper Consecration*, ch. 10

### **All Things Working Together for Good to Those Who Love God**

**Rom. 8:28** And we know that all things work together for good to those who love God, to those who are called according to His purpose.

"All things" refers to all men, all matters, all objects, everything. God the Father is sovereign over all, and He arranges everything. He knows how many hairs you need (Matt. 10:30), and how many children you should have. Do not complain about your children, because God will not give you more or less than you need. He is sovereign over all, and He knows. He knows whether you need obedient children or naughty children. He knows whether you need boys or girls. He causes all men, all matters, and all objects to work together for your benefit. Praise the Lord, God causes all men, all matters, and all objects to work together for the benefit of those who love Him and are called by Him, the purpose being to accomplish His purpose.

There is only one kind of person who can receive benefit, that is, those who love God. If you do not love God, I am afraid that nothing will work for your benefit. God does not change all things; God changes your heart. If you love God, even though all things remain the same, they will be for your benefit. Sometimes when something happens to us, we feel it is strange, strange in every way. If we have love, then none of it matters. Even if the circumstances are not to your satisfaction, if you love God, all will be for your benefit.

#### **Further Reading:**

[1] *The Collected Works of Watchman Nee, Volume 18*, Records of Sermons, Volume 2, Loving God - Records of Sermons, Volume 2

### **Preaching the Gospel Being Leading People to the Lord**

**1 Cor. 9:16-17** For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; for woe is to me if I do not preach the gospel. For if I do this of my own will, I have a reward; but if not of my own will, I have been entrusted with a stewardship.

Another way of saying "preach the gospel" is "leading people to the Lord." On that day when Andrew met the Lord, he first found his own brother Simon and led him to see the Lord. Philip, after meeting the Lord, also found Nathanael (likely his fellow townsman or close friend) and brought him to see the Lord. All these tell us that once a person knows the Lord, he should lead others to the Lord, especially his own relatives and friends first to know the Lord. Just as Andrew first led his own brother to see the Lord, and Philip first led his fellow townsman or close friend to see the Lord, should we not also in the same way first lead our own relatives and friends to the Lord?

We must bring people to the Lord so that they may see the Lord personally and directly. Philip introduced the Lord not clearly enough, saying the Lord was from Nazareth, causing Nathanael to find it hard to believe and say, "Can anything good come out of Nazareth?" Philip did not answer anymore, only said, "Come and see." Therefore, we should learn to "lead people to see Jesus," to bring people directly to the Lord to see Him. As long as a person sees the Lord, all problems are solved!

We have a brother who, before he was saved, had his eyes almost blinded by an explosion, after which a daughter passed away, and later he also suffered from neurasthenia. This indeed made him quite distressed, which compelled him to begin seeking the truth. One day, he found the truth and accepted the Lord Jesus as the Savior. Immediately, there was a wonderful great change within him: darkness became light, pain became joy, weakness became strength, depression became elation, and evil became good. In an instant, he was completely changed, because another, higher life entered into him.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1966, vol. 3, Gospel Messages, ch. 4*

## **Our Labor for the Gospel Will Surely Receiving the Reward for Preaching the Gospel**

**1 Cor. 9:16-17** For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; for woe is to me if I do not preach the gospel. For if I do this of my own will, I have a reward; but if not of my own will, I have been entrusted with a stewardship.

One thing is very wonderful, that is, every one of us, as soon as we are saved, naturally feels that we should preach the gospel; if we don't, we feel we are letting people down, we are indebted, our hearts are empty, and we have no peace. Whenever we preach the gospel to people, our hearts are filled with joy, satisfaction, and peace. And the more we preach, the happier, more released, and more comfortable we become. This is because the Lord has entrusted the responsibility of preaching the gospel to us along with His salvation. As soon as we receive His salvation, we receive this entrustment from Him and have a spiritual, natural responsibility. This responsibility within our hearts, often by the moving of The Spirit, becomes a burden, a kind of urging voice, compelling us to go and preach the gospel to people; if we don't, we feel "woe is to us."

If we do not preach the gospel to our relatives, friends, and everyone we can approach, we are indebted to them. Therefore, we should do our best, at least to those we know and are close to, to preach the gospel thoroughly and sufficiently, to repay our gospel debt. Our labor for the gospel will not be in vain. The people we save are our inner joy and also our outward crown—glory. This is also the reward of preaching the gospel.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1932-1949, vol. 3*, Basic Lessons on the Scriptures, vol. 3, lsn 28

### **Perfecting People to Prophecy in Three Minutes**

**1 Cor. 14:1** Pursue love, and earnestly desire spiritual gifts, but especially that you may prophesy.

**31** For you can all prophesy one by one, that all may learn and all may be encouraged.

If we would prophesy, we need to live a prophesying life. First, we need morning revival. In addition to morning revival, we must also live a daily overcoming life (Rev. 21:7). After morning revival, we should not cease contacting the Lord. We can live an overcoming life by contacting the Lord at all times.

When you prophesy, you must exercise your mouth, that is, your tongue (Psa. 108:1; Acts 2:26), and your voice, that is, your volume. In prophesying, we must also exercise our speed. When we speak, we must adjust ourselves. We should not speak too fast or too slow; we must speak with good rhythm and proper speed. In prophesying, we must also exercise our posture. In practicing prophesying, we must also learn to exercise our tone of voice.

In our practice, we must also learn to expound a small section of the Scripture by writing our inspiration into a short message, so that we can speak it in practicing prophesying. Write a prophecy script that is no longer than three minutes. If our prophesying exceeds three minutes, we can shorten it. If it is too short, we can add some words. We can even practice and learn together with other saints.

