PREACHING THE GOSPEL ON THE COLLEGE CAMPUSES

WITNESS LEE

LIVING STREAM MINISTRY

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by Witness Lee

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PREFACE

This small book is composed of messages given by Brother Witness Lee on September 24 and 25, 1977 in Anaheim, California.

CHAPTER ONE

THE SPIRIT AND THE BODY

Scripture Reading: Eph. 4:4a; 1 Cor. 12:13; Acts 4:8, 31; 6:10; 7:55; 13:4, 9; 15:28; Rom. 12:5; 1 Cor. 12:27; Rev. 1:4; 4:5; 5:6; 22:17

This book covers some important matters concerning the young people going to the college campuses to preach the gospel. This work, however, should not exclude the other saints. When the young people go to the campuses, they need the backing of the older and middle-aged saints. When saints of all ages stand together in an excellent coordination, we will have an effective and fruitful work of preaching the gospel on the campuses.

In this chapter we will cover two points—the Spirit and the Body. In the next chapter we will cover three more points—prayer, the word, and the homes. We need prayer, the word, and the homes to be effective in preaching the gospel on the campuses. In the last chapter we will cover two more points—a proper daily living and a universal love. We also need a proper daily living and a universal love for the campus work.

THE REVELATION OF THE SPIRIT AND THE BODY

The Revelation of the Spirit

In the Lord's recovery we have been opposed because of our stress on the Spirit. This opposition is related to religious traditions, especially traditions based upon the creeds. In the past some of us may have read and even recited the creeds. Fifty years ago, however, we dropped the creeds because they are incomplete. They cannot contain the entire divine revelation.

In the Nicene Creed there is no mention of the seven Spirits revealed in the book of Revelation. The book of Revelation was written to seven churches with grace and peace from the seven Spirits (1:4). The seven Spirits are the seven lamps of fire burning before God's administrative throne (4:5). This indicates that the seven Spirits are for God's administration. The seven Spirits are also the seven eyes of the Lamb sent forth into all the earth (5:6). The

seven Spirits are revealed in this book, first for the seven churches, second for God's administration, and third for Christ to be brought to all the earth. These are important matters, but there is not a word in the Nicene Creed about them.

We have been opposed because we have dropped the creeds and the traditions of men to take the entire word of the Bible. Martin Luther was also greatly opposed by the Roman Catholic Church because he refused to go along with their traditions and councils. He stood for what the Bible says about justification by faith. We also must come back to the Word because the creeds are incomplete in their presentation of the divine revelation.

When the young people go to the campuses, they must know how to fight the battle because there is still strong opposition to the truth concerning the Spirit. If the opposers challenge you with the creeds, bring them to the Bible. You may say to them, "Do you know that Revelation 1:4 mentions not just one Spirit but seven Spirits?" Check with them, "Do the creeds say anything about the life-giving Spirit in 1 Corinthians 15:45?" This is not just our teaching or interpretation. The Bible plainly says that the last Adam became a life-giving Spirit. If the opposers believe in the Bible, the truth will vindicate you, and the pure Word will convince many of them.

The Revelation of the Body

The Nicene Creed is also short in its revelation of the Body. It uses the term *church,* but it does not use the word *Body*. I was born, educated, and raised up in Christianity, but I did not realize the full significance of the Body of Christ until I came into the Lord's recovery. Many people in today's Christianity refer to the physical building that they meet in as the "church" because they do not see that the church is the organic Body of Christ. According to the Bible, the church is not a building or an organization; the church is a living organism, the Body of Christ (Eph. 1:22-23; 1 Cor. 12:27).

Twenty years ago there was not much talk in the United States about the Body. People have only recently started to talk about the Body ministry, the Body service, or the Body of Christ. Despite their talk, they may not realize the full significance of the Body. The Nicene Creed does not mention the seven Spirits, the life-giving Spirit, or the Body. We have to take the entire word of God in the Bible. The Bible is not short of anything. I hope that we will see

more and more from the divine revelation in the holy Word as we go on with the Lord. Praise Him! He has shown us the seven Spirits, the life-giving Spirit, and the Body.

THE EXPERIENCE OF THE SPIRIT AND THE BODY

The Experience of the Spirit

Now we need to cover the experience of the Spirit and the Body. The revelation of the Spirit and the Body should be for our experience of the Spirit and the Body. When I was young, I heard many doctrines about the Spirit, but I did not hear that the Spirit is for the Body (Eph. 4:4). The Brethren teachers were good on the doctrine of the Spirit. They even saw the two aspects of the Spirit—the aspect "within" and the aspect "upon." They pointed out that the New Testament reveals the Spirit indwelling us and the Spirit upon us, but they did not see that both aspects of the Spirit are for the Body.

God regenerates us for the Body, God sanctifies us for the Body, and God transforms us for the Body. The Spirit is the Spirit of regeneration, the Spirit of sanctification, and the Spirit of transformation. Regeneration, sanctification, and transformation are all for the Body. The Bible also says that we all have been baptized in one Spirit into one Body (1 Cor. 12:13). Those in the Pentecostal movement talk about the Spirit and the baptism of the Spirit, but they do not stress that the baptism in the Spirit is for the Body. We all have been baptized into one Body in one Spirit. The Bible also says, "One Body and one Spirit" (Eph. 4:4).

When we go to the campuses, we have to go by the Spirit. In the book of Acts the early believers did everything by the Spirit. We have to exercise our faith to believe that, according to the New Testament revelation, we are in the Spirit. First Corinthians 12:13 says that "in one Spirit we were all baptized." The verb in this verse is in the past tense. The resurrected and ascended Christ as the Head of the church has already baptized all His believing members in the Spirit. He did this in two steps. The first step was on the day of Pentecost, when the Jewish believers were baptized in the Holy Spirit (Acts 1:5; 2:4). The second step was in the house of Cornelius, when the Gentile believers were baptized in the Holy Spirit (10:44-47; 11:15-17). In these two steps all genuine believers in Christ have been baptized in the Holy Spirit into

one Body once for all universally. The power to preach the gospel is in the Spirit, and we all have been baptized in the Spirit. We should not be concerned about failing. Because we have the Spirit, we have the power to boldly preach the gospel.

