

# **2025 YOUNG ADULTS CONFERENCE**

Nasugbu, Batangas  
Forest Crest Nature Resorts  
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Name: \_\_\_\_\_

Group: \_\_\_\_\_

## Message 1

# A Shallow Life

Mark 4 has many important things to say concerning the Christian life. Concerning this passage, the first thing that brothers and sisters often ask is whether this passage refers to saved ones or unsaved ones. But we should not ask whether the seeds refer to saved ones or unsaved ones. The parable of the sower is not for the purpose of showing how these four kinds of soil relate to saved ones or unsaved ones. The purpose of this parable is to show us the four kinds of conditions under which man receives God's word. Therefore, it does not refer only to the word of regeneration. If it is God's word, there will be these four kinds of reactions. There will be four reactions in the case of Gentiles receiving eternal life, and there will be four reactions in the case of Christians being perfected before God. Please remember that the principle and teaching covered here have to do absolutely with the condition of the one who is receiving the word; they do not have anything to do with whether or not a person is saved. Therefore, we must not bring the issue of salvation into this passage. This passage only tells us the condition of man's receiving or refusing God's word. It is therefore applicable to the believers as well. In other words, this portion of the Scripture is not just for the Gentiles but for the Christians as well.

I know that all of us are after spirituality before God. I know that all of us desire before the Lord that we become believers who please God. We all hope that our living and work will be acceptable to God. No doubt this is what we are after. But why are there so many people who have failed along the way? Why are there so many who have only gone halfway? How many today are fully obedient to the Lord? How many are following the Lord all the way? There are many who have a good start but not many who have a good continuation. It is not surprising for anyone to have a good start. What is precious is a good continuation. A good

start does not guarantee a good ending. Those who are obedient at the beginning may not be obedient at the end. When we read Leviticus, we find that those who are twenty years old are evaluated more highly than those who are sixty years old. Why? The reason is that some who were fully for the Lord when they were twenty years old retired before they were sixty. How many will follow the Lord all the way? When you were young, you were obedient. Why then have you now slackened? Perhaps a few years ago, things were not as they are now. Perhaps the heart you now have is totally different from the heart you had when you first began to follow the Lord. Perhaps some time ago, you were willing to suffer for the Lord and endure tribulations for the sake of God's will. But your condition today is different from the beginning. Is there anyone who will follow the Lord all the way and not stop halfway? Before you encounter tribulations, and before you find things contrary to your own will, it is easy to say, "Lord, I will obey You at all costs." But when the Lord's will is different from your will, when the Lord's arrangement is different from your expectation, and when you see a great mountain blocking your way and consider it too high to climb over, you will not say before the Lord, "I will obey You at all costs." This is the way many obey. In the beginning, when you see the importance of God's eternal will and the seriousness of His will with respect to Christ, you make up your mind, saying, "God, I will obey at all costs." But when God's ordained way becomes different from your way, and your expectation different from God's, you drop the necessary yoke, go around the cross that is set before you, and lose your heart to follow the Lord all the way.

Brothers and sisters, there is only one kind of life that will glorify the Lord; it is a life that bears the cross all the way to the end. Oh, we can never avoid the cross. If we are not truly dealt with by the Lord, and if we do not deny our self and take up the cross to follow Him, sooner or later we will not be able to get through. If we have not been thoroughly dealt with and have not fully consecrated ourselves once for all, there will be a day when we come face to face with something we will not be able to endure. False spiritual growth can deceive us and deceive others, but sooner or later, we will see that we cannot get through in a certain matter.

A man can give up everything, but he cannot give up himself. If we are not thoroughly dealt with, we will not be able to get through in anything; we will find that the price is too great to follow the Lord and will give up.

Many times, when the brothers and sisters hear a word on the cross, a word on absolute consecration, or a word on absolute holiness, they become very excited and think that they have it, know it, and understand it. Brothers, do not rejoice so soon, for shortly thereafter affliction and persecution will come to you. They will come to test if you have indeed received this word. If you have, the affliction and persecution will prove that you have received it. If you have not received it or have only received it in a superficial or shallow way, the coming of the affliction and persecution will overwhelm you. Please remember that the affliction and persecution are there only to expose your true condition; they will never take away what is real. They only prove that you have indeed received the Lord's word; they will not cause you to lose the Lord's word. If something is gold, it will never be turned into brass through the testing of fire. No matter how hot the fire, it will not change the nature of gold. However, if something is only gilded with gold, if it is only covered with a coating of gold but does not have gold within, its nature will be exposed by the fire.

