
Instruction and Exhortation to the Trainees

Witness Lee



LIVING STREAM MINISTRY

INSTRUCTION AND EXHORTATION TO THE TRAINEES

by Witness Lee

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PREFACE

This book is composed of messages given by Brother Witness Lee to the full-time trainees in Anaheim, California, on January 29 through June 16, 1990.

CHAPTER ONE

AN INTRODUCTORY WORD TO THE FULL-TIMERS

Let us begin this fellowship with some personal experiences from a few of the trainees. According to a word from one of the sisters who has attended the full-time training for several terms, what God is wrecking is not her person but her future, her career, and her goal. Her person has not yet been wrecked. Only a part of her being has been dealt with. Eventually, the Lord wants to wreck not only our career but our person as well.

Allow me to give you my testimony. Formerly, I was a person who was so self-assured. Whatever I did was done with full assurance. However, I cannot point out in what year or in what month I was wrecked by the Lord in this matter. Now I do not have much assurance in the things that I do. Yet quite often I am very sure that the Lord will bring me through and get what He wants in me. On one hand, I am sure, but I do not have the assurance. It is quite strange. When we in our person are wrecked, we lose everything. It is a good experience for our person to be wrecked. When we in our person are wrecked, this means that to some extent we have become mature. A mature person in Christ is one wrecked by the Lord.

A PROPER CHARACTER

Not Speaking Too Much or Too Little

A proper character is another matter that the Lord wants to gain in us during the course of the full-time training. The part of our character that the Lord wants to deal with is often that part which is outstanding. So we must always exercise our mind with our will in order to avoid that characteristic. For example, those with a strong but loose character speak so freely. It is so easy for them to speak. If we are a person who finds it easy to utter something, we should learn how to exercise our mind and will to determine not to speak for a while. If we would not be willing to do this, we will never have any success in our dealings with the Lord concerning our character. This is quite serious.

Although the training here encourages people to utter something for the Lord and of the Lord, some of us need to be dealt with in the matter of speaking too quickly. If we would be dealt with and even broken by the Lord in this aspect of our character, we would become very useful. For us to have this aspect of our character dealt with is most difficult.

We must have a clear, sober mind and a very strong will in order to give ourselves to the Lord and leave ourselves in His hand. Whenever we want to speak, we must remember that this is our natural being. If we would not be thoroughly dealt with, we cannot know what is the Lord's inspiration and what is our natural being because we are so free to speak. Because it is so easy for us to speak, it is difficult for others to discern whether our speaking is by our natural life or by the inspiration of the Lord. We all have to realize that in serving the Lord, the main thing is our speaking. Whether we preach the gospel, feed the newly saved ones, or perfect the saints, whatever we do in the Lord's work always depends upon our speaking.

Brother Watchman Nee heard a story when he was young concerning a very famous Italian singer. A young man who had heard of his fame went to him and desired to be taught by him. Although the singer agreed to take him, he made the young man promise not to sing for three years. The young man was instructed only to listen. That was very difficult. The young man felt that it was not logical to be accepted as a student to learn to sing yet not be allowed to sing for three years. In principle, this is the dealing with our character.

There are other saints who need to speak twice in every training session and in every church meeting. They must exercise their strong will that has been strengthened by the Spirit. They must exercise their sober mind to speak in every meeting. With some it is so easy to speak, but with others it is very difficult. Over the years some of us have never been in an environment that forces us to speak. Otherwise our natural ease or natural difficulty in speaking will spoil us. Therefore, when we are serving the Lord, we all have to learn to speak. Also we should not speak from ourselves but from the Lord. Whether it is easy for us to speak or whether we are naturally quiet, both aspects of our character need to be dealt with in order to serve the Lord. In either case we need to stand against what we are by nature.

Not Considering That We Are Not So Useful

Some saints have a real desire to serve the Lord, but they have a sense within that they are not so useful. They may be burdened to learn how to take care of people and bear remaining fruit, but they consider themselves not to be useful. We should not believe that we are not so useful. We must learn to stand against our feeling and tell ourselves that we are useful. We must say it every day and whenever we go out. We must declare it even when we are contacting the new ones. We must learn to say with our strong will that we are so useful. Praise the Lord! We must tell Satan, the angels, and all the universe that we are useful.

Not Indecisive

There are other saints who have an indecisive character. It is difficult for them to make any decision. We may be a person born with this kind of character and built up this way for years. As I have mentioned before in other messages, our character is derived thirty percent by birth, and seventy percent is built up by our habits and environment.

LIFE, TRUTH, GOSPEL, AND CHARACTER

This full-time training will first of all help us to know the divine truths according to the holy Word. Second, it will enable us to grow in the divine life. It will help us to seek after Christ, obtain more of Him, experience Him more, and enjoy Him more. The training will also afford us the help to behave, act, and live as New Testament priests. New Testament priests are priests of the gospel (Rom. 15:16). They minister Christ into sinners in order to make them living sacrifices to God to be offered to God (12:1). This is the gospel. The fourth matter that we will stress in this training is the perfecting and building up of a proper character. Our character must be dealt with thoroughly. We must pay our full attention to these four things.

A PROPER PRAYER LIFE

In this chapter I want to stress one thing. We must have a proper prayer life. The first thing that everyone who wants to serve the Lord must learn is to pray. This does not mean to pray a little bit. I, with the help from some of the brothers in Taipei, have recently put out a publication to enable the saints to benefit much by staying ten minutes with the Lord in the morning. That is what we call the morning revival. Actually, ten minutes is not so adequate.

Ten minutes is not sufficient to eat a proper breakfast. It takes at least twenty minutes to eat a proper breakfast. Otherwise, we could have only enough time to drink a cup of coffee and eat a donut. Most saints cannot afford twenty minutes in the morning. However, ten minutes is still better than nothing. As we are learning to serve the Lord full time and have dedicated ourselves to this, we now have at least four and a half months. We cannot say that we do not have time. We have a lot of time.

According to the present schedule, every day there are at least five occasions for us to pray. Although there are three occasions before noon and two in the afternoon, we may not pray during these five times. Spiritually speaking, we must pray according to our spiritual burden. This is right, but it may be just a kind of teaching. In practice, however, if we pray merely according to our burden, we will not have that much burden. The burden for prayer comes to us through our prayer. The more we pray, the more burden we have.

First, we must pray for ourselves because we have not been thoroughly cleansed. We may have never had a thorough confession. We may have been saved for five or ten years, yet we may have never made a thorough confession to the Lord. It would be good to spend at least two hours to make a thorough confession. Whatever we remember, whatever we feel, and whatever we think about that is sinful must be confessed. We may then continue to pray, “Lord, show me what I am. How is my heart? How is my mind as a part of my heart? Lord, touch my will, my emotions, and my conscience. How is my intuition and the direct feeling in my spirit? How is my fellowship? How is my present situation?” We should pray just concerning ourselves.