We must also practice prophesying by praying over the message we have written for prophesying. After we have written a message for prophesying, we must pray-read what we have written. This will constitute what we have written into our entire being. Then, we should go to the meeting and prophesy. I am assured that such prophesying will be very good.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1988, vol. 4, The Excelling Gift for the Building Up of the Church, Chapter 2*

## **The Book Service**

**1 Tim. 2:4** Who desires all men to be saved and to come to the full knowledge of the truth.

The most important burden of the Book Services not concerning the handling of inventory, but researching how to promote every publication to the homes of the saints the locality, and further store it in their hearts. The Book Services a very important item of service in the church, especially having a crucial relationship with the elders. First, our view and insight must be clear. In the church where we serve, we must encourage the saints to have the habit of studying the truth. Secondly, we must have the proper mentality of operation, not like setting up a street stall to sell books, but promoting the believers in the Lord's recovery so that every home has all the books published by the bookstore, and encouraging them to read as much as possible.

The principle of the Book Service is also the same. Whether it is full-timers going out to labor, or the Book Service, the purpose is to spread the divine truths, to accomplish God's purpose, to raise up and build up the church in every place, to be the expression of Christ there.

We all know that to understand the Bible is not easy; however, through the life-studies, and through all the publications in the Lord's recovery, we can understand the central thought of each book of the Bible, and can also clearly see the proper meaning of each chapter and verse. In order to transmit these truths to all the children of God, it requires full-timers to go out to visit people and supply them, and also requires the book servers in every locality to labor faithfully in the church, diligently distributing food to all the saints.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1984, vol. 5, Faithfully and Diligently Spreading the Truth—Concerning the Literature Service, Chapter 3*

### **Young Working Saints' Service**

**Acts 18:3** And because he was of the same trade, he remained with them and worked; for they were tentmakers by trade.

The young working brothers and sisters are the waist of the church. If a person's waist has even a slight problem, the body is in trouble. What the elderly most need to preserve is their waist. The waist is a very important part of a person's body. Therefore, young working saints are very important to the new way in the Lord's recovery.

When I sought for you before the Lord, I felt that if young working brothers and sisters are to adequately and properly participate in the church life, they need to continuously receive the supply of life. What you need is not primarily to do something, learn something, or bear some burden, but to receive the supply of life. Regarding the use of time, we should also have some arrangement. You work five and a half days a week; besides working, eating, and resting each day, there are at least two hours available, plus half of Saturday and the entire Lord's Day. These times can be used to serve the Lord, to visit people and preach the gospel for the Lord, to take care of the saints, or to participate in home meetings, vital groups, and district meetings.

Regarding your financial budget, according to the prosperity the Lord has given you, you should consecrate what remains. We should send out our finances according to the prosperity the Lord has given us, taking care of the poor. Our financial budget should gradually increase according to the prosperity the Lord has given us.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1988, vol. 2, Messages to the Young Working Saints*, msg. 3

## **Elderly Saints**

**Num. 4:3** from thirty years old and upward, even to fifty years old, all who enter the service to do the work in the Tent of Meeting, shall be numbered.

In the church life, the elderly saints are the greatest treasure. If there are not many elderly ones in a church, that church will surely feel lacking; if there are enough elderly saints, people will feel much more settled in their hearts. Of course, if a local church is all elderly saints, that will also cause people to feel discouraged in their hearts; there must always be young people among them.

We see that the young people are fighting on the front line, while the elderly ones are maintaining the testimony in the home. Maintaining the Lord's testimony is more important than fighting. Therefore, may we all rise up to maintain the Lord's testimony; then the fighting in which the young people participate will have meaning. Today's testimony is the church.

We hope that all our elderly saints will see that as we go forward now, we are the most useful group of people in the Lord's Body. By no means think that you are old, that your physical strength is insufficient, and that your activity level is low. We elderly saints, who can pray and have spiritual knowledge, only need to change the habit of keeping silent. We should speak not only at home but also when we see relatives and friends, and even when we come to the meetings. The function of the elderly saints is, first, that their spirit must keep up; their prayer must keep up, and their care must also keep up.

If the elderly saints in the church can pass on what they have learned before the Lord for many years—whether it is a burden for the gospel, knowledge of the truth, experience of life, or a portion in service—to these young people, what a wonderful scene that will be.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1987, vol. 3, Keeping Up with the Age and Rebuilding the Temple*, chapter 8.

## **Sisters' Service**

**Rom. 16:1** Now I commend to you our sister Phoebe, who is a deaconess of the church in Cenchrea.

Let us see how the sisters function in the church. The first lesson the sisters should learn is submission. Once the sisters learn the lesson of submission, it is easy for them to fulfill their second function—prayer. The local church greatly needs the sisters to function in prayer. If the sisters are submissive and fulfill their function of prayer, they will easily know which church affairs need their attention. Almost all matters in the church need the sisters to attend to.

We will mention five major matters that require the sisters to cooperate in executing. The first item is Childcare. The second item is leading sisters who have not been meeting for a long time. The third item is student work. In student work, we also need the cooperation of the sisters. The fourth item is that sisters should be spiritual nannies. After batches of young people are baptized, they need spiritual mothers to help these young brothers and sisters and give them spiritual leading. The last major item of service is the hope that many sisters can open their homes to receive guests. Whenever there are special meetings or youth trainings, these homes can be opened to receive guests.

Once the sisters receive the burden, they should stand in the position of sisters, absolutely veiled and not taking the lead or being the head, but actively pressing on.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1968, vol. 1, Various Messages Given in Los Angeles*, ch.14.

## Concerning the Breaking of Bread

**1 Cor. 11:23-24** For I received from the Lord that which also I delivered to you, that the Lord Jesus in the night in which He was delivered up took bread; and having given thanks, He broke it and said, This is My body, which is for you; this do unto remembrance of Me.