Please remember that you may hear a teaching, but the teaching is not necessarily yours. After you hear it, God will immediately give you a test to determine whether or not the word is yours. Although you have heard a word and have some scriptural knowledge about that particular word, you have not paid the price to join yourself to the word; you have not denied yourself and accepted the cross in your experience. You say with your mouth that you will obey. You may even pray happily saying, "Lord, I am willing to fully lay aside myself." Brothers and sisters, I can tell you that the Lord's sun will soon come. If you really have life, if you really have roots, and if you are genuine toward the Lord, the sun will help you to grow; it will help you with your development. But if you do not have roots, you will be dried up as soon as the sun comes out. All the trials are there to help you grow. If what you have is not genuine and not purely for the Lord, the trials will smash all that is not real and deceptive. They will show you what you really are within, exposing everything you have within and without to show you if both are the same.

Brothers and sisters, do you know what the sun is? Do you know what affliction and persecution are in reality? Let me tell you. They are the ultimate expression of the Lord's love—the cross. There is nothing that cultivates our life more than the cross, and there is no better trial than the cross. The cross has separated the whole world into two classes. On the one side are the overcoming ones, and on the other side are the defeated ones. The difference between the two is the cross. The cross makes a separation between the two. I know of many people who were just like the people in the world in the beginning; they felt happy in the world. But once they were enlightened and received God's revelation, they resolved to serve the Lord properly from that time forward. They resolved to be disciples, set aside everything else, and follow the Lord properly. They felt that they were quite good and that they could probably go on in this way. But they were deceived because they did not know their real condition. God would not allow them to be forever ignorant of their real condition. For this reason, He did something to expose their true self. They had a high evaluation of themselves, so God gave them special trials. He could not allow them to remain in darkness forever. This is why He had to give them the cross, to expose their true self. Then one day, they found that they had a problem with God and began to argue with Him. I am afraid that many Christians have already had an argument with God and developed a problem with God. One day you will find that God has not dealt with you according to your expectation. You will find that God has not done what you expected. You hope that God will do things one way, but He decides to do them another way. You hope that God will not do things that way, but He does them exactly that way. You feel unhappy and consider in your heart that God has done the wrong thing. When you see that God's speaking is different from yours, that His work is different from yours, and that the places He wants to go are different from the places you want to go, you will be dissatisfied with His arrangements and begin to argue with Him, asking why He is doing these things. You will begin to be angry with God and misunderstand Him. It may never occur to you that a servant of the Lord will encounter these things. But to your surprise, they will take hold of you. These things will not be a part of your plan, but they will fill your environment, school, home, and office.

As a result, you will begin to argue with God and blame Him. Brothers and sisters, please remember that this type of argument will keep you back and make you dry. Please remember that all of our spiritual dryness begins with arguing with God and being unwilling to yield to Him. Every argument is followed by failures. If God has failed, and you have won, you will surely become dry. Therefore, every time you go to God, the cross is your test; it will determine if your life is rich or dry.

## I. NOT HAVING ENOUGH EARTH

He said that the first reason is that there is not enough earth. This means that the earth is not deep; there is not much depth to the earth. A person in this condition has just a small amount; everything about him is shallow. There is not much within him; he is very superficial. He is easily satisfied and easily hungry. He takes in little and is satisfied with a little. It is easy for him to rejoice and easy for him to be sorrowful. It is easy for him to laugh and easy for him to cry. He is standing in a shallow place. He is a person living according to his environment, that is, he lives in his emotions. There is nothing in this world that is more shallow than his emotion and environment.

If a tree is large, its roots will surely be big, because it has to go deep into the earth to find water. Some roots go down as far as two or three miles because there is no water on the surface. When roots find no water on the surface, they will go to the depths. They will go down miles for water. One can find palm trees in the middle of the Arabian deserts. They wave with lush greenness under the scorching sun. The reason they can do this is that their roots have stretched themselves to the sweet water; they are no longer afraid of the hot sun. Therefore, even though they are most severely burned, they can absorb the cool water freely because they are not living on the surface of the earth but within the depths of the soil.

Oh, all those who live by their environment or by their feelings are living on shallow ground. Although I have not been working for the Lord for a long time, according to my experience, the most difficult kind of people are those who say “yes” to everything. No matter what you say, they respond with “yes,” superficially accepting what you say. They

appear to be very attentive. Actually, within them, they have nothing. The people who laugh and cry easily, who are easily affected by the weather, who become happy or sad because of their feelings or environment, are difficult to handle. The people of shallow earth are controlled by their emotions or environment. The deep ones are not that way. What they see is not the environment, but the Lord behind the environment. What they know is not the emotion. They have locked up their emotion and know the Lord from within.