In contrast, I have to point out the shortcomings of the present situation in the charismatic movement. In charismatic meetings, sometimes rock music, dramas, and all kinds of performances are used to attract people. These are all gimmicks. The use of these gimmicks shows that the power of the Spirit is lacking. If we have the real power of the Spirit, we do not need any gimmicks. The early disciples did not use any gimmicks, but they had power (1:8; 4:33; 6:8, 10). On the island of Taiwan, no Christian work can compare or compete with the work of the Lord's recovery in the preaching of the gospel. There is no use of gimmicks, but the power of the Spirit is there.

The power of the Spirit is based upon Christ's accomplished work. The crucifixion of Christ, the resurrection of Christ, the ascension of Christ, and the baptism in the Holy Spirit have been accomplished. These are all accomplished facts in the universe. If we are going to receive Christ's redemption accomplished through His death on the cross, we do not need to fast and pray. We just need to exercise our faith to believe in His accomplished redemption according to the Word of God. We can say, "Lord, thank You for Your accomplished work of redemption and for Your resurrection and ascension." When we say this by faith according to the written word of God, we get redemption, resurrection, and ascension. In the same way, we should exercise our faith to say, "Lord, thank You for the baptism in the Spirit."

The gospel is constituted with the person and work of Christ. We have to believe that Christ in His person is both God and man to be our Savior. Christ's work includes His crucifixion, resurrection, ascension, and baptism of His Body in the Spirit. These are the basic and crucial items of the gospel that we must believe in. The power of the Spirit is based upon Christ's person and His accomplished work. We should exercise our spirit to say, "Praise the Lord for the baptism in the Spirit. This baptism is mine, and I am right now in this baptism." We should go to the campus with this faith. Regardless of how we feel, we should only care for the accomplished fact. The baptism in the Spirit has been accomplished.

The Spirit today is omnipresent. He is like the air. We do not need to fast and pray to experience the air. Just as the air is in us and we are in the air, so the Spirit is in us and we are in the Spirit. The Spirit is here for us to experience. The Spirit is here because the crucifixion, resurrection, and ascension have all been accomplished, and the Spirit has been poured out. The Lord is the Spirit (2 Cor. 3:17), and according to Revelation 5:6 the Spirit has been intensified sevenfold and sent into all the earth. He is everywhere. We do not need to fast and pray to experience the baptism in the Spirit. Instead, we should believe in and claim this accomplished fact.

Some may argue and say that Peter and the disciples fasted and prayed for ten days. This is true. However, they fasted and prayed before Pentecost. After the Spirit was poured out on the day of Pentecost, the disciples simply exercised their faith to get into the baptism of the Spirit whenever there was a need (Acts 4:8, 31). When you go to the campus, exercise your faith to speak and work in the Spirit.

Any proposal to use gimmicks to preach the gospel is a strong proof that we have not exercised our faith. If I only exercised my mentality in the speaking of my messages, my speaking would be poor. I must exercise my spirit to believe that I am in the baptism of the Spirit and that the Lord will speak through me.

You do not need any gimmicks to preach the gospel, but you do need to deal with your sins. You do not need to fast and pray, but you do need to open yourself to the Lord and have a renewed consecration. Every day when you go to the campus, you have to say, “Lord, I consecrate myself to You and open up myself anew to You. Cleanse me from all my sins with Your prevailing blood. Thank You that You are the Spirit. I am in You, and You are within me.” Make a thorough confession and apply the blood to all your situations. Then exercise your faith to believe that the Spirit is in you and that you are in the Spirit, under the outpouring of the Spirit. If you do this, you will have such a bold faith, and when you go to the campuses, you will see the difference.

Some of you may have been saved for less than a year. You may think that you are too young, that you do not know very much, and that you do not have much experience in life. Do not listen to these thoughts. You have to reject them. I have seen many newly saved ones who were bold, strong, and powerful in the preaching of the gospel. I have also seen ones who became old

in their experience of the Lord. When they preached the gospel, they did not have any power. Then they turned to gimmicks and exercised their cleverness to convince people. You do not need to use crafty words. As long as you are in the Spirit, you should be frank and strict with your words.

Once, in my hometown, someone came to me and said, "Brother Lee, your gospel preaching is very good, but you should not be so frank and strict in your speaking." I told him that although he was nice in his gospel preaching, he had not brought many people to the Lord. Should I have learned from him? I may not have seemed nice in my gospel preaching, but I brought many people to the Lord. The effectiveness of the gospel is not a matter of being nice and crafty or even frank and bold. It is a matter of power. Those who exercise their faith to preach the gospel in the baptism of the Spirit have power. Today the power is in your faith, and your faith has a base, a ground, and a standing. The base is the Bible. First Corinthians 12:13 says, "In one Spirit we were all baptized into one Body." We do not need to use any gimmicks when we preach the gospel. We should just exercise our faith to apply the word of the truth, which says that we have been baptized in the Spirit.

You do not even need to claim the baptism in the Spirit in a religious way. Simply apply the accomplished fact of the baptism in the Spirit. Whenever I get home, I take out my key and apply it. The key has been made, and it is ready to be applied. I do not need to say, "Oh, I claim the key. The key is mine. The key was made for me. The key has been given to me. The key is waiting for me." I could claim the key in this way from morning to evening and still be outside my door. I just need to take the key out of my pocket and apply it. When you go to the campus, just apply the Spirit by exercising your faith. Make a strong decision that you will not do anything without the Spirit. In the morning, when you are going to the campus, exercise your faith. You can say, "Lord, thank You, the Spirit is mine. I am in the Spirit, and the Spirit is in me because the Bible tells me so."

We all have to be rescued from the concept that we need gimmicks. This thought has to go. We do not need any gimmicks like rock music, movies, or dramas. The demons are not afraid of gimmicks. The demons are afraid of our faith. If we exercise our faith, we will have the power to preach the gospel. Today the seven Spirits are for the seven churches and for God's administration. The seven Spirits have also been sent forth into all the earth.