When we finish praying for ourselves, we can pray for our closest relatives. Often, before we finish praying for our relatives, another burden will rise up within us to pray for the church. Then we can pray for every elder of the church. It is not necessary to talk to anyone concerning what we pray. That is wrong. We should just bring our impressions before the Lord in prayer and not talk about it. Some may come to us and ask us how we feel about the elders. We should not say anything but pray for each one of them.

We should also pray for the entire church. In 1 Timothy 2:1 Paul charges us to pray for everyone, but do you believe that Timothy had a burden for everyone that he prayed for? So we must exercise to pray. The more we pray,

the more we have the burden to pray. This is true with any part of our being. Even the more it is the same with prayer. When we first learn to pray, we count the minutes. We may be prepared to pray for half an hour, but only nineteen minutes have passed. However, when we enter into a proper prayer life, the time will always go by quickly. We may intend to pray for only one hour, but eventually one and a half hours pass. We all must learn to build up such a prayer life.

I could never forget the account of a British couple who served the Lord. It is a true story. As an aged couple who lived quite long on this earth, they became quite concerned about their remaining days. Since they loved each other, both the husband and the wife preferred to live to see the other party die in order to take care of the other. One day the husband died while praying in the chapel, and the wife passed away while praying at home. They both died at the same time while praying. If we would not pray at length, if we pray for only ten minutes, we could never die while we are praying. If we are going to die while praying, we have to pray for a long time.

Today in the recovery we do have the riches, but just recently I discovered that we are short of one unique thing—prayer. May this term of the full-time training be designated as the term of prayer. All the trainees must be trained, helped, instructed, and brought into a prayer life. Although this training is one of truth, life, the gospel, and character, without prayer all these things might be in vain. Therefore, we ourselves must pray. We must learn to pray. The trainers among us must also take the lead to pray more.

In Acts 6 the apostles said, “It is not fitting for us to forsake the word of God and serve tables...But we will continue steadfastly in prayer and in the ministry of the word” (vv. 2, 4). Acts 6 tells us clearly that the apostles continued first in prayer and then in the ministry of the word. Not only should we endeavor to put prayer first in our life but first in our training as well.

CHAPTER TWO
FELLOWSHIP WITH THE FULL-TIME TRAINEES
CONCERNING WHAT THEY SHOULD DO
AFTER THE TRAINING

Prayer: Lord, how we thank You that in this age You have gained us. We thank You that You have shown us Your way, Your eternal economy, and even Your present recovery. We trust in You. We have no trust in ourselves. We need to follow You to carry out Your economy. We have nothing, and we can do nothing apart from You. So, Lord, we come to You this morning. Lord, we come to You with a seeking heart and an open spirit. Lord, You know by Your mercy and through Your grace that we love You. We believe that this love is out of You, toward You, and for You. Lord, we ask You to show us Your present way. This morning we are waiting on You, seeking to know Your mind, Your way, and Your arrangement. Even, Lord, we would know Your present economy among us. Lord, we are here open to You. We like to hear Your word and know Your heart. Lord, show us the way. Lord, we pray for our future. It is Your future for Your economy. Lord, after this term what shall we do? How would You want us to go on? Lord, You know everything. You know the present, and especially, You know the future. We have no knowledge at all about the future. Even we do not know the things of tomorrow. We do not like to live in tomorrow. We like to live in today. This morning we present ourselves again on Your altar, waiting for Your instructions. Lord, show us the way that You want each one of us to take. We pray for all the dear trainees. We thank You for all of them. You have sanctified them and separated them unto Yourself. Lord, cover them all this morning. We like to see Your countenance and come into Your presence face to face. Lord, point out to us at this present time what You want us to receive and what You want us to fellowship. Lord, give us a clear sky and an open heaven. We open to You and to one another. We believe that You are opening Yourself to us all the time. Lord, bless Your testimony. Bless Your recovery. Bless the present steps of Your going on. Lord, we believe that this is of You. We are all in Your hand, on Your heart, and under Your care. Lord, do remember us. Remember us before the enemy. We cannot let him go. We like to accuse him before Your throne. Touching the throne, we would ask You, Lord, to defeat him and rebuke him.

Put him to the corner. Even, Lord, crush him under our feet. Lord, give us the proper feeling. Amen.

The first thing that I would fellowship this morning is that due to my absence for a few weeks, I do have an accumulation within me to pass on. Second, we have only four weeks remaining before the close of this term. A number of us have been here for two terms. According to our present way of carrying on the training, we would like to have altogether two terms for each trainee. After the first and second terms we will repeat the training again. Our training lasts only one year with two terms. For those who are available, we would like to have a second year mainly for us to practice. However, our practice will still be under the training. So the first year of training will consist mainly of classes. The second year will consist of practice. However, this does not mean that during the first year there will be no practice. We will still have practice. We will hold classes in the morning and some in the afternoon. Then in the evening we will go out to practice. In the afternoon there will be the need to study some of the lessons. This will be our schedule for the two terms of the first year. Then the second year will be entirely for practice. Of course, some of us will not be available for the entire two years. Even though we may be available for only one year, that is still very good. Some may receive training for only the first year and then return to their locality. However, if they could spend another year in the training, that would be the best.

Every year we will have two terms. We will always begin our training in the fall, not in the spring, because the first year of the training began last fall. In the fall of this year we will start the second year. Accordingly, we will have two groups of teachers. One group will serve with the trainees who start in the fall. Another group of teachers will train those who attend the spring term.

Concerning the present need of the trainees, it appears that there are more of you here who have been with us for two terms than of those who have been here for only this term. All those who have been here for the last two terms are, no doubt, considering what they should do and where they should go. Those who have been here for only one term should stay with us for another term.

GOD'S DESIRE TO TRAIN HIS PEOPLE

The training that we provide is not at all like that of a seminary. We should not consider the full-time training as a kind of seminary. According to the Old Testament, from the very beginning God did have the intention to train and discipline His people. Concerning this matter we cannot see that much before the time of Jacob. However, in Jacob's case we can realize that he received a great deal of training. The Lord exercised much discipline over him. In all the ancient fathers, such as Adam, Abel, Enosh, Enoch, Noah, Abraham, and Isaac, we cannot see much of God's discipline. But with His people God began His discipline with Jacob. Jacob was nearly the first among God's people who received so much discipline and training. This, however, was just the initial stage of God's discipline and training of His people. Actually, by that time God had only one person to discipline—the naughty Jacob. God eventually trained him and disciplined him to transform him from Jacob into Israel (Gen. 35:10). When did this individual Israel become the corporate Israel? It was an individual Israel in Genesis, but when we come to the book of Exodus, there is no more individual Israel (Exo. 1:1). Now it is a corporate Israel. The name *Israel* was first used for an individual person. Eventually, the same word *Israel* was used to denote an entire nation. They became the children of Israel, the people of Israel.