## II. HAVING NO ROOT

The Lord tells us that the second reason for barrenness is the lack of roots. What is a root? In a tree, the part that can be seen is the trunk, while the part beneath the ground, which cannot be seen, is the root. The branches have life and are visible; the roots are invisible. The roots are buried in the earth. Therefore, the roots refer to the hidden life. Those who do not have any root before the Lord will be dried up in their life. Those who do not have a hidden life, who do everything before men and have nothing special before the Lord, cannot stand the test of the cross. Brothers and sisters, let me ask you honestly, is your living only what is seen by men? Do you have any secret life before the Lord, inside your own room? If your prayers can only be heard in the prayer meetings, if you only read your Bible to others, and if your works are all before men, you do not have any roots. Do you know what the roots are? The roots are the parts that cannot be seen, that are hidden, and that are in secret. The visible parts are not the roots. Therefore, before the Lord you must ask yourself how much of your living is actually before Him? Other than the part of your living, testimony, Bible reading, and prayer that have been done before men, how much has been done in secret? If you do not have a secret or hidden life before God and if you do not have any secret prayer, reading, or obedience, I can say very frankly that you do not have any roots. When the cross comes, it is no wonder that you cannot bear it. The only reason for this is that you lack a crucial, hidden life. Nothing can preserve you as much as a hidden life. If you see that a brother has fallen or failed, or has come into trouble, without asking anyone, you can surely

say that prior to this trouble he lost his hidden life. He lost his hidden life during the previous weeks, months, or even years. Your spiritual life depends very much on your hidden life before God. If you cannot sustain a hidden life, you will be weak before the Lord. Therefore, you should realize the importance of the hidden life.

The shutting of the door in Matthew is a kind of root life. What did the Lord say in verse 6:6? He said that when we pray, we should enter into a private room, shut the door, and pray to the Father who is in secret, and the Father who sees in secret will repay us. The Lord is very particular; He said that the Father will see us in secret. Prayer is something that can be seen. We have always thought that prayer is something that is heard; however, the Lord did not say that prayers are heard, but that prayers are seen. Many times when we have no words before the Lord, our attitude alone is precious enough, because God is seeing and not just hearing us. Brothers and sisters, how much of what we are can be seen before God? How much of our living can be seen by God? How many times are we only seen by the Lord and no one else? Or are we doing everything in front of men? Now I have to say a few words particularly to the brothers who are co-workers. No one is as susceptible as the Lord's workers. We suffer more temptations than others, because it is easier for us to put everything before men; we can even display what we have in secret. Brothers, let me ask again, how much of our lives are seen by God alone and not known by men? How much of our lives are spiritual before God and have never been told to men? How many of us have the experience of Paul, who hid his experience for fourteen years? How many of our things are kept exclusively for God's enjoyment? If we do not have anything like this, I can honestly say that we do not have any roots. If we do not have a hidden spiritual life and have not been dealt with by God or smitten by Him in a hidden way, everything will be superficial and of no account.

Everything that man has must first be properly tested on the cross and able to stand the test before it can be considered reliable. If a man is deeply rooted in the death of Christ, he may go through trials, but he will still stand. Let me ask you this question: would you still say that you believe, if you were being persecuted for the Lord's sake to the point of



death, with someone saying, “I will kill you if you continue to believe in Jesus”? How do you know that you would not fall back in an attempt to spare your own life? The only protection you have when you go through trials, tribulations, and persecution is to have deep roots. If the roots are not deep, you will surely fail. If the roots are not deep, you will not be able to be an overcomer. If you want to remain standing in that day, you must have deep roots in ordinary times. This means that you must have a hidden life before the Lord and must continually have hidden experiences. Therefore, the only way that we can know that we will not fall in that day is by having an adequate amount of hidden life today.

### III. THE ROCKY PLACE

Those with shallow earth may still have a desire for deep roots, but there are rocks that block the way. There are rocks where the roots are. They may outwardly look the same as other soil; just like others, they are filled with dust and mud. But within there are hidden sins and the self. Outwardly, they look the same as everyone else. They can listen as others listen and speak as others speak. But in hidden places, big rocks block the way. This is why they cannot be deep. What are the rocks? In the Bible, rocks have many meanings. I can only mention one today, the hardened heart. If you want to be spiritual, you must not have a hardened heart. Many people have never received a blow to their will; their self has never been broken before God. They can say a great deal about God’s will and provide many reasonings. They always have their own ideas about God’s will. They always say I think that something should be done this way or that way. God has not yet destroyed their wisdom, nor torn down their will. They are still scheming and planning, but there are rocks underneath, so they cannot go deep. Brothers and sisters, allow me to say an honest word: we cannot have real spiritual progress unless we allow ourselves to be broken by God. The cross is our only source of progress. If God does not break us, we will never become useful. He must break the rocks beneath us. Otherwise, we will never be deep. Only one kind of people will go all the way down to the depths; they are the ones who are as soft as a child. Only one kind of people can take firm roots; they are the ones

who fear and tremble at God's word. Unfortunately, a countless number of people have to think before they will make a decision concerning God's command! They think that God's command requires discernment and selection. Thank the Lord that there are also many here who have obeyed in a very simple way. Thank the Lord that there are many who only care "who" is giving the command and never question "why" before they obey. Brothers and sisters, a disobedient heart is a rock. May God shine His light on us, so that we may see the enormity of the rock within us.