We should exercise our faith to tell the Lord, "Lord, I am in the churches, I am for Your administration, and I am for the preaching of the gospel, the sending forth of Christ." This will give us the standing to apply the divine truths. The New Testament tells us that Christ has been crucified and resurrected. He has ascended to the heavens, and He has baptized all His chosen people in the Spirit. Let us believe in the Word, exercise our faith, and go to the campuses to preach the gospel.

Let me say a balancing word. We must love the Lord and His Word, forsake sinful matters, open ourselves to be fully cleansed, and consecrate ourselves to the Lord, or our faith will not work. We will not have a living faith if we do not have a good conscience (1 Tim. 1:19). Whenever there is an offense in our conscience, there will be a leakage, and our faith will leak away. If we have a bad conscience, we will not be able to exercise our faith. But if we love the Lord and His Word, deal with all our sins with a thorough confession, apply the blood to our situation, and consecrate ourselves to the Lord, our faith will work. A strong and prevailing faith always comes from a good conscience without offense. We do not need to fast and pray. Rather, we need to confess and consecrate. Then we can apply what the Bible says by exercising our faith.

The Experience of the Body

The Spirit is for the Body. If we behave and work in the Spirit, the Spirit will direct us to the Body. The first thing we have to understand about the Body is the oneness. The Body is one (Eph. 4:4; Rom. 12:5). The people who are in denominations and divisions cannot realize and practice the real Body life because they are not on the genuine ground of oneness. The oneness of the Body can only be maintained on the unique ground of oneness. All the people who went back to Jerusalem under the leadership of Ezra and Nehemiah in the Old Testament were able to rebuild the temple. Those who remained in Babylon could not help with this rebuilding work because they were not on the proper ground. In the divisions, Christians may enjoy the Spirit a little, but there is no possibility of having the real Body life in any division. We must act, behave, and work in the Body and with the Body on the genuine ground of oneness.

When I began to talk about the young people going to the campuses to preach the gospel, a number of the older saints began to think that they were being excluded. This is a wrong understanding of my burden. We need all the

saints of every age. Preaching the gospel is a work for the entire Body. We should not do the gospel work in an individualistic way. We must do it in the Body.

We need the young people to go to the campuses, especially those who are eighteen and nineteen years old. All the young people in the church life are useful. This is why we have to work with our high schoolers. After graduating from high school, they all will be on the campuses to effectively contact the freshmen. People over twenty-five have a more difficult time in contacting freshmen. They are not as useful and prevailing as the younger saints on the campus. There is an open door for the eighteen-year-old freshmen to contact other freshmen. A person is most effective when he contacts a person who is his same age. Someone who is eighteen may not easily talk with me because I am much older than he is, but it is so easy for an older man to talk with me. We can talk because we are birds of the same feather. Birds of the same feather can talk together.

The young people's preaching of the gospel on the campuses, however, should be in coordination with all the saints. Since we may not have that many young ones, we need many homes of the saints for coordination in the gospel work. Every young person who goes to the campus needs a home for his contacts. A young person who catches eighteen new ones should be able to bring all eighteen into the living rooms of the saints. We need living rooms to receive all these new contacts. All the ages can be used. No one is too old. The older saints can open up their homes to these new contacts. Even though the older saints have opened their homes, they can keep themselves in the background and invite some middle-aged saints to serve the new ones in the living room. This is coordination.

The younger you are, the more you should be in the front to take care of the new young ones. The older you are, the more you should be at the back. It would be good for the older ones to buy the groceries, cook the food, and wash the dishes to serve the young people and their contacts. The young ones should go to the campus, and the middle-aged saints should serve the young people in the living room. Our living rooms should be filled with the enjoyment of Christ, especially through singing and psalming. Such an atmosphere of enjoyment and mutuality requires a great deal of coordination.

If all the churches practice preaching the gospel in the campus work in this way, we will have a prevailing church life. One of the best ways for the churches to get new contacts is to send our young people to the campus. The best fishing ponds for the Lord's recovery are the college campuses. We should send our fishermen to the fishing ponds. Then the older saints can stay home to prepare snacks, refreshments, and the best dinners to gather the new contacts at least once every four weeks. The living rooms will catch them.

We need a young army that can be sent to the campuses to bring in more young people, but all the older and middle-aged saints are also needed. We should not be discouraged that we may be too old to go to the campus. The church's gospel preaching needs all the saints. Because the local churches in the Lord's recovery are standing on the genuine ground of oneness, we can have a very good coordination. We all need to learn so that we can have the best coordination.

We should not preach the gospel in an individualistic way. We also should not invite people to our homes or serve them dinner in an individualistic way. We should do everything corporately in the Body. This needs much fellowship and coordination. If we have the faith to apply the truth in the Bible, we will have the power, and if we have the coordination in the Body, nothing will frustrate our preaching. Our preaching will be powerful and prevailing. Then we will gain many young people for the Lord's recovery in this generation. What we need is the revelation and experience of the Spirit and the Body.

CHAPTER TWO

PRAYER, THE WORD, AND THE HOMES

Scripture Reading: Acts 1:14; 2:4; 3:1; 4:17-18, 31; 5:20, 25, 28, 32, 42; 6:4; 10:9; 11:5; 12:5, 12; 13:3; 16:25; 18:11, 26; 19:8, 20; 28:23, 30-31

In chapter 1 we saw that to preach the gospel on the campuses we need the revelation of the Spirit and the Body and the experience of the Spirit and the Body. In this chapter we want to go on to see the ways that the early apostles and disciples took for the preaching of the gospel.

The book of Acts unveils to us the full preaching of the gospel. We have spent a great deal of time to discover the ways that the early apostles and disciples took to preach the gospel. After much study we found two ways plus one. The first two ways are basic, while the other is an addition, a help, to match the basic ways. The two basic ways are prayer and the word. The additional way is the homes.