Concerning the matter of the breaking of bread, there are two aspects: on one hand, it is for remembering the Lord and having communion with the Lord; on the other hand, it is for the brothers and sisters to have fellowship with one another. The supper mentioned in 1 Corinthians 11:17-34 is for us to remember the Lord and have communion with the Lord. The feast mentioned in 1 Corinthians 10:14-22 is for the believers to have fellowship with one another. Eating the supper is for remembering the Lord; the breaking of bread is for the brothers and sisters to have fellowship. It is not only for remembering the Lord (1 Cor. 11:24-25) but also for having fellowship with one another (Acts 2:42, "fellowship" in the original text). Therefore, when we break bread, we must at least pay attention to the following three things:

(1) An unbeliever cannot partake of the breaking of bread with us. Only those who have received the Lord Jesus as their personal Savior and believe that the Lord's body was given for them can remember the Lord. Furthermore, the breaking of bread is for brothers and sisters to have fellowship. Believers and unbelievers cannot have fellowship (2 Cor. 6:14-15).

(2) Even if someone is a believing brother, if he still has the sins mentioned in 1 Corinthians 5:11, we cannot partake of the breaking of bread with him. Not only can we not have fellowship with him, but "not even eat with him." One does not have to have all six of these sins; as long as he has one of them, we cannot have fellowship with him, because here—1 Corinthians 5:11—it says "or," not "and."

(3) When we go to a place to break bread, we should first discern what is set before us. "But let a man examine himself, and in this way let him eat of the bread and drink of the cup. For he who eats and drinks without discerning the body eats and drinks judgment to himself" (1 Cor. 11:28-29). We should discern whether what is set before us refers to "the body." "The body" here refers, on one hand, to the Lord's own body, and on the other hand, to the Body of Christ—the entire church. We must examine and discern the bread set before us:

(a) Whether it refers to the Lord's body given for us. Through the Lord's death presented by this bread and cup, we remember the Lord and have communion with the Lord. It is not just coming to eat and drink a little in a casual way.

(b) Whether it refers to the Body of Christ, that is, all the believers, or to a portion of the believers within a denomination. We must see the testimony of the oneness of one body of all believers through the bread set before us. The breaking of the bread

shows us our salvation. The wholeness of the bread shows us our oneness (1 Cor. 10:17).

Therefore, we cannot partake of the breaking of bread with unbelievers and with believers who still have the sins mentioned in 1 Corinthians 5:11. Neither can we eat from a denominational table. "So that whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord" (1 Cor. 11:27).

**Further Reading:**

[1] *The Collected Works of Watchman Nee, Set 2, vol. 5*, Newsletters (vol. 1), issue 5.

## **How Can We Help Those Who Have Left the Church?**

**Psa. 127:1** Unless Jehovah builds the house, those who build it labor in vain; Unless Jehovah guards the city, the guard keeps watch in vain.

If the Lord wants us to help some dear saints who have left the church, He will give us the burden, prepare the environment, and give us the opportunity. Do not be troubled. Ps. 127:1 reminds us, "Unless Jehovah builds the house, those who build it labor in vain; Unless Jehovah guards the city, the guard keeps watch in vain." The Lord is the Head. If this is His recovery, if this is His church, nothing can damage it.

People who leave the church can be divided into three categories. The first category is those saints who need to be quarantined because of rebellion. They can be likened to lepers. According to the law, these with leprosy should be quarantined from the people because of their uncleanness. Leprosy comes from rebellion and disobedience. The second category is saints who have stopped progressing, who have fallen back because they were injured or offended in the church life. In a sense, these saints have not left the church life but do not often attend the meetings. The third category is those who live in coarse sin and refuse to repent; thus, they should be removed from the fellowship of the church (1 Cor. 5:9-13). The Lord may lead us to commit such ones into His hands so that they may taste what it is like to lose the flavor of the church meetings.

Because our time is limited, we need to have proper discernment to distinguish on whom we should labor (cf. Phil. 1:9). If we do not exercise discernment concerning whom we should shepherd, we will waste time. A farmer's labor is concentrated on the most fertile ground; similarly, we also need to spend our time on those who are most open. Just as when we do house arrangement, we need to first deal with the most urgent items; it is the same in shepherding people, we need to give priority to contacting those who are most hopeful. Regarding what we are doing and the situation of our labor for the Lord, we should have prudent consideration and proper evaluation.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1979, vol. 1, Fellowship with the Co-workers*, ch.6.

## **How to Help New Ones Know About the Celebration of Christmas?**

**Matt. 13:33:** He spoke another parable to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

When you speak with new ones, you should never forget that they are infants and must be fed infant food. When they raise questions about Christmas, you should utilize the topic of Christmas to nourish them.

You must learn how to 'play' with the new ones. The purpose of your playing with them is to nourish them; therefore, you should not think too much about the topic of Christmas. You can say gently and lovingly, 'Because there is Christ, there is Christmas. Without Christ there is no Christmas holiday. Because Christ came to be our Savior, the story of Christmas began. Although you may have a Christmas tree, you must make sure that you have gained Christ.'

You should gradually turn them from the false things of Christmas to the reality of Christ. As you turn them to Christ and speak about Christ, you will spontaneously infuse Christ into them. Eventually, through such tender fellowship, they will be happy that they know the real meaning of Christmas, and they will soon forget about exchanging Christmas gifts. You should exercise your endurance and wisdom, but you should not forget that your goal is to supply Christ into the new ones to nourish them.

### **Further Reading:**

[1] *Collected Works of Witness Lee, 1989, vol. 3, 'The Training and Practice of the God-ordained Way,'* ch. 22.

### **How to Speak on Sin with New Ones?**

**Rom.5:12:** Therefore just as through one man sin entered into the world, and death through sin, and thus death passed on to all men because all have sinned.

After speaking about God, many people need to know that they are truly sinners. It is not easy to speak about sin. When speaking about sin, you should begin by using the pronoun 'we.' You should say, 'God is good, but we are sinners.' Then, the second time you can say, 'God is righteous, but I and you are unrighteous.' Put yourself first. The third time you can change it slightly again, saying, 'You and I are unrighteous.' In this way, you gently present the fact.

We can illustrate that we are sinners with examples. However, we should not ask people, 'Have you ever stolen things? Have you ever told lies?' When we illustrate, we should use ourselves as examples, saying, 'I can testify to you that I stole many times when I was young. I stole chalk from school. Many times I stole money from my mother's pocket.' When we speak about ourselves, we actually mean him. Everyone has surely stolen things. When we say that we stole, it implies that everyone steals. What we say will touch everyone's conscience.