The rocks are not only your self; they are your hidden sins. In your life there is always one sin which has not been removed because of the high price; it remains there, and you are reluctant to remove it. If you leave it there, you will never receive spiritual riches; you will never go deeper because of it. Therefore, you have to deal thoroughly with your sins. Even the hidden sins have to be dealt with thoroughly. If you have not dealt thoroughly with the hidden sins, and if the stubborn self is not thoroughly dealt with, your roots will never be deep.

Brothers and sisters, how many things has God pointed His finger at in you? Are you unwilling to look at Him? Are you fighting and refusing to surrender? Perhaps there is already a problem between you and God. Perhaps you have seen God's will and are debating with Him. This is what the Lord wants to show you today. Brothers, if you really want to serve Him and acquire the truth before Him, the large rocks must be removed. Otherwise, the earth will always be shallow, and the roots will not be deep. If you cannot remove the hidden sins, the stubborn self, and the opinions that are expressed as "I don't want to" and "I will not," you will never acquire any spiritual power. If there is a problem between you and God, it will be impossible for the earth to have any depth or the roots to be deep. Thank the Lord that in spite of this, He can still do His work. Your heart is hardened, but the Lord can change you. I know that many people here have been smitten by God before. But I also know that there are many here who are quite stubborn. However, if the Lord can break others, He can also break you. If the Lord was able to sit on a donkey that had never been sat on when He entered Jerusalem, He can sit on you

as well. Anyone who has ever sat on a donkey knows that a donkey that has never been sat on is the most difficult kind. But the Lord could do it. He could very safely sit on that donkey and enter Jerusalem. In the same way, He can sit on you. Although you are very stubborn before God, the Lord can break you, no matter how stubborn you are. You should sincerely pray today, “Lord, I am really hard within. Many times I have held onto my own will and have insisted on my own opinions. That is why so many times, I have been a shallow person. Please break me.” We do not know how shallow our life is before God. If we allow God to break our hardened heart, if we do not live by our feelings or the environment, and if we ask God to give us more of a hidden life, we will see forward progress. If we deal thoroughly with every cross that comes our way and take up the cross every time it comes, we will become deeper and deeper, moment by moment.

In Hosea 14 Lebanon is mentioned three times. First, it is mentioned in contrast to the lily. Second, it is mentioned in contrast to the olive tree. Third, it is mentioned in contrast to the vine. Lebanon is repeatedly mentioned; there is Lebanon in contrast to the lily, Lebanon in contrast to the olive tree, and Lebanon in contrast to the vine. Lebanon is repeatedly mentioned because there is a kind of cedar tree in Lebanon. Cedar trees are tall trees with very deep roots. Very few trees have roots as deep as the cedar tree. The Bible considers the cedar trees of Lebanon to be the greatest trees in the world. They signify those who will take deep roots. Do not treasure what the world says to you, because the Bible shows that the Lord is only pleased with those who have roots that go downward.

In this passage the Lord shows us three things. First, He made a contrast between the lily and Lebanon. Second, He made a contrast between the olive tree and Lebanon. Third, He made a contrast between the vine and Lebanon. Why does the Lord make a contrast between the lily and Lebanon? He makes the contrast because the lily is very attractive. Christians should not have flowers that are grown in gardens, but in the valley. Lilies grow in the wilderness, not in homes. They grow in the valley and do not need gardeners to cultivate them. Rather, they are sustained by water from heaven; they are fully cultivated and sustained by God. The

beauty of the lily lies in the wilderness; it lies before God. Hosea 14:6 says also that Israel's splendor shall be as the olive tree. According to my consideration, there is absolutely no beauty in the olive tree. It would be more plausible and real to say that its beauty shall be as the peony. Saying that its beauty shall be as the olive tree does not seem too appropriate. However, God's beauty is not in appearance but in fruit. We know that the olive tree is a tree bearing fruit for oil; it is a tree that bears the fruit of the Spirit. The beauty of the olive tree lies in its fruit, which typifies the Spirit. This is something inward; it is not something that appears before men. Further on, it says that Israel shall grow as the vine. I do not know how many of you have seen blossoms on a vine. We have grown a vine in our home every year since my youth. But I have never seen anyone putting vine blossoms in a vase, and I have never seen vine blossoms. Unless you look for them carefully, you cannot find the blossoms; the blossoms are as small as specks of dust. Before they have fully blossomed, they become grapes. Why does it not say peach blossoms or plum blossoms instead of vine blossoms? The one reason is that our flower is not for beauty, but for fruit-bearing. There are three kinds of flowers in this world. One is for display only, like the chrysanthemum flower. Another is both for display and for fruit, like the plum blossom. The third is for fruit-bearing alone, like the blossoms on the vine. God has no intention that we be like the plum blossom or chrysanthemum flower, which are for display. God has only one requirement: we have to have roots that go downward. Lebanon is mentioned three times, and each time we are told to take care of the hidden life. This is very crucial. Perhaps a life that bears spiritual fruit does not look that good. The prayer life is not something that looks good. However, we are living to God and as long as God considers it to be good, that is enough.