Immediately after God rescued this corporate Israel, the children of Israel, out of Egypt, the Lord brought them to Mount Horeb (Sinai). Mount Horeb is called the mount of God because it was there that God stayed with His people. God stayed with them for at least one hundred twenty days. Moses spent the first forty-day period to receive the two tablets of the law (ch. 24). That law was quickly broken (ch. 32). Then he returned to the mount for another forty days (ch. 34). So there were at least two periods of forty days. There may also have been a third time of forty days (cf. vv. 34-35). Each term of our training lasts about eighteen weeks. The current training will last about twenty weeks. Twenty weeks is equivalent to one hundred forty days, which is approximately three periods of forty days. So our terms of training are fixed according to the length of time that God stayed with His people.

Prior to this, God never stayed with a group of people day and night for one hundred twenty days. Then the children of Israel finally arrived at Sinai (Horeb). (There is a difference between Sinai and Horeb. Sinai is an entire range of mountains. Horeb is just one peak of the entire Sinai.) So God came to meet Israel at Sinai and stayed on Horeb. Horeb is called the mount of God or the mount of Jehovah. For God to stay there one hundred twenty days was

not a small thing. For that many days God trained His people. The first thing that God did on the earth with His corporate people was to hold a training.

Let us consider the Israelites. They were wild and Egyptian, that is, worldly. But they were saved and passed through God's judgment. They came out of that tyranny and were brought to the very place that God had prepared so that He could come to stay with His chosen people for a length of time. Whether the children of Israel wanted to stay for a longer or shorter time did not depend upon them but upon Him. He had to finish His plan, His economy. That was the Old Testament economy of God, which was a type of the new. They were under God's training. God was there training His people. God gave them lessons and then a design. He planned for them to do a work to build up something for Him.

At Sinai the children of Israel received the design to build God's dwelling place on the earth. They eventually built a house for God, which became the place for God to meet with His corporate Israel. This required much training. In addition to building a habitation for God, there was the need of the service of the priesthood to be set up to serve in the tabernacle. Because this priesthood required many things involving the offerings, the instructions found in Leviticus were given at Horeb, the mount of God.

Exodus 19 records that the corporate Israel arrived at Sinai and stayed there. They stayed there for over one hundred days. In Numbers 10 they then left Sinai when they saw the cloud move. That cloud was a sign of God. Because God has no image, we cannot see Him. God was in the cloud. The cloud remained there at Mount Horeb for over one hundred days. Within that period of time God trained His people. The entire book of Exodus, the entire book of Leviticus, and half of Numbers are a record of training. They were trained how to worship God.

TRAINING IN LIFE, TRUTH, CAPACITY, AND CHARACTER

First, the full-time training helps us to grow in life. Second, it enables us to grow in the knowledge of the truth concerning God and His eternal economy. This is to grow in life and in truth. In addition, the trainees will grow in their capacity and ability. This includes the skill, the gifts, and the function to do things for God. Although the training did not help us to obtain our capacity, it

is helping us to grow in our capacity. To grow indicates that we have something already. But what we have has to be developed. We need the growth. Although we do already have an amount of spiritual, divine capacity, we have grown to some extent in our spiritual capacity since the training began less than a year ago. We must believe that we have made some growth in life, in truth, and in capacity. The fourth thing that the training affords us is to be transformed in our being, our character. We must be transformed in our character. We must grow in three things—life, truth, and capacity. We must be transformed in one item—character.

A TRANSFORMED CHARACTER TO SERVE THE LORD

We must receive some amount of transformation in what we are in our character. Humanly speaking, our character may have been very much improved, but that is something false. What we need is transformation. How much have we been transformed in our character? The transformation of our character implies a lot. Whether we are too slow or too quick, humble or proud, patient or impatient is not a matter of conduct but of what we are. What we are today becomes our character. We who love the Lord must be trained in the growth in life, the growth in truth, the growth in capacity, and in the transformation of our character.

We need to be transformed, for we cannot serve the Lord as Chinese, Japanese, Americans, or Europeans. No human beings can serve the Lord except those who have been transformed. Just to be regenerated is not adequate. We need regeneration plus transformation in order to serve. We must be transformed. How much transformation have we received? We may have picked up a lot of knowledge concerning what the Spirit is and what life is, but what about our being? We may have received a lot of knowledge from the training but no transformation. We may have a great deal of knowledge and a certain amount of growth in life, yet without transformation we will surely cause trouble. All the troubles come from our natural life. Turmoils and rebellion arise from our natural life. According to my knowledge and experience, every eight to ten years there is some kind of turmoil within the church life. Every turmoil comes from the natural life, the natural being. Only those who are transformed in what they are do not cause problems. If there were no Chinese, there would be no problem. With the Japanese it is the same.

All the Japanese, the Chinese, the Americans, and the Koreans are troublemakers in the natural life. As long as we are American, we will cause trouble. The Californians and the Texans are all troublemakers. The white, the black, the brown, the yellow, and the red all make trouble. They have to be transformed. If this training is successful in life, in truth, and in enlarging our capacity yet a failure in transforming our character, this training will have accomplished little. When we return to our locality, we may be troublemakers if our natural being has not been transformed. My main concern for this training is that eventually it may not have a good name. Some would say that every trainee who comes out of the full-time training is not that useful because they received a lot of knowledge and life but no transformation. They would argue that the knowledge and growth in life of the trainees merely equips them to make trouble. I hope that our future would not be as in the past in giving people the impression that whoever comes out of the training is qualified and equipped to make trouble.

Some of us, after attending this training for five or six terms, prefer to stay in this area and work instead of returning to our sending churches. After being produced by our sending church, we would not go back. There is no need to ask why, because I know the answer already. We must realize that on the earth there is no place that could fit into our kind of requirements. Even the locality that produced us does not fit us. Where is there a place that suits us? We may say that by staying and working in this area, we are following the leading of the Lord. Although our own feeling is that it is the leading of the Lord, to me that is the leading of our requirements. What we want is not really the leading of the Lord but the leading of our requirements. We may say that Anaheim is the best place. However, Anaheim may be the best place for only three months. Now we are in the training and are working here. If we would stay away from the training and still work here, after only three months we would say that we made a mistake. We should not have made Anaheim our choice. Then we will say that there is nowhere else to go. So we all have to realize that not one place can fit into our requirements.

Eventually, it is not a matter of where we should go; it is a matter of our transformation. If we have not been transformed adequately, there is nowhere on earth for us to go. No one today can say that he has been thoroughly transformed. Before the redemption of our body the need for transformation is unlimited. As an old man, I need more transformation. Although we may be somewhat short of truth, knowledge, and the growth in life, we can still go on.

But if we are short of transformation, there is nowhere for us to serve the Lord. Without the adequate transformation, sooner or later we will be in the natural life. The natural life is the very source of trouble. We will have trouble with our wife, with the brothers, with the sisters, with the elders, and with the church. If we say that we do not like the Texan churches and go to California, we will find that the Californian churches do not fit into our requirements either.