PRAYER AND THE WORD IN ACTS

The book of Acts tells us that after the Lord's resurrection, He remained with the disciples for forty days (1:3). Then the Lord ascended into heaven (1:9; Luke 24:51). Before the Lord departed, He instructed them to wait in Jerusalem until they received the outpouring of the Spirit on the day of Pentecost (Acts 1:4; Luke 24:49). Following the Lord's ascension to the heavens, the disciples were left to wait in Jerusalem for the Spirit's outpouring without any apparent help under the constant threat of persecution. During this waiting period, all that the disciples could do was pray (Acts 1:14).

No doubt, they prayed for the baptism in the Holy Spirit, but I also believe that they offered much prayer for the preaching of the gospel. The Spirit was poured out upon them for the purpose of preaching the gospel in a prevailing way. Before they preached, they prayed. They were not involved in discussions and plans about how to preach the gospel; they just prayed for ten days. In the Bible the number ten represents fullness or completion,

especially as it relates to man. The disciples fulfilled their responsibility by praying in a complete way. From the time of the Lord's ascension to the day of Pentecost, when the Spirit was poured out, about a hundred twenty disciples prayed in one accord for ten full days (vv. 14-15). Then they preached the gospel on the day of Pentecost in a very prevailing way.

In the Scripture Reading verses at the beginning of this chapter, two things are mainly covered—praying and preaching the word. On the day of Pentecost, the Spirit came upon the disciples after much prayer, and they were filled with the Spirit to speak the word of God. They prayed and they spoke. Even after the day of Pentecost, the disciples continued to pray and preach the word.

Acts 3:1 says that Peter and John went to pray at the ninth-hour prayer. The ninth hour is equivalent to 3:00 P.M. In Acts 10 Peter went to pray at the sixth hour, which is equivalent to noontime, prior to his receiving of the vision to go to the house of Cornelius (v. 9). These verses show that Peter and John still kept the practice of praying during the Jewish hour of prayer. According to the New Testament, we should drop the Sabbath and other Jewish rituals (Col. 2:14-17), but we should not drop the prayer hour. The Lord honored the prayer of Peter and John. When Peter and John went to the temple at the hour of prayer, the Lord honored their going with a miracle (Acts 3:6-7). Later, when Peter went up to a housetop to keep his prayer time, he received a vision of whom he had to visit (10:19-20) and of what he had to speak to them (vv. 15, 28, 33-43). I can testify that when we pray, we receive a vision concerning those whom God has selected. If we pray, we will get a vision of whom we should visit and of what we should say to them.

Acts 4 shows that the subtle enemy of God hates our preaching and our speaking of Christ. While Peter was speaking to the people after the lame man was healed, the Sanhedrin arrested, threatened, and charged him and John not to speak anything in the name of Jesus (vv. 17-18). After Peter and John were released by the Sanhedrin, they reported to the saints what the chief priests and the elders had said to them (v. 23). Then the church prayed in one accord and "they were all filled with the Holy Spirit and began to speak the word of God with boldness" (vv. 24, 31).

In an effort to stop the bold preaching of the apostles, the Sanhedrin arrested them again and threw them into prison (5:17-18). But an angel of the

Lord came to the imprisoned apostles and said, "Go and stand in the temple and speak to the people all the words of this life" (v. 20). In this verse the words *this life* mean the life that can never be bound. The Jewish religionists bound the apostles and put them into prison to stop their speaking. Their efforts were useless, however, because the apostles had a life that could never be bound. We have to tell people about the life that can never be bound. The opposition means nothing. We must go and speak. Eventually, the Bible says that the disciples filled Jerusalem with the word of their teaching (v. 28). I hope that all the college campuses will soon be filled up with our teaching.

A PERSONAL TESTIMONY CONCERNING THE GOSPEL WORK IN TAIPEI

In 1948 and 1949, when we were forced to leave mainland China and go to the island of Taiwan, we were very disappointed. After much prayer, however, we picked up the burden to fill the city of Taipei with the preaching of the gospel. The first thing we did was to form gospel teams. A number of the saints formed teams to parade through the streets to preach the gospel. We marched not only on Sunday but even in the evenings during the week. We marched through the main streets and small alleys to preach the gospel to everyone. We did not march in a silent way. We shouted, declared, and even wore robes with gospel slogans. There were many slogans, such as, "Jesus is the Savior," "Jesus loves you," "Jesus saves," and "God so loved the world."

Second, we printed gospel tracts and divided the city into sections. The brothers endeavored to take care of every section by filling the mailboxes with tracts and by putting the tracts on every door. Our desire was for every house to receive a tract. Within a few days, most of the people in Taipei received the good news.

Finally, we printed long posters with gospel slogans in big letters. We placed these posters at street corners, bus stations, and main streets. Wherever anyone went, the posters were there speaking to them. Because of our prayer and preaching, we had a thirtyfold increase in 1949. From 1949 to 1955 we grew from less than five hundred saints to about twenty thousand.

We did not use any gimmicks, yet on the island of Taiwan, no other Christian work was as prevailing as ours. Our preaching created a gospel atmosphere in Taipei. Brothers who are now elders and co-workers among us

were saved during that time. The people talked about us wherever we went. Every Sunday afternoon the central park of Taipei was filled with people attending a concert. The concert in the park could seat three thousand people, so we preached the gospel there every Sunday afternoon and usually contacted over four or five hundred people.

THE IMPORTANCE OF PRAYER

We need the preaching and the speaking of the word, but first we have to pray. As Christians, we are priests and kings (1 Pet. 2:9; Rev. 1:6). When we pray, we are functioning as priests. When we preach, we are functioning as kings. As priests, we should bring people to the Lord in our prayer. We have to bring all the people on the campuses to the Lord, and if possible, pray for them by name. While it may not be possible to name every name, we can still pray, "Lord, we do not know all the names of the people on campus, but You know them. We offer them all to You according to Your knowledge."