A similar passage is found in the Song of Solomon 4:12, which says, "A garden inclosed is my sister, my spouse; / a spring shut up, a fountain sealed." [The word spring is translated "well" in the Chinese Union Version.] A garden enclosed means that it is not a public garden; it is not a garden into which everyone can go. Rather, it is a garden enclosed, reserved for special ones. The flower in our garden is set apart for Christ and is not for anyone else. Not everyone can see it. "A well shut up." There

is a difference between a well and a fountain. A well is something man-made, while a fountain is something natural. Abraham always dug wells. Whenever his servants found a source, he dug a well. However, a fountain is natural and has not been worked on by man. The Lord says that we are a garden enclosed and that we are not open at any other time; the only time we are open is when we open to the Lord. We are also a well shut up. A well is for man's use. However, even though it is for man's use, it is still limited by the Lord and shut up for Him. The fountain signifies what we have received from God; it signifies the joy we have received from the Lord. The well is before man, while the fountain is before God. None of these can be shown to others purposely; they are all concealed. All of our experiences in prayer should be concealed and not made public. Even the part that is for man is concealed. In short, all the good things that we possess should be locked up for the Lord.

All of the speaking today concerns only one thing, that is, to go "down." We have no goal other than allowing the cross to do a deeper work in us. Brothers and sisters, there are too many superficial and shallow things. There are too many things growing outside, exposed on the surface, and seen only by man. What is lacking is a hidden part before God. What God is seeking today and the one thing that grips our heart, is a hidden life before Him, something invisible to man. The life that God wants is like the life of a sister, a life that is hidden in the background. God has no intention that we put everything on the outside and have nothing hidden and secret. May God grant us the grace to accept His demands and not be as we were before. May we ask and allow God to grant us a real breaking so that we can go on in the way ahead.

### **Reference:**

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## Message 2

# The Way to Know God

Among God's seeking children, there are two kinds of people: the first kind know the Bible but lack the knowledge of God's power; the other kind know God's power but not the Bible. Very few Christians have both kinds of knowledge in a balanced way. Some believers have considerable Bible knowledge but know nothing about God's will, nature, and ways of working. My intention is not to talk about the equal importance of these two things, but to tell you that it is not enough to just know the Bible; we have to know God's power as well. I will assume that all of you know the Bible. What we want to see now is how to know God. It is not enough just to have the knowledge of the Bible; we must also know God. However, if we want to know God, we need to deal with God and be dealt with by God. Without dealing with God and being dealt with by God, we cannot know God. The knowledge of God comes from dealing with God and being dealt with by God. Apart from this there is no other way. This is what all of us should pay attention to.

### **MERE BIBLE KNOWLEDGE DOES NOT NECESSARILY MAKE ONE KNOW GOD**

One day several magi came to Jerusalem asking, "Where is He who has been born King of the Jews?" (Matt. 2:2). They asked this question everywhere along their way. When Herod the king heard this, his heart was troubled, and assembling in haste all the chief priests and scribes of the people, he asked where Christ was to be born (v. 4). At that time did anyone among them say, "I do not know; let me go back to check the Scripture"? Did anyone say, "I have forgotten what the Scripture says; let me go back and look it up"? No, they could recite immediately, "In Bethlehem of Judea" (v. 5). This proves that the priests and the scribes knew the Scriptures very well. When they were asked, they answered

immediately. Was their answer wrong? No, it was right. But strangely, not one scribe or priest went to Bethlehem. They knew the exact answer, but they only told the magi from the east to go to Bethlehem. They were like traffic policemen who only direct people from one place to another with a police stick in their hand, while remaining unmoved. The priests and scribes knew the Scriptures well, but they never took any action to look for the Messiah. The magi probably found out from the book left behind by Daniel about the One who was born to be the King of the Jews. Therefore, they came to seek the Lord despite the long journey. It is interesting to see that some people without Bible knowledge had the zeal to seek for Christ, while those with Bible knowledge did not seek for the Lord. It was the men from the east who came to seek the Lord from a long distance. Eventually, they found the Lord. Therefore, those who only have Bible knowledge do not necessarily know God.