The wisest way is not to stay in a place for too long. When we first come, everybody welcomes us. However, we have to realize that this is the honeymoon. We should prepare ourselves to go. After the honeymoon we must say goodbye and go to another place to receive a warm welcome. But after five years we will have nowhere to go because we have traveled through all the churches. In my experience I never saw one servant of the Lord go back to the same place three times. After the second visit no one wants us; neither do we desire to go back. So if we return to our locality, at first everyone will welcome us. But if we do not possess an adequate amount of transformation, after two months everyone will be disgusted with the full-time training. They will not want to hear that we have been trained.

The nation of Israel left the mount of God in Numbers 10. Right after chapter 10 of Numbers is the record of rebellion in chapter 11. There is also rebellion in chapter 12. In chapters 13 and 14 we find the rebellion of unbelief. There is rebellion in chapters 16 and 17 as well. Right after chapter 10 of Numbers there is trouble in nearly every chapter. It seems that none of the Israelites had been adequately transformed. Because they all became troublemakers, all eventually died in the wilderness. Almost all the Israelites were not adequately transformed. There were only two exceptions—Joshua and Caleb. Even Moses was not adequate, because he became a failure. However, all the Israelites were producers of the new generation. They were not good in themselves, but they were good to produce others. Although they did not enter into the good land themselves, they produced a second generation that went in. So we still have to worship the Lord. Although we may not go in, the second generation will be able to enter the land. In a sense they laid a foundation, and others built upon that foundation. The entire second generation entered into the good land, but the first generation, who were trained yet were short of transformation, brought the second generation to the edge of the good land near the Jordan.

Although the elderly Moses at one hundred twenty years of age had been serving the children of Israel for forty years, God eventually told him that his transformation was not adequate enough. So he was not allowed by God to enter the land. Moses had to accept this. Moses repeated this matter to the children of Israel at least two or three times (Deut. 1:37; 3:26). In Deuteronomy 3 Moses spoke to Jehovah, “Let me please cross over and see the good land that is across the Jordan, this fine hill country and Lebanon. But Jehovah was infuriated with me on your account and did not listen to me” (vv. 25-26). God allowed Moses only to stand on a peak and look at the good land from a distance. He could only see the land; he could not enter into it. What a pitiful situation!

But on the other hand, Moses was happy because a people who were qualified to enter were brought forth by him. Moses prepared them. Yes, it seems that Moses did fail and was defeated in his forty-year work, for even he himself did not enter into the good land. But Moses was successful in producing the second generation. This is a matter of qualification by transformation. In conclusion, I would say that what we have received during the past few terms is an amount of growth in life, growth in truth, and growth in capacity, but what about our transformation?

PRACTICAL FELLOWSHIP IN SERVING

According to our consideration, those trainees who have been here for two terms have three choices. We may choose to go back to the church that sent us and has been supporting us, to serve the church there full time. This is the first choice. Second, we may wish to return to the locality from where we came to work full time or pursue our education. At the same time we can still serve the Lord in the church there. We may also go to another place where there is a church in order to work or to study at a school. Then we can spend our leisure time to serve God there. This is the second choice. Third, we may have the realization that we are still short of training. So our third choice may be to stay in Anaheim for another term.

It is easy for us to stay here for another term. But it is not so simple for us to leave the training and return to the church from where we came or go to another church to serve there full time or part-time. It is not so easy because we have been trained. After being trained, we could never be the same as before. We could never remain the same. Our eyes have been opened, and our

capacity has increased. On the one hand, we do have something, but on the other hand, we have been equipped to make trouble. As I mentioned already, on the earth there is not one place that can match our requirements. This is especially true during this time when all the churches are still going through a transitional period. We are now in transition from the old way to the new. Three years ago there were some churches opposing and criticizing the new way. But thank the Lord, today it is very rare. Nearly no church is opposing or criticizing the new way.

There may be a few churches that would not oppose or criticize the new way, yet they do not have a heart to take the new way. Whether a local church is a church or not does not depend on what way it takes. We have been practicing this principle for years and years in other matters as well, such as in the matter of baptism. We have never insisted that people be immersed or sprinkled. Whether a group of people is the church or not does not depend on this. We practice the church life according to Romans 14. Whether others keep the Sabbath or not, or whether they eat only herbs or all kinds of food, does not have anything to do with whether or not they are the church. Now we have to apply the same principle to the new way. To be a genuine church is not a matter of whether the saints there go on with the new way positively or not but a matter of whether they are according to what is revealed in 1 Corinthians. First Corinthians 1:2 says, “To the church of God which is in Corinth...sanctified in Christ Jesus.” When Paul wrote to the Corinthians, the church there was a mess. According to their condition and situation, they were pitiful. Sin was there (5:1). Confusion and even divisions were there (1:10-13). The heresy of no resurrection was there (15:12). However, in spite of all these evil things Paul still called them the church. That was “the church of God which is in Corinth...sanctified in Christ Jesus.” This is according to their nature. *Of God* denotes their nature, and *in Corinth* denotes the ground. *Sanctified in Christ Jesus* denotes the element of that church. In nature, in element, and in ground, the church in Corinth, regardless how evil and sinful, was still the church. We all must know the truth. Whether a church would take the new way or not, it is still the church because it is the church of God in a certain city sanctified in Christ. In nature, in element, and in ground, it is the church. Of course, in its condition a church may be a mess. However, Paul did not give up that church. Neither can we condemn any church.

So especially after we have been trained, there is no church to which we can go that matches our requirements. In a sense our training qualifies us to put

forth our requirements. We would all like to go to a place where the elders are so positive and one with us to help us carry out what we have been trained to do. But where is such a church that is positively taking the new way according to what we have been hearing in the training and where all the elders are really one with us? When we go to serve the Lord, we should not have any choice. All the churches are good. No church is not good. Regardless of how much training we have received, every church is good for us. For example, suppose a church is opposing the new way. Is that still the church or not? It is a genuine local church since it is still right in its nature. It is the church of God. It is also right in its ground. It is the church in a certain city. Furthermore, it is right in its element. It is sanctified in Christ. Even though a church opposes the new way to the uttermost, it is still the church if it is right in its nature, element, and ground. However, would we recognize it as the church? If the Lord speaks to us to go to that church to serve Him, would we go there? We have to go; we have no choice. No church is not good for us to serve. Regardless of its situation and condition, as long as it is right in its nature, in its element, and in its ground, it is the church. As long as it is the church of God in a certain city and sanctified in Christ, it is the church. We must go and serve there.

We should never go there to revolt, revolutionize everything, or do something to chase away the elders and set up new elders. To revolt is wrong, to revolutionize is wrong, and to chase away the elders is wrong. We have to go along with the church and with the elders. We should not rekindle a fire. However, this does not mean that we should not practice what we have been trained to do. We can still practice the preaching of the gospel, the feeding of the lambs, the perfecting of the saints, and the raising up of others to prophesy.