Prayer is also necessary to deal with the principalities and powers in the heavenly places (Eph. 6:12). Our fighting is against the evil spiritual forces in the heavenlies. Men do not reject the gospel because of its content. There is nothing offensive about the content of the gospel. The content of the gospel is good, bright, glorious, sweet, and rich. People reject the gospel because they are in the captivity of the strong man, the devil (Matt. 12:29). Before the young people go to the campuses, they must pray and bind the strong man (v. 29); otherwise, the demons will control and even frustrate their efforts to preach the gospel. The prayers of the saints will cause all the demons to tremble. We have to be one with the Lord to fight the spiritual warfare against His enemy.

Our spiritual warfare against the principalities and powers is mainly conducted through our fighting prayer. We are not wrestling with flesh and blood. We are wrestling with the principalities and powers in the heavenlies. The fallen angels and demons are working constantly to frustrate the gospel, especially on the college campuses. We must beseech the Lord to bind the strong man, Satan. In Matthew 12:29 the Lord Jesus clearly said that if the strong man is not bound, no one can plunder his house. If the saints offer adequate prayers to the Lord to bind Satan, eventually every campus will be plundered. We must pray, "Lord, we bind the fallen angels and all the demons."

We must learn to pray continually. George Müller is a good example of someone who prayed continually. According to his autobiography, everyone for whom he prayed eventually was saved. At the time of his death, only one or two were not saved. Later, however, even they were saved. There is the need for persistence in prayer. If we pray for a short time and do not see immediate results, we may be disappointed. Instead, we should pray continually and not give up. We do not know when the people in our prayers will be saved. George Müller even prayed for one person over a period of about forty years. We also should persistently pray for our contacts and even pray for them together with other saints. The ones that we mention before the throne of the Lord, asking in His name, will be saved (John 14:13-14).

PREACHING THE GOSPEL BY SPEAKING THE WORD

The work of preaching the gospel is not a quick, mushrooming work. It is based upon our prayer. Based upon our prayer we need to speak. Many of us in the Lord's recovery need to learn to speak. In order to speak, however, you need the proper material. The Living Stream Ministry has published *Gospel Outlines*, containing two hundred sixty-six outlines for gospel messages. These outlines cover God, man, the fall, Satan, redemption, justification, and many other topics. The outlines are quite detailed. This book will provide you with something to say. You should fill yourself up with all the materials related to the truth of the gospel.

There are many gospel truths in the Bible. The apostle Paul had a great deal to speak because the Old Testament was a rich source of light and truth to him. You have to learn the truth as Paul did. When you are equipped with the truth, you will be like a doctor who has a dispensary full of medicine. When you contact a young person, you will know what medicine he needs. The medicine is the word of the truth. However, do not wait until you know everything. Start speaking right away. There is a principle in the Bible that the more you speak, the more light you will receive. I can testify that the more I speak, the more light and truth come to me.

This principle can be illustrated with a water hose. On the one hand, the hose takes in water from the faucet; on the other hand, it flows out water. When water is coming out of the hose, this means that a fresh supply of water is flowing into it. The more that we flow out the living water by speaking

Christ, the more the living water flows into us. We should speak and speak. Many times I have spoken things that I only received after I started speaking. The more I spoke, the more I received. We should learn to speak based upon our prayer and to speak by faith in the Word. The Bible clearly says, "The words which I have spoken to you are spirit and are life" (John 6:63). We must believe that the words we speak are spirit and life. Everyone can speak. We should all be speakers in the church. Each one of us should say, "I am a speaker in the church." Speaking is not the responsibility of just a few brothers. Everyone has to be a speaker.

Before we speak, however, we have to pray. We must fulfill our priestly service by praying to bring people to the Lord. We should put them on our breast and shoulders (Exo. 28:29-30), bearing them in love and in power into the presence of the Lord. After we pray in this manner, we will be authorized and filled with the word. The word is our authority to go to the people as kings. We are both priests and kings (1 Pet. 2:9; Rev. 1:6). We are priests, so we can pray for the sinners to bring them to God, and we are kings, so we can bring God to the sinners. First we bring sinners to the Lord, and then we bring the Lord to sinners. When we go to the Lord with sinners by praying, we are priests. When we come to sinners with the Lord by preaching, we are kings. As kings, our speaking has authority. People will realize that our speaking is not ordinary but weighty.

If you do not pray and speak the holy word from the Bible, your speaking will not have any weight. It will only be a light speaking. Weighty speaking comes only from prayer and the use of the holy Word. You must be filled with prayer and the word. Then you will be saturated with the word. Eventually, you will be the embodiment of the word. Our being needs to be constituted and composed with the word. The word should be in every fiber of our being. I hope the young people will be filled with the word. The word is the Spirit and the word is life (John 6:63). Only the Spirit and life are powerful. When we speak the words of spirit and life, our speaking will be like a royal edict. In this edict there will be weight, authority, and power. It would be good if each church could set aside at least one evening a week to come together to pray and learn the truth in the Word. Then everyone will be filled with the Spirit and the word.

When I was young, I read a book by Dr. R. A. Torrey entitled *How to Bring Men to Christ.* In the book Dr. Torrey gave verses to meet the needs of

different types of people. Eventually, we found that this list of verses was inadequate to meet all the needs of the people we contacted in our gospel preaching. We needed more verses. Sometimes we needed an understanding of chapters and even of whole books of the Bible for our preaching to be effective. The preaching of many Christians may not be prevailing because they have a poor understanding of the Word. I hope that many of you will pray and gain the full knowledge of the truth to speak the word.

THE HOMES AS AN ADDITIONAL HELP IN THE PREACHING OF THE GOSPEL

Without the basics of prayer and the word, our gospel preaching will be ineffective. However, we still need another practical help to make our gospel-preaching work prevailing. If we only have prayer and the word without this little help, our work will not be as effective as possible. This little additional help is the homes. The book of Acts records that the apostles preached the gospel from house to house (5:42). At the end of Acts, Paul preached the gospel in a rented dwelling, a house, not a chapel or cathedral (28:30). Before he was put into prison, Paul rented a house for the purpose of preaching and speaking the word to people. If you preach a gospel message in a cathedral, it will not be as attractive as the same message preached in your home. People who are saved in homes often become very useful to the Lord. George Müller is a good example of a useful brother who was saved in a home.