Today an unfortunate phenomenon exists in many places: too few people know God. Brothers and sisters, it is possible for us to acquire much Bible knowledge without knowing God. If all that a man has is only some Bible knowledge, he is merely making weapons of reeds, which will collapse when the wind blows and which are completely powerless when it comes to fighting the warfare. Who can say today that he knows God's purpose, God's desire, God's will, and the way of God's work? I have often said that the knowledge of God is more precious than anything else. Nothing is more precious than this. A man can open up the Bible and can expound a passage very well. Yet at the same time, he can know nothing at all about God. Although he can say a great deal, he knows nothing concerning the knowledge of God. Originally, the knowledge of the Bible was to lead people to the knowledge of God. But this is not true today.

### THE WAY TO KNOW GOD

The prayer of our Lord Jesus in the garden of Gethsemane was for the purpose of knowing God's will. Gethsemane means the place where oil is pressed. Our Lord knew that He ought to press out the oil there, so He knelt down and prayed, "My Father, if it is possible, let this cup pass

from Me; yet not as I will, but as You will” (Matt. 26:39). The Bible tells us that He prayed the same way for a second time and that the words He used in His third prayer were the same. He did not just pray once and then foolishly let it go; He prayed three times. When He finished the third prayer the Bible says, “He rose up from prayer” (Luke 22:45). He left when the prayer was done, and “He came to the disciples and said to them, Are you still sleeping and resting? Behold, the hour has drawn near, and the Son of Man is being delivered up into the hands of sinners. Arise, let us be going” (Matt. 26:45-46). When He prayed in the garden of Gethsemane, He said, “All things are possible to You; remove this cup from Me” (Mark 14:36). But when Peter cut off the ear of the slave of the high priest with a sword, Jesus said, “The cup which the Father has given Me, shall I not drink it?” (John 18:11). When He was praying at Gethsemane, He was unsure of the cup; but when He was walking on His way, He had no doubt about this cup. He was willing to drink it. Through the three prayers, He came to know God. He never assumed anything; He wanted to deal with God and know God through His prayers. He dealt with God and was also dealt with by God.

There was a thorn in the flesh of the apostle Paul. We will not consider what this thorn was, but since it was a thorn, it must have been something that made him uncomfortable, something that stung him all the time. He also said that a messenger of Satan often buffeted him. Therefore, this thorn must have caused him constant discomfort. He could not overcome this thorn without the power of Christ tabernacling over him. He prayed three times to ask the Lord that it might depart from him. But the Lord said to him, “My grace is sufficient for you, for My power is perfected in weakness” (2 Cor. 12:9). Paul was clear. Did he pray the fourth time? No. While he was praying the third time, God spoke to him, and he was clear. Paul was another person who did not want to make decisions according to his own knowledge. He desired to deal with God through prayer so that he could know God and know His will concerning certain matters.

From the experiences of the Lord and the apostle Paul we can see one principle: if a man desires to know God, he must learn how to deal with God. In other words, we have to deal with God and be dealt with



by God. When many Christians encounter difficulties or problems, they let them slip by and are never dealt with by God. They do not know why God gives them such difficulties. When someone else encounters the same problem, they also do not know the reason. This kind of person may read the Bible every day, they may have knowledge and light, but they do not know God's will. This is grossly inadequate. Therefore, dear brothers and sisters, we must deal with God and be dealt with by God. Only then will we truly know Him.

### **NEVER STOPPING UNTIL ONE RECEIVES GOD'S DEALING**

Today many believers have not paid enough attention to Bible knowledge. Let me ask you: which book from among the sixty-six books of the Bible do you really know? It is a pity that most of today's Christians do not even understand one book in the Bible. But more pitiful than this is the fact that they are ignorant about the knowledge of God. If you want to know God, you have to deal with God concerning your body, your family, and your environment. You should not let anything go by carelessly. You have to pray until you have God's answer. By doing this you will learn a lesson which the Bible alone cannot teach you. If you do this you will know the next time that you have to deal with God in everything. If you learn this time after time, you will really know God.

### **THE RELATIONSHIP BETWEEN THE KNOWLEDGE OF GOD AND OUR WORK**

No one can work for God without knowing God. Many people who believe in the clergy-laity system think that as long as they go to the seminary to study the Bible, they can preach the gospel. I would like to ask this: when we preach the gospel to others, are we merely giving them some Bible expositions, or are we giving them the Savior? Is this merely Bible exposition, or are we telling others the good news? Even if the seminary is as good as you think, it can only teach you to understand the Bible; it cannot teach you to know God. Today many people understand the Bible, many can even systematize the Bible in a very good order, but how many of them can minister God and know God? We have to learn

to know God before we can work for God. Some people say that they want to do a personal preaching work. They hope that they can preach, but they have nothing to say when they come before the crowd. They are uncertain as to what they should say. Indeed, a man can only preach what he is touched by in the Word; he can only help others in the areas that God has touched him. What can we preach if we do not know God?