Every time we talk to people about sin, the best conclusion is a prayer of confessing sins. We do not need to teach them to confess their sins; we simply need to take the lead in confessing our sins. They will spontaneously follow us. This is the best way to talk to people about sin.

### **Further Reading:**

[1] *Collected Works of Witness Lee, 1989, vol. 3, 'The Training and Practice of the God-ordained Way,'* ch. 13.

## How to Preach the Gospel to Muslims?

**Rom. 1:16:** I am not ashamed of the gospel, for it is the power of God unto salvation to everyone who believes, to the Jew first and also to the Greek.

A brother recently met a Muslim while preaching the gospel. He did not believe that Jesus is the Son of God. The two greatest items in the New Testament are that Christ Himself is the Son of God and that those who believe in Him are the sons of God. Therefore, for such a person, we need more than one visit. During your first visit, you can present the matter that Christ is the Son of God. During the second visit, you can speak about Christians being the sons of God. You can also tell him that few Christians truly have a detailed understanding of Christ's person.

Christ being the Son of God has at least two aspects: First, He is the only begotten Son of God (John 3:16). Second, He is the firstborn Son of God, having many brothers (Rom. 8:29; John 20:17; Heb. 1:6; 2:12), and these brothers are the many believers in Christ. When you present it this way, you not only show people that the Bible is trustworthy but also show them that you know how to preach the gospel. Deep within him, he knows that you have a good understanding of spiritual matters. This will build up trust in your friend's heart. Once you gain such trust, it will be easy to cause him to accept your word.

### Further Reading:

[1] *Collected Works of Witness Lee, 1989, vol. 3, 'The Training and Practice of the God-ordained Way,'* ch. 18.

### **How to Preach the Gospel to Buddhists?**

**John 6:63** It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

A Buddhist formerly had many difficulties, such as lack of clothing and food, no place to settle, unemployment, etc. He told the saints that since he became a Buddhist, all his material needs have been solved by worshipping Buddha. Therefore, he felt that he did not need God's salvation.

When preaching the gospel to him, it is best to preach to him the mystery of human life. For this, we should best bring him to a practical point. When you listen to him talk, you should use one of the points he speaks of to preach the matter of the gospel to him.

In order to impress people with the practical nature of the Scriptures, you must learn and know some verses; when you preach these verses, you can ask, 'In Buddhism, do you have God? You understand Buddhism very well, but you do not know God. You also understand Christianity very much, but you still do not have God. Your real need is to know God.' According to these verses which show God is our many items, you can give this person some help. But you should learn not to blame people or point out their shortcomings with contempt. You should learn to help people see that they need a practical God in their daily life and in their human life.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1989, vol. 3, "The Exercise and Practice of the God-Ordained Way,"* ch. 18

## **Can We Participate in Social Activities with New Believers?**

**1 Pet. 2:2** As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,

Sometimes the new believers may ask you to engage in their sports activities. In principle, you should first determine whether or not you have the time. Then you should decide whether or not your intention is to be with that new believer or to participate in the sports activity. If you simply want to engage in the sports activity, you have fallen into another realm.

Your burden should be to seize the opportunity to spend time with the new believer in order to talk with him, perhaps to and from the sporting activity. If you do not have the time to do this, but want to spend some time with the new believer, you may suggest another time to get together with him. He may want to spend time with you, but you should not spend yourself or your time in a vain manner. Whenever you spend time with the new believers, you should take the opportunity to render some help to them spiritually.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1989, vol. 3, "The Exercise and Practice of the God-Ordained Way,"* ch. 20

### **How to Deal with the Difficulties of New Believers?**

**Phil. 4:6-7** Be anxious for nothing, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Some saints met with a new believer who had recently resigned from his job. To care for this new believer, a brother was willing to help him write a resume in order to find a new job. This brother also felt that this new believer needed some help concerning the matter of authority, but he was not sure how to fellowship about this without leaving the sphere of feeding the infants in Christ.

In this case, it is best not to touch the issue of his job. Helping him concerning his job will only cause him to be more entangled in that difficulty. The brother caring for this new believer should emphasize contacting the Lord and turning to the spirit. Our work among people is in the spiritual sphere. This brother should do his best to bring the new believer into the spiritual sphere, into the experience of the Lord's presence, and into the Lord's bountiful anointing.

#### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1989, vol. 3, The Practice and Realization of the God-Ordained Way, Chapter 20*

## **How to Help the New Ones Know about Idols?**

**Lev. 19:4** You shall not turn to idols, nor shall you make molten gods for yourselves; I am Jehovah your God.

When you preach the gospel and care for those who have just been saved, you will eventually encounter some very difficult situations. The first is the matter of idols. A person may have been saved three days ago through your preaching. You return to their home and have a home meeting with them, and they may immediately ask you, "What are idols?" You must learn to "play" with them, that is, answer them as if speaking to a baby. You must learn this attitude and tone. You can say, "What are you saying? Idols? Are you referring to some statues?" This is "playing with" this baby. In their answer, they may point to certain things that they consider to be idols, and they may say, "Isn't this an idol?" You can follow up on their feeling and answer, "Yes, this is an idol. What else?"

Quite a few newly saved ones have been stumbled by this matter. You may feed them on many other things, and they will accept; but when you come to the matter of idols, they may not accept your word. This is especially true for the Chinese people concerning ancestral worship. Many people are unwilling to give up this practice, so it is very difficult to answer them on this matter. Of course, we cannot say that there is no problem; but if we condemn this matter in the wrong way, we will lose them. Therefore, you must remember that this person is just a baby. Although he knows many things, concerning the Lord, he knows nothing at all. You must learn to "play with" him in your conversation.

### **Further Reading:**

[1] *Collected Works of Witness Lee, 1989, volume 3*, The Practice and Exercise of the God-ordained Way, Chapter 19.