Our homes have several advantages. In America many freshmen attend college away from home. Since they are considered full-grown, they may leave home once they have graduated from high school. Many of them are lonely and homesick. If we invite them into our living rooms for a little snack or perhaps a dinner, they will feel at home, and this will open them to the Lord and the truth. Furthermore, people do not have a goal, and they are tired of their old manner of life. This situation is sovereign of the Lord. Once a young person graduates from high school, he usually begins to think about the goal and meaning of his life. Many young people today do not have a goal. They are wondering what to do and where to go. They do not have a goal in their human life. The material riches of America cannot satisfy the hearts of the young people. Therefore, we must take this opportunity to fill up the gap in their hearts with Christ. The best way to do this is by opening up our homes.

PRACTICAL FELLOWSHIP CONCERNING THE HOMES

The way to open up the homes is in the Body in a coordinated way. Do not try to do it by yourself. I hope that every local church will have a good coordination. Pray, fellowship, and see if there are any homes near the campus in your locality that are available. Try to get a home close to the campus. Even if you have to pay more rent for a house close to the campus, it is worthwhile. This matter requires much fellowship.

There is also a need to fellowship concerning who will go to the campus and who will stay home to take care of practical matters such as cooking and washing dishes. The financial matters also require a good coordination. A person may have the financial ability to rent or purchase a house but not have the ability to afford food and refreshments. One brother may have a house but not much money, whereas another brother may have some money but not a house. One brother may make an offering so that snacks can be served to the seeking young ones who come to another brother's house. We need the coordination. All the saints in each locality have to coordinate together for the gospel work on the college campuses.

If in the Lord's sovereignty, an elderly couple gets a house close to the campus, they might need help with all the practical work around the house. If they cannot sweep, vacuum, or cook, they can still pray and eat with the new ones. Then others can help with the shopping, cooking, and dishwashing. If the saints in every locality are well coordinated, the new ones will be inspired with what they see. They will see the real social life, communal life, and family life. Our service in coordination will touch, soften, and warm up their heart to receive the living, piercing word (Heb. 4:12). Once a freshman is brought into your living room, most of the work is already done.

Suppose a locality has fifteen homes. Every home could serve at least ten to fifteen students. With just fifteen homes about two hundred students could be served. The freshmen, who have left their homes, may feel especially lonely and homesick on the weekends. Before the weekend our young people should contact them and make appointments with them. In one week they could make twenty appointments. Once the appointments have been made, there is the need for further coordination. There is the need for singing, for someone

to give a short message, and for many speakers. There is enough to keep everyone busy.

Some may say that this is too much and that it would cost too much money. But if we do not spend our money in this way, how are we going to spend it? If we spend our money to gain the young people, the more we spend, the more the Lord will give. All the money and time that we spend on the church life is put into a savings account. This savings account is not in a bank but in the heavens (Phil. 4:15-19). We deposit in this account by our giving to the Lord for His interests.

If we have a burden for preaching the gospel, we must take care of three things. First, we have to pray; second, we have to speak the word; and third, we have to use our homes. We should be aggressive and active in the Spirit for the spread of the gospel. We can fill each city with our gospel tracts and speaking. We can also fill our homes up with young people. We do not need any gimmicks, but we must have two basic things—prayer and the word—with the additional help of our homes. We must follow the early apostles and disciples by taking the way of prayer, the word, and the homes for the preaching of the gospel.

CHAPTER THREE

A PROPER DAILY LIVING AND A UNIVERSAL LOVE

Scripture Reading: 2 Pet. 1:2-8; Matt. 5:14-16; Phil. 2:15-16; 1:27; Matt. 5:44-46; 22:37-40; John 13:35

In the previous two chapters we have seen some crucial matters related to the preaching of the gospel on the campuses. In chapter 1 we saw the importance of the revelation and experience of the Spirit and the Body. In chapter 2 we saw the importance of prayer and the word in our gospel preaching with the additional help of our homes. In this chapter we still need to cover two other important matters related to our gospel preaching. First, we need a proper daily living, and second, we need a universal love.

A PROPER DAILY LIVING

For our gospel preaching we need not only the words spoken out of our mouth but also a life that shines before men. In this chapter I am burdened for us to see that the real preaching of the gospel is a matter of witnessing. In Acts 1:8 the Lord Jesus said, "You shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." Witnesses bear a living testimony of the resurrected and ascended Christ in life, differing from preachers who merely preach doctrines in letters.

We must be persons of the gospel. Our person should match what we preach. Our preaching should not be a performance. We should preach what we live by. Our living is our preaching, and our life is the gospel. The gospel we preach should be our daily life. This is altogether different from much of the preaching in today's religious system, which is often just a performance. An actor who is not a gentleman can perform as if he were a gentleman. It is a shame to the Lord, to His name, and to His gospel when Christians preach the gospel while their living is not according to the gospel. Our preaching must be with the word, but our word must be matched by our daily life.

A proper daily living is important because many people are watching us. We have neighbors, friends, relatives, colleagues, classmates, and many other people around us. From the day that we tell them about Christ and His salvation, they are watching us. If we did not preach the gospel, they might not pay any attention to us. Since so many people are watching, the most convincing factor is not our words. The most convincing factor is our daily life. We need a daily life to match our preaching. Our conduct and behavior must match what we are as witnesses of the Lord Jesus. We must have the highest daily life to match our preaching, but this does not mean that we should have strict, legal standards of conduct. I do not believe in or like any kind of legality. A brother once told me that when he was a young man in the Amish church, there was a regulation concerning the width of a hat brim. This brother, however, prepared a hat with a narrower brim. When the pastor found out, he went to the brother's house and admonished the brother not to wear the narrow-brimmed hat. This is an example of having legal standards of conduct. We should not have legal standards in the church life regarding the length of a brother's hair and the length of a sister's skirt.