We may say that to do this is against what the church practices there. But whether it is against what that church is practicing or not depends on how we carry out these four things. If we go to a church that is opposing the new way and we are not allowed to revolt, to revolutionize anything, to chase anyone away, or to rekindle a fire, we can still preach the gospel. No one would condemn us just because we are preaching the gospel. We should just go to preach the gospel. We must go to visit people. When we reach their door, we preach the gospel. Do not promote or declare that we practice door-knocking. There is no need to say this. But we do tell people that we have a burden to save the sinners and to visit our relatives, friends, and colleagues. We do have

a genuine burden to preach the gospel. No one would condemn any kind of preaching of the gospel. We should just go. If there is the need of a telephone call, we just make the telephone calls. If there is the need of knocking on doors, we just do it. If there is the need of writing a letter, we just do it. Do not promote it, and do not impose any point on anyone. We should do the preaching of the gospel in the way that we have been trained. Do not advertise, and do not declare that we are going to visit people by knocking on doors. This is wrong. We may preach the gospel by door-knocking, by telephone calls, or by writing letters.

After we save people, we should go back to feed them. Do this as a common thing, without any advertisement, promotion, or imposing. Then we can do the perfecting of the saints. We also help them to prophesy. We must do these four things as common things. Furthermore, we must bring these new people into the church. Do not tell them that the church is old, but we are new. Do not say that the church is not up to date or not up to standard.

We do believe that all the churches in the Lord's recovery practice meeting in a way that is open to all the saints to pray, to give a word of exhortation, and to speak something for the Lord. We must encourage the new ones to pray in the meeting and to speak something for the Lord. We should encourage them to function in the church. All the churches desire to see the attendants in their meeting function because that strengthens, enriches, and uplifts the meeting. So in this way we can bring many benefits to the church, and the elders will be happy with us.

Gradually, the saints will see the fruit in our life and living. Since we are the ones who are gaining the sinners, feeding the young believers, perfecting the saints, and helping the saints to function in the meetings, no elders would be unhappy with us. Then, gradually, in five to ten years the Lord may use us to turn the church around. So we can still work out something.

Do not have any choice. Go on according to the Lord's sovereign arrangement. We were produced and raised up by the church in a certain locality. We were also sent by that church and have been supported by them all the time. This is a kind of sovereign arrangement of the Lord. According to this sovereign arrangement, we should go back without making any choice. We should go back to that church to serve in the way we have mentioned until the Lord has a second arrangement. That will not be our choice but His

sovereignty. Then we may go to another place. In this way we will not damage any church but rather help it.

It is better not to have a helper go with us. To have a companion go with us does help in a sense, but it does not help in all cases. Only our adequate transformation helps in every case. We may say that a certain church is too small or too weak. But no church is so small that it is not worthy of our serving. We must go back to fulfill our duty in the way that we have fellowshiped.

QUESTIONS AND ANSWERS

Question: What should be our view, our feeling, and our attitude toward what the Lord is raising up here? Your fellowship is more concerned with what we have received and the Lord's sovereign arrangement, but what should be our view and our attitude toward what the Lord is doing here in the churches?

Answer: This is a very good point. Humanly speaking, we must keep a governing principle. Whatever church raised us up, sent us, and has been supporting us through the years expects us to go back to serve there. According to this governing principle, we should go back. We should not take the excuse that because a wonderful work has been started here, there is the need for us to stay. We must keep the governing principle in faith. We cannot do a right thing by breaking a principle. This would not be of the Lord. But there might be an exception, so we must fellowship with our supporting church. If there is a work here that really needs us, this work should also fellowship with that supporting church. Then we, our supporting church, and the work here, all three parties, should fellowship together to seek the Lord's will. This does not mean that any party should insist on having something only for themselves. All three involved should fellowship with each other to seek the Lord's will. This situation may be considered as an exception. However, in principle all of us should go back to fulfill our obligation. Due to the work of the trainees for the past two terms, some of the localities here have been helped very much, and some new churches have been raised up. If some of the trainees should go back according to the principle, those of us here will make some arrangements to take care of this local need. We do not like to see any work that has been raised up here become like an "orphan"

because we feel obligated to go back to the church that supports us. We would surely like to take care of this in a proper way.

We all have to realize that, in principle, the training here would not take care of a certain work. The training here has a unique purpose to train young people to grow in life, in the truth, in capacity, and to transform their character. As to the work, this is altogether a matter between the trainees and their supporting churches. Otherwise, the training here might be misunderstood as a kind of center for a certain work. That is not so good. The training here does have the burden to train young people for all the churches in the Lord's recovery. The training here has no intention to train people for a work of the training or a work of the ministry. The training has only one purpose. It is to train the young people in the Lord's recovery for the benefit of all the churches in the Lord's recovery by having the trainees return to their sending churches to serve and work with the church. The training is a part of the ministry, and the ministry has no intention to build up any work. The ministry's intention is just to help the building up of the churches.

Question: In the last chapter of Brother Nee's book Further Talks on the Church Life, he talks about the work, even the centers of the work. How does that kind of work arise scripturally? Is that something that should arise from the churches?

Answer: The so-called work according to the New Testament teaching and according to our experience has two aspects. One aspect is the work of a local church. A local church should do a work to preach the gospel in order to gain new ones, take care of the young ones, feed them and perfect them, and build them up that they may speak for the Lord. We may consider these four things as a part of the work of the church. A local church should work to carry out these four steps. The work has another aspect, which is the work of the gifted persons such as the apostles, prophets, evangelists, and shepherds and teachers (Eph. 4:11-12). These are the gifted persons like Paul and Barnabas. They did do a work. Eventually, these two aspects of the work have the same contents. These contents include preaching the gospel to save sinners, feeding the young ones, perfecting the saints, and helping the believers to speak for the Lord. Both the church and the gifted persons do the same work. As long as there is a church, there should be such a work. When a church is raised up, it should do the work of preaching the gospel, feeding the young ones, perfecting the saints, and helping the saints to speak for the Lord. Then as to

the aspect of the gifted persons, it all depends on their being raised up. The book of Acts records that Paul and Barnabas were not only believers but gifted persons. They were meeting in the church at Antioch (13:1). One day the Lord charged them to go out to do a work. They had the burden to go out to do a work to preach the gospel to get people saved and set up churches. That kind of work should not be initiated by any church. It should be initiated only by the gifted persons. In other words, the church should not send out gifted persons to carry out a work. Once some gifted persons pick up the burden to go out to do a work by preaching the gospel and setting up churches, this becomes the work of the gifted persons. Once the churches are set up, the churches should bear the burden to do the same thing. Then that is a part of the church's work.

When I came to the United States, I was not sent by any church. I was working there in the Far East to help so many churches. One day I did pick up the burden to come to this country to bring the Lord's recovery here. That is my work. That is not the work of any church. When the churches, in turn, were raised up in the United States, they also did the same work. That is the work of the churches. The contents are the same as the work done by the gifted persons. Eventually, the gifted persons according to Ephesians 4 should perfect the saints in the localities to do the same kind of work that they themselves do. Eventually, both the work and the church, the gifted persons and the perfected members of the church, are doing the same work to build up the Body of Christ.