## **How to Help the New Ones Clear the Past?**

**Luke 19:8** And Zaccheus stood and said to the Lord, Behold, the half of my possessions I give to the poor, and if I have defrauded anyone of anything, I will restore four times as much.

Another difficult item is dealing with past trespasses and making restitution. We have all done wrong things in the past; we have all owed others; and we have sometimes owed others in financial matters. After new ones are saved, they will face this question sooner or later. We must be very careful not to bring up this question too early. There is no such teaching in the New Testament instructing us to tell the newly saved ones to clear the past. It is wrong to do this. The Lord's powerful salvation will produce such results. After Zaccheus was saved, he immediately said to the Lord, "Behold, the half of my possessions I give to the poor, and if I have defrauded anyone of anything, I will restore four times as much" (Luke 19:8). This is a powerful reaction to the Lord's mighty salvation. This was not the result of any teaching.

In Acts chapter 19, many Ephesians brought their books related to idols and burned them. It was not that people taught them to do this; that was a natural reaction to the Lord's salvation. Because you help them read the Scripture, they will bring up such questions based on the Scripture sooner or later. Almost every time you go back to see them, they will bring up some questions. When you deal with these questions, always try to speak to them with the attitude and tone of speaking to babies. If you learn to do this correctly, people will welcome you.

### **Further Reading:**

[1] *Collected Works of Witness Lee, 1989, volume 3*, The Practice and Exercise of the God-ordained Way, Chapter 19.

## **How to Help the New Ones Know about Marriage?**

**Heb. 13:4** Marriage is to be held in honor among all, and the bed undefiled; for fornicators and adulterers God will judge.

Another difficult question concerns marriage. There are many unlawful marriages on the earth today. Young people who are not married are living together as husband and wife. Are they actually husband and wife? You may gain a new one, a young woman, she was miraculously saved, but she is living together with a young man, and they are not married. They may even have had children. Eventually, this question concerning marriage will be brought up. Are they husband and wife? What will you say? If you say no, you will stumble them; but you cannot tell them that there is no problem, because it is indeed a big problem.

In the United States today, it is very easy to meet couples who are not formally married; they are living together, even with children. We recently encountered such a problem. When you go to a home meeting, you may discover strange things. This is why we need home meetings. If there were no home meetings, you would not be able to know the actual living situation of these newly saved ones.

You must learn to speak to people, always treating them as babies. If you keep this principle and learn this secret, you will be preserved from offending or stumbling people. Otherwise, you will often unintentionally stumble the new ones. After you have visited them, they will say, "Forget it, I don't want to have anything to do with Christianity; I cannot accept this religion." They may not say this to your face, but they will say it after you leave. You must learn to speak to the new ones like babies.

### **Further Reading:**

[1] *Collected Works of Witness Lee, 1989, volume 3*, The Practice and Exercise of the God-ordained Way, Chapter 19.

## **Do Not Bringing in Worldly Way**

**Lev. 2:11** Your meal offering which you present to Jehovah shall not be made with leaven; for you shall not burn any leaven or any honey as a fire offering to Jehovah.

Serving God must have vision and revelation. We cannot bring in the ways of the world, human methods, social practices, or even ancient traditions or modern ideas; we cannot bring in anyone's methods. In God's eyes, any trick—anything outside of Christ, the Word of God, prayer, and The Spirit—is leaven. We must pray that our preaching is in the authority of The Spirit, and we must also pray that our testimony is filled with the riches of Christ. We must be watchful, the door to the world must never be open, but rather shut tightly.

If we see that living Christ is the proper way to preach the gospel, we will not use any tricks. If we faithfully live Christ, the people we know will gradually turn to the Lord. If tricks enter into our preach the gospel, the result will be different opinions and concepts, and eventually arguments; there will be no positive result.

But whatever you use to help people touch spiritual things is a kind of leaven. To spread the gospel and bring people to Christ, the pure and holy way is prayer and supplying the Word of God. Do not use other methods.

### **Further Reading:**

[1] *Life-study of Matthew*, msg.38

## Being Wary of Pride

**James 4:6** But He gives greater grace; therefore the Scripture says, "God resists the proud but gives grace to the humble."

We should also guard against pride. Pride is boasting. You may not boast openly, but you may boast secretly about your spiritual ability, capacity, and talent.

Pride is also regarding ourselves as better than others. Indeed, this is a common ailment among all Christians. Therefore, Paul exhorted us, saying, "For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he should think, but to think soberly, as God has apportioned to each a measure of faith." (Rom. 12:3). Although the Lord has been gone for nearly two thousand years, why does it seem that nothing has been accomplished in the building up of the body? The reason is simple; it is due to the mischief of these few "gophers." Paul paid great attention to the matter of pride. He said that a novice should not be appointed as a responsible person, lest he be blinded by arrogance and fall into the judgment of the Devil (1 Tim. 3:6).

### Further Reading:

[1] *The Collected Works of Witness Lee, 1994-1997, vol. 5*, Loving Words to the Co-workers, Elders, and Those Who Love the Lord and Seek Him, ch.3.

## **Guarding Against Ambition**

**Acts 5:3** But Peter said, Ananias, why has Satan filled your heart to deceive the Holy Spirit and to keep back some of the price of the land?

Within Ananias and Sapphira, there was a place for Satan to establish a foundation for deceiving them, and that was their desire to gain a reputation. They wanted to gain the reputation of having sold everything for the church (Acts 5:1). Because of their ambition, they made a plan, sold a piece of land, secretly kept back some of the price they sold it for, and then brought a part and laid it at the feet of the apostles. Because of their ambition, they were deceived, and this deception brought them into death.

If we want to avoid Satan's deception, we must reject, condemn, and give up the ambition to be important people in the church life. Whenever we want to be important people in the church life, Satan has a place to deceive us, which, spiritually speaking, brings us into death.

### **Further Reading:**

[1] *Life-study of Acts*, msg.17.