We do not need any legal standards because we have something higher—the divine nature. Second Peter 1:4 says that we have "become partakers of the divine nature." We have the divine nature within. The divine nature means everything in our Christian life. Since we have the divine nature, we do not need outward regulations to adjust our hair, clothes, and behavior. Any adjustments that we make should be made according to the divine nature within. Everything we do, say, and are should be checked by the divine nature. Every newborn child has the human nature. While little babies do not have any knowledge of outward regulations, they still have the human nature that regulates what they eat. Even though they do not know the words *sweet* and *bitter*, they will not keep anything bitter in their mouth; but if you put something sweet in their mouth, they will eat it. You do not need to teach them about sweet and bitter, because they have the human nature with its human taste. As Christians, we have a nature that is much higher than the human nature. We have the divine nature with a divine taste. We must live a life that matches the divine nature within us. The divine nature will regulate our hair, clothes, and behavior. When we follow the divine nature within, we will know how to dress and behave.

According to 2 Peter 1:2-8, partaking of the divine nature issues in fruitfulness. Verse 4 says that through God's precious and exceedingly great

promises, we “become partakers of the divine nature.” Then verse 8 says, “These things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.” We can all be fruitful by partaking of the divine nature. A life that is according to the inward divine nature is a fruitful life. In the Lord’s recovery we do not need any outward regulations concerning the style of our clothes or the length of our hair. We should not pay any attention to outward regulations and organization. The Lord does not want an organization. He wants a living testimony composed of living witnesses as a corporate testimony of Jesus. We should only pay attention to the divine nature within us.

When the young people go to the campus to preach the gospel, the Christ you bear witness to depends upon the life you live. You need a daily life that matches the gospel. When you partake of the divine nature and are inwardly regulated, you will gain fruit not only by your words but also by your life and living. In Philippians 1:27 Paul charged the saints in Philippi to conduct themselves in a manner worthy of the gospel of Christ. We need a life that matches the gospel. In other words, we need to live out the gospel. We should live by the gospel and live out the gospel. Eventually, our preaching will be our living, and our living will be fruitful.

The Lord has touched me many times while I was praying concerning the gospel. As I would pray concerning a certain person, the Lord would respond, “You do not need to take care of that situation now, you need to take care of yourself.” Then the Lord would point out several matters in me that were not according to the divine nature. While I was concerned about another person, the Lord was more concerned about matters in my daily living. If the Lord never touches our conscience through prayer, we are not praying in the Holy of Holies in His presence. Although we may pray a great deal, we may be far away from the presence of the Lord in the Holy of Holies. If this is the case, the Lord will never touch our conscience. However, if we pray to the Lord in the Holy of Holies, in His holy presence, He will touch whatever we are and whatever we do. We must allow the Lord to touch us inwardly; otherwise, we will be loose. If we are serious with the Lord, He will transform us by His life and according to His divine nature. We should open every part of our being to the Lord in prayer so that He can touch us through His inward regulation. Then our life will match our preaching. Our life will even be our preaching.

Throughout the years I have seen many different brothers preach the gospel. Some were eloquent speakers, but their preaching often did not yield much result. Their preaching was just like sounding brass (1 Cor. 13:1). I have also seen other brothers who were not eloquent. They could not speak well, but they had a life that matched their preaching. A life that matches the gospel touches and convinces people because most people have a fair conscience. A fair conscience is like a balancing scale that weighs whatever a person is. It tests where someone is and what someone is. Once you preach the gospel, people will start to watch you. While they accept their own unrighteousness, they will not accept any unrighteousness on your part. Their fair conscience may not make any demands on them, but it will demand a proper daily living from you. Therefore, you have to live a life that matches the gospel.

Matthew 5 tells us that we are the light of the world and that we must let our light shine before men (vv. 14-16). We must be full of light, shining over people. We should shine out Jesus Christ and the gospel. Paul stresses the same thing in Philippians 2. He says that we should be "blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world, holding forth the word of life" (vv. 15-16). The word of life is held forth not only by our speaking but also by our daily life. We must have a daily life that holds forth the word of life.

I hope we are impressed with the need for a proper daily living in preaching the gospel. We have to go to the Lord to be fully checked by Him. We need to pray, "Lord, I am going to the campus to preach Your gospel. I open myself in Your presence. I want to be checked and examined by You. I want to have a full 'x-ray' of my entire being." We all need to do this. Everything in our life and living should be checked. Nothing is too small to be checked. We should even check with the Lord about the watch we wear while preaching the gospel. Even it should be proper. This is not too legal. We have to be checked because even though we think we are okay, we are not.

We need the Lord's shining light. If we are a careless, loose person, then we will not be successful in our gospel preaching, and our gospel preaching will not yield any remaining fruit. Because the early apostles were solid converts in the Lord's salvation, their gospel preaching produced solid, remaining fruit. I am so glad and grateful to the Lord that I was saved through a young sister who was so solid in her life and living. The impression she gave me remains

today and will never vanish. She had a life that matched her preaching. We also must have a life that matches our preaching.

The young people do not need to check with others about the length of their hair. Rather, they need to check with the Lord. Before you go to the campuses, go to the Lord. If the young people are told to have their hair the same length, that would be only an outward form of legality. Anything, however, that comes out of the inner divine nature is beautiful. If you check with the Lord, you may have your hair adjusted, but the adjustment will be according to the inner divine nature, not according to outward legality.

A UNIVERSAL LOVE

When the young people go to the campuses to preach the gospel, they need not only a proper daily living but also a universal love. A universal love is a love for everyone except Satan. In the whole universe there is only one person that we should not love—Satan. We should be those who love the Lord, love all our brothers in the Lord, and love all men.

Loving the Lord

First, we have to love the Lord with all our heart, soul, and strength (Deut. 6:5; Matt. 22:37). Many of us think that the unbelievers hate everyone who loves God. This is not correct. Outwardly, they may not agree with us. They may even say that our beliefs are a form of superstition, but deep within many of them appreciate our love toward the Lord. Those who love the Lord are often held in high regard by others. Nothing can uplift our life standard as high as our love toward the Lord. The more we love the Lord, the more we will spontaneously be on the highest level of human standards. However, idolatry, which includes the enjoyment and love for sinful things, brings people into fornication and lowers their standard of morality (Rev. 2:14, 20).