Brothers and sisters, not one place is not good for us to labor. Everywhere is good. When I came to this country, it was a waste. Apparently, there was nowhere for me to work. When I came, I took some time to visit the Pentecostal people. I attended their meetings and did whatever they did. Eventually, they condemned me and said that I was too wise because I came to them in their way, but people eventually followed me. I said that I do not bear the responsibility for people following me because I came with something of the Lord. When others see something better of the Lord, they just follow it. We must go back to take the way that our local church is taking. While we are serving there, we can continue to preach the gospel. At the same time we pick up some "diamonds" and "jade" to show them.

Question: Besides the work of the apostles to raise up churches and the work of the churches to enlarge and grow, is there any other aspect of the work in the New Testament?

Answer: According to my knowledge, there is not. The work is carried out either by the gifted persons or by the churches. The gifted persons should help the work of the church to perfect the saints. They should not build up their own work but carry on the work of the church. Eventually, the gifted persons do not have any work. Whatever they do is mingled with the work of the church. Eventually, all of this becomes the work of the New Testament ministry to build up the Body of Christ.

Question: At the end of the message, you shared that our present way to carry out the training is with two terms. After the second term of training, we can labor here for a year to practice under the training. On the other hand, your fellowship is that we go back to our sending church. Can you clarify this?

Answer: After one year of training, you may go back to work at a job and serve with the church that sent you. If the church that sent you agrees, you can practice the second year somewhere else. If so, it is better that you try to receive additional help from the training. The training will continue to bear the burden to give you some help. For example, you may go back to your sending church and be willing to be under the training. The training will give you some further help to serve in that locality. But it is better to ask your sending church to let you stay in the training for two years. If the church that sends you agrees with this, you have the freedom to manage these two years. The training will also have the freedom to train you during these two years. This is the best. In any case, after two years you must go back. Maybe some of the churches cannot afford to give you the full supply for two years. They may support you for only one year. Again, if the sending church can give you two whole years to complete your training, that is the best.

CHAPTER THREE

A WORD OF FAREWELL

OUTLINE

REMEMBER: THE CHURCH IS ALWAYS ONE UNIVERSALLY AND LOCALLY!

1. One with the church—John 17:11, 21-23.
2. Submissive to the leading ones—Heb. 13:17.
3. Loving all the saints—John 13:34.
4. Coordinating with all the members in one spirit—Phil. 1:27a.
5. No labeling.
6. No formality.
7. No legality.
8. Burning in spirit and fanning into flame the gift of God—Rom. 12:11; 2 Tim. 1:6.
9. Not carrying out a “work.”
10. But living a daily life of:
 - a. Seeking and saving sinners—Luke 10:2, 6; John 15:16.
 - b. Cherishing and nourishing the new believers—1 Thes. 2:7; John 21:15.
 - c. Teaching and perfecting the saints, by informal group meetings, to build up the Body—1 Thes. 2:11; Eph. 4:12.
 - d. Prophesying, speaking for and speaking forth the Lord, in the church meetings, to build up the church—1 Cor. 14:3-5.
11. Avoiding discord (cf. Phil. 4:2), separation (cf. Acts 15:37-39), and division (cf. 1 Cor. 1:10).
12. Striving together with the saints with one soul along with the faith of the gospel—Phil. 1:27b.

This morning I wish to speak a word of farewell to all the dear trainees who are with us. I have collected a number of crucial thoughts and grouped them together for this meeting. Before we begin our fellowship, I want to impress you with a crucial word, that is, **REMEMBER: THE CHURCH IS ALWAYS ONE UNIVERSALLY AND LOCALLY!** Regardless of time and space, we must

not forget that the church of God, the church of Christ, is always one universally and locally.

This morning we want to mention twelve points that we must take care of all the time. The most important point is that we must be one with the church (John 17:11, 21-23). There are many local churches today. Just in the United States alone, there may be close to one hundred forty local churches. Every church is different from the others. The churches should not be different, but just as differences do exist among human beings on this earth, so the church cannot stay away from spontaneous, automatic differences. If you stay in a particular church for a period of time, you will get used to it. Then when you move to another church, you may notice a little difference. This might appear somewhat strange to you and may be a cause of trouble. Many of you have been here for two terms, and some have been with us for more than six terms including Taipei, Irving, and Anaheim. The training not only has its own atmosphere, but it also bears a very particular flavor. Because of the environment of the training in the classrooms, dining room, and corporate living in the dormitories for many months, something may be built up within you. Then when you return to the church that has sent you and is still supporting you, you might feel quite strange there. You may not feel so smooth about some things. You cannot avoid these things. However, you must remember that in spite of all the differences, the church is still one. I do not use the word *churches* but *church*, because in our eyes there are churches, but in the Lord's eyes there is only one church, His unique Body. The church is always one universally and locally. If you keep this in mind, you will not be a factor of separation, discord, or division. That is wrong. So you must try your best to avoid that. Therefore, if you are careless about these twelve points, you will make trouble for others, for the church, and for yourselves.

ONE WITH THE CHURCH

Wherever you go, wherever you are, wherever you stay, and wherever you serve, you should be one with the church. Although that church is different in appearance and in a few practices, that is still the church. You have to be one with the church. This is based upon the Lord's teaching. Even in His prayer of aspiration He desired that all of His believers would be one (v. 21). There are at least four verses in John 17 in which the Lord referred to the oneness (vv. 11, 21-23). You must keep this as a basic principle that controls your entire being. Since the church is one, you have to be one with the church.

SUBMISSIVE TO THE LEADING ONES

Second, you should be submissive to the leading ones (Heb. 13:17). Quite often a number of saints consider the leading ones in other churches to be very good but not the leading ones in their church. They consider that it is better for them to be the leader because they could do a better job. They would not be so willing to go along with these leading ones. However, you should not think this way. The United States does have a particular advantage in its election process. Before the actual election day when people vote, many different things are spoken and done. But once a candidate is elected president and ushered into his office, then immediately all the Americans take his leadership. Among two hundred and forty million Americans, there may be another ten, twenty, or even fifty who are more intelligent and much more capable than the president. But we do not hear the voice of revolution. They all take that one leadership. It should be the same with us. Regardless of whether the leading ones are not as good as you are in your consideration or how intelligent you may be, you must consider God's arrangement and His sovereignty and take them as the leading ones. Similarly, we have to believe that it is under God's sovereignty that our president has been elected into office. Likewise, there should not be different voices in a local church.

LOVING ALL THE SAINTS

Third, you should love all the saints (John 13:34). In John 13 the Lord particularly taught us to love one another. Genuine love has no terms and no conditions. It does not mean that when others are good in your eyes, you love them, and when you feel that they are not good, you do not love them.