## **No Hierarchical**

**Matt. 20:27** and whoever wants to be first among you shall be your slave.

In Matthew chapters 20 and 23, the Lord Jesus clearly tells us that there should not be any human rule or human position among His disciples. Elders are not leaders in position or hierarchy. They must be examples, taking the lead to follow the Lord's way, and should not act as lord and rule over the church. If we want to be great, we should be servants, that is, slaves. There is no place for any hierarchical system or clergy in the church. The Lord said that we are all brothers.

We also need to be cautious not to establish a hierarchical system among the local churches. No one church is higher than any other church. It is very crucial that we recognize and practice this truth. All the churches are on the same level; if we do not practice this truth, the churches will suffer from confusion, dissension, and disharmony.

When the Lord delays His coming, we need to know the truth to practice the church life. The Lord's recovery can withstand any attack because the foundation of life has been firmly established, but we also need to fully know the truth and practice the truth. All the saints need to know the truth so that the church can be built up as the pillar and base of the truth.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1973-1974, vol. 1, The History of the Church and the Local Churches*, ch.2.

## Getting Rid of the Sense of Veteran

**Matt. 23:11-12** But the greatest among you shall be your servant. And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

We all know that reforming something is more difficult than making something new. Please forgive the elderly saints for my saying this, but years are indeed relentless. We must all acknowledge and accept our age. In the past, I looked at my children and thought they didn't understand anything. Even now that they are fifty years old, I still feel they are ignorant. Actually, it is not necessarily that they don't understand, but rather that I am too old-fashioned, to the extent that my prejudices are too deep. We hope that from now on the elderly saints will regard themselves as young people, not presuming on being old and qualified, and not positioning themselves as co-workers and elders. Our being old and qualified, our position, standing, etc., should all be 'buried'.

The older ones must clearly recognize their real condition and know that the younger generation is formidable. Now, as older ones, we can no longer presume on our age and seniority; we must all submit ourselves and say to the Lord, 'Lord, concerning the current of Your move, I have nothing and know nothing. Have mercy on me; I am willing to start learning again.' If we are like this, we will surely receive grace. The Lord wants to walk the path of the twentieth century today; He cannot go back and walk the path He already walked in the nineteenth century. He is always moving forward.

We need to come before the Lord and let Him evaluate us and our labor. By no means presume on our age and seniority, thinking that because we have served for a long time, we know everything better than others; the more we presume on our age and seniority, the less valuable we become. All who presume on their age and seniority will be eliminated. In the Lord's work, being old and qualified counts for nothing; what is important is to be fruitful.

### Further Reading:

[1] *The Collected Works of Witness Lee, 1975-1976, vol. 2, Serving in the Current of the Age*, ch.1.

## **Overcoming the Deceitfulness of Riches**

**Acts 20:33** I have coveted no one's silver or gold or clothing.

The basic view of Christians concerning money is that mammon stands opposite to God, so mammon should be rejected in the children of God (2 Pet. 2).

There is no other thing in the world that is condemned by God more than taking godliness as a means of gain. Those who labor for gain must be washed clean before they can labor. Every person who labors must be strong in this matter. We must deal with the intention of seeking gain; this is a basic character for those who do the work of God.

Ask God to give us grace to solve the problem of money; our attitude towards money should be independent. In addition, we should also learn to constantly bear the encumbrances of others, not only supplying your own needs, not only supplying the co-workers, but also learning to supply the brothers and sisters.

### **Further Reading:**

[1] *The Collected Works of Watchman Nee, Set 3, vol. 6, The Character of the Lord's Worker*, ch.9.

## **Relationship with the Opposite Sex**

**Col. 3:5** Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and greediness, which is idolatry.

No matter how spiritual we are, we need to realize that we are still in the flesh. We should maintain a proper distance from the opposite sex. In principle, we should not be alone with a person of the opposite sex in a closed room. Please consider the example of the Lord Jesus. In John chapter 3, He spoke with Nicodemus at night in a private house, but in chapter 4, He spoke with the Samaritan woman in public during the day. If the Lord had met her privately at her home at night, the disciples would have been troubled. When the Lord lived on the earth as a man in the flesh, He displayed the highest humanity. He always sanctified Himself in His contact with the opposite sex (17:19). We should follow the Lord's example and never be loose in contacting the opposite sex. The contact between brothers and sisters must be preserved in complete purity.

Eli's sons also lay with the women who served (22). How dreadful this is! History tells us that this kind of thing has happened repeatedly among the servants of God. When we serve the Lord, we cannot avoid contacting the opposite sex, but we must learn the lesson to always maintain our distance from the opposite sex. We must never be with the opposite sex in a hidden room with the doors and windows closed; that gives the evil one an opportunity to tempt us and cause us to fall into sin. Eli's two sons failed in this matter. Regarding this, we should learn from Joseph, who escaped such a temptation (Gen. 39:7-12); we should also learn from Boaz, whose high moral standard displayed in his contact with Ruth was highly commendable (Ruth 3:1-14).

### **Further Reading:**

[1] *Life-study of Samuel*, msg.3.

## **Dealing with Our Temper**

**Eph. 4:26** Do not sin in your anger, and do not let the sun go down on your provocation;

Getting angry contradicts what Christians should manifest, and temper is incompatible with the nature of believers (Eph. 5:8). Temper is not a disease, but a symptom. The disease of temper is basically related to the self; therefore, to deal with temper, one must first deal with the self.

We should learn to humble ourselves before God to receive light and see our condition; many things happen to us every day, and we must bow our heads and accept, saying, "Lord, what You have arranged is the best." If we are willing to accept the discipline of The Spirit and God's arrangement, all negative situations will be resolved (1 Thes. 3:3).

### **Further Reading:**

[1] *The Collected Works of Watchman Nee, Set 3, vol. 14*, Records of the Guling Training, msg.49.

## Dealing with Our Peculiarities

**Psa. 18:26** With the pure You show Yourself pure, And with the perverse You show Yourself contrary.

What is perverseness? It is our crooked and evil character. This does not refer to cunning or rebellion, but refers to evil and crookedness (1 Cor. 2:14-16). Our perverseness is the manifestation of the natural self or the natural life (Eph. 3:8, 17).