Brothers and sisters, we have to deal with hundreds and thousands of events before God. Unfortunately, to this day we have neglected so many things that need to be dealt with by God. Day after day if we learn to be dealt with by God, we will know God in the long run. Many believers run around asking people questions, but they themselves never seek to know God. They may have been saved for many years, but they still do not know God. What a pitiful situation this is! We should ask God what we should do in this or that matter, and we should not stop asking until we know God. Do not pray just once and think that it is over. Again I say it would be better for those who only want to pray once to not pray at all.

### **LEARNING TO KNOW GOD THROUGH PRAYER**

Today I would like to talk about how a Christian should pray. How long should we pray before we obtain God's answer? What kind of assurance should we have after we pray, and what should the results be? What is the basis for this kind of knowledge? It comes from our knowledge of God. If you ask anyone these questions, he may tell you that you should pray to remove sin, that prayer should be with faith, or that you should pray according to God's will, etc. He may give many doctrines about prayer. However, many people understand prayer only through the Bible; they never understand prayer before God. They read the Bible and know the conditions for God to answer their prayers. But it is of little use to only have knowledge from the Bible without knowledge that is learned by dealing with God. We must spend time before God to learn to deal with Him and to be dealt with by Him; only then will we know God's requirements concerning prayer. Knowing God through prayer does not come by accident or by learning from others. Neither does it come by listening to my messages. A travel guide can only direct you to a place;

he can never bring you there. If you do not go, you will never have any experience.

### **A DEEPER LESSON**

The matter of prayer is so simple that even a six-year-old child can do it, but it is also so complicated that a person with seventy or eighty years of experience still has much that he does not know or comprehend. Perhaps God wants you to wait. Or perhaps Satan is attacking you, in which case you should learn to resist. The knowledge of God's way is acquired through numerous prayers. The next time you pray, you will know how much you have to remove; then you will get God's answer whenever you ask. An experienced believer has a great deal of assurance about his prayers. He knows without any doubt that at a certain time God has answered his prayer. Without this kind of knowledge, we will not know whether or not God has answered us. We will also be full of doubts and have no rest at all. We must learn to know God in things that are big or small. If we do this again and again, God will answer our prayer.

### **SOME EXPERIENCES**

Once, Miss M. E. Barber felt that it was God's will that she prepare about ten rooms for hospitality for believers. These would be apartment-like buildings. She prayed for this and, marvelously, God caused a nearby vocational school to close and it was rented to her. There were twenty rooms altogether, and the monthly rent was only twenty dollars. The matter was thus settled. I felt that it was quite remarkable.

Four years later, some bad news came that the vocational school would be reopened. I heard this news through my father because he was one of the board members of the school. One afternoon I went purposely to visit Miss Barber and asked whether or not she was aware of the news. She said that she had indeed received a notice from the school that it was scheduled to reopen in the fall. The school had hired two engineers from the United States to come, and they were on their way. The matter was very certain in their eyes. I asked her, "Are you going to move?" She said, "No." I asked again, "Have you prayed?" She said,

“No, I do not even need to pray this time.” A young believer who was there said that she must have been deceived by Satan. She answered, “Do not say that so quickly; let us wait and see.” Then I asked her again how she could be so sure. She said, “God does not play jokes on us. He said that He wanted me to manage some living quarters. I have done this. He has not told me to stop; will He cast us out? God does not play jokes on us.” But how about the other party? The engineers were on their way, and the opening of the school was definite. But she was enjoying her summer vacation peacefully on the mountain, as if this situation would never occur. Remarkably, when she was about to come down from the mountain, the school sent her a letter telling her that the school would not reopen. They asked her to continue renting the rooms because, while they were preparing to reopen the school, an unexpected financial change had forced them to declare bankruptcy. Oh, once we realize clearly the principle of God’s working, no matter what happens, we will know definitely how to deal with it. In this way we will avoid many unnecessary actions and words. If we know God, we will certainly know the way He acts. If we know a person’s disposition, we can predict how he will act and speak under various circumstances. If we know God, we will know whether He will answer our prayers or not.

Today the church is always paying attention to Bible studies. Bible studies are very important, but I urge everyone to realize that it is more important to know God. After you have learned all these lessons, when you see someone with problems, groping in darkness, you will be very clear about what he should do. Situations may differ, but the principle is the same. When you pray with someone, you will know assuredly whether his prayer will be answered or not. When you pray with two persons, you will know which one knows how to pray and which one does not. This does not mean that you are a prophet; it merely means that you know the outcome of their prayer based on their spiritual condition.

We must never be contented and never think that it does not matter whether or not God answers our prayer. How precious it is to have a definite answer every time.