COORDINATING WITH ALL THE MEMBERS IN ONE SPIRIT

Fourth, you must learn to coordinate with all the members in one spirit (Phil. 1:27a). This is really hard for us to learn. You may love others, but you just cannot go along with them. You cannot coordinate. This is the greatest weakness that you all have to avoid. Through the years I have seen a lot of things in the church life. Two or three brothers might quarrel for half an hour over the way to arrange the chairs. They did not merely talk but quarreled. Even among the sisters some insist to use a dry cloth to dust the furniture. Others insist to use a wet cloth. Their debate became a case that was brought

to the attention of the elders for a decision. This is too much. If some sisters prefer to dust with something wet, just let them do it. The others have to learn the lesson and vice versa. As long as it is mopped or dusted, that is good enough. If you could not give up your opinion, you have to learn more lessons in the church life. We do not know, naturally speaking, how opinionated we are. Sometimes we criticize a person about his tie. This exposes our opinions. We must kill all of our opinions. Then we can coordinate, in spite of many differences, with all the members of the Body of Christ for building up and service.

NO LABELING

Fifth, you should not label others. Do not say that this one is an old-timer and that one is not taking the new way. We must condemn all kinds of labeling. Sometimes we label others as Texans, Californians, New Englanders, or New Yorkers. This is not good. Learn never to label anyone.

NO FORMALITY

Sixth, there should be no formality. This is not so easy. When we began the training in Taiwan, that was a time of experimentation. We tried many different ways of doing things, some of which had never been tried before in history, such as baptizing the believers in the bathtub. In our training we considered how we could baptize people immediately after visiting them and bringing them to the Lord. In Taipei today nearly every home has a bathtub because of today's modern conveniences. Because of this we could baptize them in the bathtub. However, when some of the trainees returned, they insisted that the newly saved must not be baptized in the meeting hall but in their own home in a bathtub. As a result they made this a formality. Therefore, you should avoid having any formality.

NO LEGALITY

Seventh, there should be no legality. After one or two terms of training in Taipei, some younger trainees returned to their locality and made what we were experimenting with in Taipei a legality. We were studying the fastest way to visit people. In Taipei there are a lot of high-rise buildings. On one story there may be seventy apartments. When we visited them, we would start from one door and keep moving to the left. Some trainees returned and taught

people to always keep turning to the left in visiting people at their doors, so this became a legality.

BURNING IN SPIRIT AND FANNING INTO FLAME THE GIFT OF GOD

Eighth, you should have no legality but to be burning in spirit (Rom. 12:11), fanning the God-given gift into flame (2 Tim. 1:6). You have the gift, but the gift within you is without a flame. You must fan it. You should not fan someone else's gift, but your own gift, into flame. You need to be burning within, not burning without. It is wonderful when you are burning, yet no one knows you are burning.

NOT CARRYING OUT A “WORK”

Ninth, you should not go to carry out a “work.” When some trainees return and their church agrees that they should serve the Lord full time, they consider themselves a co-worker. Indeed, they are a co-worker, a full-time co-worker. However, they feel that they must do something because this “work” is their career. They also expect to achieve something. Even some older co-workers among us considered that they had neither accomplished nor achieved anything. In their consideration they felt that they should do something so that they could be today's apostle Paul or at least a big evangelist. This was even a factor of the “fermentation” of the present rebellion among us. You should not have this kind of thinking. You should consider your work as a part of your daily life. Your work is just your life. You should not consider your work as being separate from your daily life.

LIVING A DAILY LIFE

Tenth, you need to be reminded all the time concerning the following four points that they should be the items of your daily life.

Seeking and Saving Sinners

You must seek the sinners and get them saved and baptized, regardless of what way you take. Whether you go out and knock on doors or stay at home and call people on the telephone, you must bring the unbelievers to the Lord. If you stay home and do not contact people, you will not see people saved.

According to the Bible, God's ordained way is not to call meetings for preaching the gospel. Although this is not wrong, it is not the best way to preach the gospel. The way ordained by the Lord is for us to go to reach people. You should not call people to come, but you should go. Luke 10:2 and 6 tell us to go, even to the people's homes. In John 15:16 the Lord Jesus told the disciples that He set them to go forth and bear fruit. You must go and get the people.

According to the divine revelation, the course of the world today consists of four things: the white horse—gospel preaching; the red horse—war; the black horse—famine, the shortage of food; and the pale horse—death (Rev. 6:2-8). In God's eyes there is nothing else but these four horses carrying the gospel, war, famine, and death on the earth.

If we do not preach the gospel, we are not on the white horse. We may be on the red horse. Although we may say we are not in a war, there are different kinds of wars. Today there is an educational war going on. All the colleges, the professors, and the students are competing. All this competition is a kind of war. Countries and societies are also competing. There is even a commercial war raging. Firms and corporations are all competing and fighting for money and fighting to make more money. The University of California at Berkeley has all the top professors because it pays more. Everyone today is for money. Countries are competing for money. Japan first used guns and warships to invade others. Then they learned that this did not work so well. It was not so profitable. So Japan developed automobiles like Toyota and Honda. Today Toyota is a very effective weapon for the Japanese. As a result, they have made a lot of money. Today other people are rising up to resist the Japanese financial expansion. This is a warfare. Even in the United Nations there is fighting daily among all the delegates. They are not using guns but pens.

The entire world today is a fighting world. War is going on everywhere. However, the more people fight, the more famine they have and are without God's blessing. This is followed by death. However, we are not like this. We are on the white horse. I am so happy that I am not on the black horse or pale horse but on the white horse. The white horse includes preaching the gospel, having home meetings to feed the young ones, holding group meetings for perfecting, and prophesying to build up the church. If we do not preach the gospel to save the sinners, if we do not have any young ones to feed, nourish, and cherish, if we do not collect the new ones together for a group meeting, or

if we do not have the capacity and ability to prophesy for the building up of the church, we are not on the white horse. We should be on the white horse, not the education horse, the corporation horse, or the computer horse. We should be on the white horse.

Cherishing and Nourishing the New Believers

It is difficult to find an adequate definition for the word *cherishing*, even in the dictionary. The best definition of *cherishing* is to make someone comfortable and happy. To cherish our children is to make them comfortable and happy. A wife may serve her husband good food, but neither her face, attitude, spirit, nor utterance is cherishing. She is nourishing but not cherishing. As a result, her husband will not feel comfortable and be happy but will hesitate to eat the food.

We must learn to go back to the newly baptized ones with a smiling face rather than with a stern face. If we command them to come together to have a meeting and demand to know where the other members of the family are, our “nourishing” will make everyone unhappy. We need to learn to cherish people to make them happy (1 Thes. 2:7). Then we can nourish them (John 21:15). Sometimes children are naughty and refuse to eat. But some mothers are very good at cherishing them to get them to eat.