We must ask the Lord for mercy to be saved from this difficulty. We cannot do anything; the only thing we can do is to know that we have such a difficulty. Then you will begin to have no confidence in your whole being; you will know that there is a hidden difficulty concealed within you, which is your perverseness. Once we have such an realization concerning this difficulty, we will be in fear and trembling in the Lord; this will become a great salvation for us.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1980, vol. 1*, Message One of the Training for Full-time Service, msg.8.

## **The Relationship Among the Co-workers**

**Rom. 16:3-4** Greet Prisca and Aquila, my co-workers in Christ Jesus, who for my life laid down their own necks, to whom not only I give thanks, but also all the churches of the gentiles.

Serving the Lord cannot be done alone; there must be co-workers. For a person serving the Lord, having a correct relationship with the people and the church is not enough; there is another layer of relationship that is more direct than that with the people and the church, which is the co-worker relationship. And the co-worker relationship is the most difficult kind.

Co-workers are in the Body of Christ. The co-workers in the churches everywhere must also maintain good relationships with one another. This is like every member on the body, whether large or small, must maintain a good relationship with the entire body. Once there is a problem in one place, the whole body suffers. Do not think that problems between us and those with whom we coordinate are small personal matters that will not affect others; do you not know that this will affect the entire body?

Concerning the relationship among co-workers, in the Scriptures, in the book of Acts and the Epistles, you can see many people working for the Lord; but they were not organized together. They were all sent by the Lord, all for the saints in the localities, and for the work of the church in the localities. Paul received supply from the Lord for his living, and his co-workers also received supply from the Lord for their living. They just cared for one another in love. Since there was no organization among them, everything was very clear, free, and simple.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1963, vol. 4, The Life and the Way for the Practice of the Church Life*, ch.12.

## **A Partnership in Business**

**2 Cor. 6:14** Do not be unequally yoked with unbelievers; for what partnership does righteousness have with lawlessness, or what fellowship does light have with darkness?

Verse 14, "unequally yoked," means dissimilar, referring to being different in kind. This refers to what is said in Deuteronomy 22:10, that two different kinds of animals should not be yoked together. Believers and unbelievers are different people. Because of the believers' divine nature and holy standing, they should not be unequally yoked with unbelievers. This should not only apply to marriage and business between believers and unbelievers but also to their various close relationships.

Being unequally yoked with unbelievers means being distracted away from God. Suppose a believer is a partner in business with an unbeliever, having common interests and goals, they are actually unequally yoked. Such pairing and yoking must cease. Any believer who partners in business with an unbeliever in this way will surely be distracted by his business away from God; his business will cause him to gradually drift away from Him. Friendship with unbelievers can also cause us to be unequally yoked with them. Friends who don't believe in the Lord will not help you get closer to God; on the contrary, they will cause you to drift away from Him.

Therefore, Paul exhorted us not to be unequally yoked with unbelievers, so that we can be preserved in God and fully brought back into Him.

### **Further Reading:**

[1] *Life-study of 2 Corinthians*, msg.43)

## **The Problem of Disposition**

**Gal. 2:20** I have been crucified with Christ; and it is no longer I who live, but Christ lives in me.

Our character is what we are by nature, our natural constitution. In the growth of the divine life, the real enemy is our character. Our character is also the factor that destroys our usefulness in the Lord's hand.

If we look back at our life, we can see that much of the suffering we have experienced has been caused by the peculiar characteristics in our character. We need to deal with our character (Acts 15:39).

The hand of man cannot remove the factor of character, but there is a way in the Lord's hand. We should accept the warning concerning our character. If we deal with this "tumor," we will grow quickly and step onto a smooth path in the spiritual life, having nothing to frustrate the growth in life, and we will also be more useful to the Lord.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1989, vol. 3, Experiences and Growth in Life*, msg.24.

## **Problems Coming from Opinion**

**1 Cor. 1:10** Now I entreat you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfected in the same mind and in the same opinion.

We must know that nearly all the difficulties among Christians are due to this matter—opinion. Difficulties, confusion, divisions, and quarrels all come from opinions.

If we are away from the Lord, we are merely a composition of opinions. If we walk according to The Spirit as a highway, but still hold on to our own opinions, this indicates that we are driving a "car" by the self. Opinions are cunning, secret, and hidden. We are often tempted to express our opinions concerning the church. But if we insist on our own opinions, this will cause difficulties. If we learn to drive a "car" by the new creation, we will be afraid to express our opinions.

All opinions come from the human mind, thus they all belong to the tree of knowledge, in contrast to the tree of life. When we insist on our own opinions, we cannot enjoy the Lord as our resurrection life. When our opinions are conquered, it is easy for us to enter into the full enjoyment of the Lord Himself.

### **Further Reading:**

[1] *Life-study of Galatians*, msg.39.

## **The Problems of the Small Group Meetings**

**Rom. 12:4** For just as in one body we have many members, but all the members do not have the same function,

Today we are talking about vital group meetings. When we gather the brothers and sisters here, do not let one speak and others listen, because that is a completely fallen form of religious service; we do not want this. We hope that all the saints will function in the meetings, but here there are hundreds or thousands of people, so it is impossible for everyone to function. Therefore, in the Scriptures, there were large meetings in the temple, and also small meetings from house to house, from one house to another.

Our present difficulties are here. Although you divide today's meetings into homes, with seven or eight people having vital group meetings together, the first two times may be quite good. But by the third time, the meeting has no content, no supply, and this person says, 'I'm going home'; that one also says, 'I'm leaving too.' As a result, this meeting cannot continue.

Therefore, now I bear an encumbrance over my whole being, hoping that every local church will reach the point where everyone is a soldier throughout the land. To reach the point where everyone is a soldier throughout the land, vital groups are indispensable, because in the vital group meetings everyone can function.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1985, vol. 3, The Life Needed for Building Up the Vital Groups*, ch.3.