If you just love the Lord Jesus a little, your standard will be uplifted. Just thinking about loving Him will uplift our standard. The love of God brings in the highest standard of morality. When Joseph was confronted by the evil wife of Potiphar, he said, “How then can I do this great evil, and sin against God?” (Gen. 39:9c). Joseph loved God, and God was always with him. Joseph’s love for God kept him in the highest standard of morality. When you love God, you are today’s Joseph. The love of God is high. It is the main factor

in living a higher life on a higher plain. We must love the Lord with all our heart, our mind, and our strength. The word *strength* refers to our physical strength. We have to love God with our whole being.

Loving One Another

Second, the Bible tells us that we should love the brothers (1 John 3:11, 14). The Lord Jesus said, "By this shall all men know that you are My disciples, if you have love for one another" (John 13:35). The love among Christian brothers is a strong testimony to the unbelievers because there is very little real love among human beings in society. The love in human society is often a deceiving love, but the love among the saints is real, genuine, convincing, and attractive. For this reason, we need to have a divine communal life for the gospel preaching. A communal life does not mean that we all live together under one roof. The proper communal life is a life of love toward all the saints. We must have such a life of love. We need to invite people to our homes to let them see our communal life of love. This will convince our relatives and friends and may convince many of them to turn to the Lord.

Loving All Men

In addition to brotherly love, we also need love toward all men. In 2 Peter there is a progression from the divine nature to brotherly love and eventually to the divine love, a love that is toward all men (1:4-7). The New Testament tells us that we have to love our enemies (Matt. 5:44-46). We should not hate any of our opposers or critics. We have to love all of them. Saul of Tarsus was a chief opposer of the church (Gal. 1:13; 1 Tim. 1:13). When Stephen was being stoned to death, Saul of Tarsus was there approving of his death (Acts 7:59—8:1). He took the lead to persecute the church (1 Cor. 15:9; Phil. 3:6), but on his way to Damascus to persecute the saints, he was saved. All the early disciples were surprised, and many of them did not believe that Saul of Tarsus had turned to the Lord (Acts 9:21, 26). Prior to his conversion I do not think that the early disciples loved him very much. Do you believe that the disciples loved Saul of Tarsus and prayed for him? None of the disciples may have even been willing to preach the gospel to him.

According to Acts 9:1-6, Paul was saved without any human involvement. He was saved through the Lord's direct preaching. This little hint indicates that the disciples probably did not like Saul. Perhaps they said, "Saul is a

hopeless case." This attitude can also be applied in today's situation. Many times we think that a certain person is hopeless. This is especially true of those who oppose us. According to the Lord's word, however, this attitude is wrong. The Lord said, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies, and pray for those who persecute you" (Matt. 5:43-44). This is a good verse for us to have in dealing with all the opposers.

The young people on the campuses should not be troubled by persecutors. Years ago I was very troubled by all the persecution. Sometimes I was so troubled that I even doubted whether our work was really of the Lord. Then the Lord showed me in the Gospels that He was always persecuted (Matt. 10:16-18). Many times there were more persecutors than followers. In Acts the persecutors followed Paul wherever he went (9:22-24; 14:1-2, 19). When I saw this, I was strengthened, confirmed, and comforted.

When I was in northern China, someone from my hometown opposed me. I even studied with him at the same college. When I moved from mainland China to the island of Taiwan in 1949, he purposely followed me. He told people that his purpose in coming to Taiwan was to stop my work. When he later found out that I was going to Singapore, he went ahead of me to spread rumors. Even in the United States, persecutors have followed us. Despite their activities, we should not fight them but love them.

Some persecutors eventually turned to the Lord's recovery. When I was in college, one of the school's directors was a highly educated gentleman. He was very qualified, and he was a famous speaker. I was one of his students, and he truly loved me. When the Lord brought me to His recovery, however, this man became very offended. While he was opposing, his eldest son and daughter-in-law were caught by the Lord. They came into the church and loved the Lord very much. His daughter also turned this way, but the father still had a hard heart. He continued to oppose us for over ten years. After his son, daughter-in-law, and daughter sent him many letters and telegrams asking him to attend a meeting, he finally came. Later he told me that when he walked into the meeting, before he even sat down, he started to weep. Throughout the whole meeting, he wept in regret over his opposition. In 1943 he turned this way, and Brother Nee eventually appointed him to be one of the elders in the church in Hong Kong.

Do not be discouraged or disappointed by all the opposers. Whenever you meet opposers on the campus, do not be bothered or downcast. Instead, smile and tell them that you love them. Learn to say this from your heart. We must love them and be full of hope that they may one day turn this way. We have to love the opposers and pray for them. In reality, our only enemy is Satan, and we have no human enemies. We must have such an attitude, but we still need to be strong in the truth. For the sake of the truth, we should be strong, but we should also love everyone, even the top opposers and evil persecutors. We should love them because the Lord Jesus tells us to love them and to pray for those who persecute us (Matt. 5:44).

We should never compromise the truth, but we should exercise a universal love. We need a universal love, loving the Lord Jesus, loving all the saints, and loving all people, including the opposers. We have to consider that the opposers are lovable human beings. On the campuses we all must keep such an atmosphere. Do not give others the impression that we are fighting against everyone. No matter what someone says against us, we should not be offended. After they speak, we may tell them that we love them and that we would like to talk with them about the truth. If they would not talk to us, then we can tell them that we will pray for them.

We should be strong, be bold, and be steady in the truth. For the sake of the truth, we need to be strong and steady, but we also need to love everyone. The more that others oppose us, the more we should love them. We even have to thank the Lord for the opposition. The opposition has helped us a great deal. All the opposers have been for our perfection. If we realize this, we will have mercy upon them, love them, and pray for them. We must keep such an attitude. This will stop any fighting on the campuses between the saints and the opposers. Do not think that when we fight for the truth, we must also fight against people. We do not need to fight against people. Rather, we need to love everyone. In our preaching of the gospel we need a proper daily living and a universal love.