Teaching and Perfecting the Saints, by Informal Group Meetings, to Build Up the Body

Teaching is easier than perfecting. The best way to teach and perfect the saints is to have group meetings with them. The group meetings should consist of no more than fifteen. The best number is eight to ten. In the large meetings we can do only a general work. The group meeting should not be a formal meeting. In the past when we proposed having the group meetings, most of the time the elders came in to divide the saints according to where they lived. This is altogether too formal. Some groups were good because they contained a number of experienced and gifted brothers who were leaders and teachers. However, these gifted brothers did everything, and the whole group eventually depended on them. This kind of formal group meeting is not good for fellowship, mutual care, mutual shepherding, and mutual teaching and perfecting. The group meetings should be informal. They should spontaneously and automatically come into existence through those who

preach the gospel to save the sinners and who then feed and nourish them. We must each get two or three saved and baptized. After this we should care for them by cherishing and nourishing them so that they may grow. After three or four of us have two or three like this under our care, we can then group them together. Then ten to fifteen of us can come together spontaneously. We do not need to sing a hymn, offer a prayer, or read a portion of the Word in a religious way. This is a formality. Maybe one will come in singing, and another comes in praising. After they sit down, the first one may start to tell what happened to him on that day and ask the other one to pray for him. Even though there are only two present, there is prayer for this brother. This is the start of the meeting. Then the second brother may tell the other about a certain brother's sickness. Then they pray for the sick brother.

This is an illustration of the proper way for a group meeting to begin. Then while these two are praying, two other brothers may come in and begin to share something. This is fellowship. The ten or twelve eventually get to know each other thoroughly. They know each other's up-to-date situation.

Through this kind of fellowship, spontaneous intercession will follow. We do not need to wait until the church prayer meeting. We can pray and intercede at once in the group meeting. In this way we may find out that there is a financial need. Then we can take care of it. This also generates an atmosphere of shepherding. As a result, all the new ones are taken care of by the group meetings. Following the fellowship, we should use quite a time for mutual questions and mutual answers concerning spiritual life and scriptural truth that all could be taught and perfected. In the meantime we should also bring them to the church meetings.

**Prophecy, Speaking for
and Speaking forth the Lord,
in the Church Meetings, to Build Up the Church**

Teaching and perfecting the saints by informal group meetings are for the building up of the Body. There is a little difference between the building up of the Body and the building up of the church. The group meetings cannot directly build the church because a group is not the church; a group is only a part of the Body. First, we must feed the new ones. Then we must teach and

perfect them to build each other up. This is to build up the Body. However, when we come to a local church meeting, we must prophesy. This is to build up the church. In Ephesians 4 the perfecting of the saints is for the building up of the Body of Christ (v. 12). In 1 Corinthians 14 prophesying is for the building up of the church (vv. 3-5). The building of the church is local, but in the small groups we build up the Body.

You must not forget these four points. It does not matter whether you know how to carry them out or not. When you return to your locality, you must look to the Lord for His grace so that you can practice these points and live such a life. You should not tell people that you are going to do a work. To promote such a work is wrong and will stir up trouble. You do not need to say anything but just live such a life. As you live such a life, you spontaneously go to bring people to the Lord. Some will see what you are doing and will want to have fellowship with you. They may then become your team members and go out together with you. There is no need for any kind of promotion or propaganda but a daily practice.

To repeat, first go out and bring people to be saved. No one will criticize you for doing this. Immediately after their salvation, you should go back to cherish and nourish them. When there are a few of you doing the same thing with these three or four, you can bring them together for an informal group meeting. Then you need to bring them to prophesy in the church meetings.

AVOIDING DISCORD, SEPARATION, AND DIVISION

Eleventh, you need to avoid three things: discord, separation, and division. In the New Testament there are three cases to illustrate these. Discord is illustrated by the two sisters Euodias and Syntyche in Philippians 4:2. They were co-workers who were not in one accord and spoke different things. This is a case of discord.

The story of Barnabas and Paul illustrates the second point. They were very intimate co-workers. It was Barnabas who brought Saul into the ministry (Acts 11:24-26). At the beginning of their ministry journey Barnabas took the lead. The record in Acts mentions Barnabas first, then Saul (11:30; 12:25; 13:2, 7). Acts 13:9 records that at a certain point in their journey, Saul's name was changed to Paul. From this point on, Paul took the lead in the apostolic

ministry. This was probably due to the fact that Barnabas did not have as much of a speaking ministry as Paul (14:12). Although they worked closely together, something happened. After they had agreed to go back and visit the new believers, Barnabas proposed to bring his cousin Mark with them. However, Paul was unwilling to bring him along because he withdrew during their first trip (13:13). Therefore they separated from each other (15:37-39). They were not divided but separated.

In 1 Corinthians 1:10-13 there is the case of division among the Corinthian believers. They were divided by their differing appreciations of the gifted persons. They cared for their preferences and neglected the oneness of the Body of Christ. By this they made divisions.

Wherever you are, you must try your best to avoid creating any kind of discord, separation, or division. First, discord comes when two of you hold on to your own opinions so that you cannot speak the same thing. This may cause a separation between you. Separation comes out of discord. After separation will come division.

STRIVING TOGETHER WITH THE SAINTS

WITH ONE SOUL

ALONG WITH THE FAITH OF THE GOSPEL

Last, you must strive together. To strive means to fight or struggle. You must strive together with the saints with your soul. To strive together in your spirit is easy. It is easy for you to be one with others in spirit. However, for you to be one with others in your soul, with a mind full of opinions, is difficult. You must strive together with your souls along with the faith of the gospel (Phil. 1:27b). You must not strive together with other things such as with the interpretation of the Bible but along with the faith of the gospel. As long as you are one with others in the faith, that is good enough. Not only is it difficult to strive together to be in one accord in your soul concerning the interpretation of the Bible, but it is also wrong. You need to strive with others with one soul along with the faith of the gospel.

You should endeavor to practice all these twelve points. When you go to visit a place or stay there, the church situation will not be the same as the training. You do not need to preach, talk, advertise, or say anything about the

training. You just need to meet with the church and be one with the church. You should be submissive to the leading ones, love all the saints, and learn to cooperate and coordinate with others. You should live a life that no one can criticize, a life of the gospel. You may talk to some brothers or sisters there and ask them whether or not their relatives are saved. You can then ask someone to arrange a time for you to go and see their cousin. In this way you will go and bring this one to the Lord. This is the way to preach the gospel. After two weeks you may see another one saved. Still later another one may be saved. Then you will have three new ones to take care of, cherish, and nourish so that they may grow. When you do this, other saints will see you. Some will follow you to do the same thing. At that time you can bring the new ones together into groups. This is the right way. When you go back, there is no need to promote the training but just to live a life. There is no need to tell people that you are trainees who have been trained for two terms. You should just go back. Those who will be staying and working in Orange County should also learn the same lesson. If all the above points could be applied to your situation, it would save you a lot of trouble.