## **Laziness Being a Problem in Our Natural Disposition**

**Prov. 6:6** You sluggard, go to the ant; Observe its ways and be wise.

**Rom. 12:11** In diligence, do not be slothful; be burning in spirit, serving the Lord.

I absolutely believe that if Saul, before he was enlightened, had been a lazy person, sleeping at home all day, God would never have come to him. D. L. Moody was a person mighty in preaching the gospel, who led hundreds of thousands of people to salvation, but he said, 'I have never seen a lazy person saved.' A lazy person cannot even be saved, not because God does not save, but because the person is so lazy that he does not want to be saved.

Some local churches lose revelation and have no light, simply because they are lazy. Some local churches are blessed by God because they are not slack. Brothers and sisters working in the church must work properly; if they cannot work properly, they should not work. Lazy, slack, perfunctory people should not take the lead in the church, nor should the meetings be handed over to such people.

This does not mean emphasizing the physical aspect, but rather that when we serve God and can have a part in it, we should take it seriously, not only putting ourselves in but even our lives. Once we slacken, we become unrestrained. Our idle talk and gossip are all shame, causing us to lose light and revelation. If we are willing to rely on the Lord's mercy, pull ourselves together, and live in the spirit, we will surely have revelation every day.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1975-1976, vol. 2*, The Central Vision of the Church Service, ch.1.

## **The Difficulty of Bearing Remaining Fruit**

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

If we want to bear fruit, first we must be chosen, and second we must be appointed and sent forth. Then we must go forth and bear fruit, and our fruit must remain. We need to see how to accomplish these three things: going forth, bearing fruit, and ensuring that the fruit remains.

Simply baptizing people is not very difficult, but feeding, nourishing, and cherishing people is not so easy. It is difficult to bring them to the vital group meetings; it is even more difficult to bring them into the church life so that they become abiding fruit. Those who plant fruit trees know that when the fruit is ripe and sweet, the birds will come. The birds do not come to eat the unripe fruit but the ripe fruit. When we labor, the evil "birds" are waiting. The first type of soil the Lord sowed the seed in was by the "wayside," but because the soil by the wayside was hardened by the traffic on the road, making it difficult for the seed to fall in, "the birds came and devoured them." We must do something to gain and keep our fruit. This is not as simple as we might think.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1989, vol. 3, The Practice and Reality of the God-ordained Way*, ch.11.

## **Dealing with Problems in the Home Meetings**

**Eph 2:6** And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

We failed in home meetings. the Scripture clearly states that the saints were in the temple and broke bread from house to house (Acts 2:46). Daily in the temple and from house to house, they taught and announced Jesus as the Christ (5:42). During the feasts, the saints all had home meetings. However, the denominations of Protestantism took the lead to fail in this matter; we were also very deficient in this regard. Therefore, the message of 'The Reproduction and Increase of the church' was released, mentioning that home meetings are the grassroots for building up the church. We hope that we can start over in this failure.

If today we go to conduct a home meeting, merely waiting until the time comes, then going to the brothers' and sisters' homes, leading singing, and leading Scripture reading, just like a preacher or pastor conducting a worship service, that is a failure. We should be able to sense whether there is death in the meeting. If there is death, we should first pray, "Lord, cover this meeting with Your prevailing blood. Under this blood, we participate in the divine life." You should strongly exercise the spirit to withstand the death in the meeting. Thus, as you sit in the meeting, you will be protected. Only the resurrection life can overcome death. This is a part of spiritual warfare.

### **Further Reading:**

[1] *Witness Lee Collection, 1953, vol. 1*, 1953 Supplement to the Ministry of the Word, Ch.6.)

## **A Halfhearted Consecration Binging in Difficulties in Service**

**Rom. 12:1** Therefore I exhort you, brothers, through the compassions of God, to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Consecration is a well-known matter, but not many people are necessarily clear about the effect that consecration has on people. Some people who are in service encounter difficulties; the problem may be in their consecration. However, this does not refer to financial offerings. If we want God to do the work of building on earth through us, consecration is a basic need for us. This is not an empty doctrinal form, but a matter that is both intimate and practical. The various inappropriate conditions displayed by those of us who serve together all indicate that either our initial consecration was not thorough enough, or we have gradually lost our consecration.

It can be said that our consecration to the Lord is gradually declining day by day, and the measure of our consecration is gradually decreasing. We can be Christians whom people regard as very good, we can be preachers whom people regard as very good, and we can do work that average people regard as very good, but before the Lord, we cannot do the genuine work of building the church, because our consecration has decreased.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1957, vol. 2, The Administration of the Church and the Ministry of the Word*, msg.7.

## **The Enjoyment of Christ Solving All the Problems**

**1 Cor. 1:30** But you are of God in Christ Jesus, who became wisdom to us from God: both righteousness and holiness and redemption.

'In daily life, moment by moment, receiving Christ, experiencing Christ, applying Christ, and exercising to partake of Christ.' If we do not eat and drink sufficiently, eventually we will be infected by germs and bring many troubles upon ourselves. Therefore, we should not pay attention to the negative side of germs, but should forget them and concentrate on the positive side of eating and drinking correctly. In this way, all negative difficulties will be solved by our positive enjoyment. We must positively enjoy Christ. Christ is everything to us. He is our understanding and our wisdom (1 Cor. 1:30). He is our release and our restriction. Christ is our kingdom, our home, and our dwelling place. He is a sphere and realm to us, and we live and walk in Christ everyday. Today there are many doctrines and teachings among the Lord's children, but if you ask them how to genuinely experience Christ, few can answer. I have a great burden for this matter. The Lord's children urgently need to know Christ practically in experience, not in doctrinal form. Receiving Christ as the solution to our difficulties can solve many of our difficulties.

### **Further Reading:**

[1] *The Collected Works of Witness Lee, 1963, vol. 1*, Experiencing the God-man Mingling for the oneness of the Body of Christ, ch.1.