## LEARNING TO KNOW GOD FROM HIS WILL

One day as he [George Müller] was praying, he felt that God wanted him to return to Germany. He said to God, “There are three matters at present which prevent me from returning: (1) if my wife goes along, there is no one to take care of my three children; (2) there are no traveling funds; and (3) there is a need for someone to care for the orphans in my place. I do not know whether You want me to go. If You do, please make provisions for these matters.” One day someone came, and he felt that this person would be very suitable to care for the orphans. He told God that one need had been met, but that there were still two more. Before long, a sister wanted to stay in his house for a few months, who, at the same time, could take care of his children. The second need was also met. Then someone offered an amount of money to him (he never took any money from his work), and the last need was also met. When this happened, he asked God, “Can I leave for Germany now?” These dealings were clearly recorded in his diary. He always learned to deal with God step by step.

How can one know God’s will? Someone may tell you that the first thought that comes to your mind after you pray is God’s will. But this is not always so. Mr. Müller’s spiritual growth was faster than others because of his thorough dealing. This has much to do with prayer. Those who do not pray in a thorough way can never know God.

## THE INSEPARABILITY OF DEALING AND KNOWING

The most precious thing on earth today is the knowledge of God. However, in order to know God, we need to be dealt with by Him in everything. We need to be dealt with by Him in prayer, and we need to be dealt with by Him in matters related to His will. We need to deal with sin and our environment. When something happens, we need to ask, “What does this mean?” and “What is God after?” A lazy person can never know God. We can only know God through prayer and through communicating with Him. We should be like Paul who, after asking the Lord once without getting an answer, asked the [548] Lord two or three

times until the Lord spoke to him. We should also learn of our Lord. He prayed in Gethsemane the first time, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will” (Matt 26:39). He prayed a second time and a third time until He was completely clear on this matter. We also need to pray once, twice, three times until we get the answer from God. Only in this way can we know God.

If you have not learned to be dealt with by God and to deal with God, you can never go out to work because you are not yet even a proper Christian. If you do not know God’s principles, God’s way of doing things, and God’s nature, you are no different from other people. If you can only give people some spiritual theories, you cannot lead them on in the spiritual way. A person who has read a tour book on Hangchow or Peking has not necessarily been to Hangchow or Peking. A person who owns a cookbook has not necessarily eaten all the dishes in the cookbook. In the same way, if you merely understand the Bible, but have no experience, you can never lead others to the right way.

If you simply have experience and do not know the Bible, you will not have the proper word for other people. The Lord said, “You err, not knowing the Scriptures nor the power of God.” This was the Lord’s rebuke. Many believers lack the knowledge or the realization of God’s power. Many people only know some spiritual theories. In the end all they have are theories. Likewise, all you have are theories. They do not know what they are talking about. Neither do you know what you are talking about. Many people are able to teach others simply because they have a better memory and can remember more doctrines. O brothers and sisters, this is too poor. May we learn to know Him in prayer and in His will. We can know God. There is nothing more important than knowing God. May we not just retain what we have heard today in our mind, but, from now on, may we be diligent to learn to know God and accept His dealing.

## References:

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### Message 3

## Special Grace and Reserve Grace

In Revelation 3 the Lord said, "You are...poor" (v. 17). These words were addressed by Him to the church in Laodicea. This poverty implies that nothing had been laid up in store. It implies not merely a momentary lack but a continuous lack.

Many brothers and sisters have a fundamental problem: They are maintained by the experience of special grace. This is a serious problem. They are dependent on temporary supplies of grace; they do not have the revelation which they saw "thirteen years ago." We have said before that God's work in our lives is wholly a work of grace. If He removed His grace from us, our lives would be an utter void. This is a fact which we need to recognize. Nevertheless, it is also a fact that God does not want to see His children to be devoid of any deposit of grace. He does not want them to be dependent on interventions of special grace in order to be kept in His will. It is not well-pleasing to Him if His children live from hand to mouth on special grace. He desires us to have a rich deposit of grace.

Some people, such as Madame Guyon, go through trials for months at a time. During the trials the entire world may appear so confusing that it seems as if there is no God. A person with inward reserves of grace will be manifested by such a time. He will pass the test. He has something inside that is sufficient. This something is called wealth. This is the wealth that the Lord spoke of to the church in Laodicea (Rev. 3:18a).

### HOW TO HAVE A WEALTH OF RESERVES

Time is an essential factor. No matter who you are, none of you are really wealthy. Perhaps you think you have become rich. But accumulating wealth requires time. Those who have spent time before God might have some riches. Those who have not spent time without a doubt are poor.

Time is an important factor. You must realize that a long course still lies before you. You must be constituted with and established by the Holy Spirit in this course day by day. Time is a matter of primary importance. No one can skip over this consideration.

Second, we must go through various experiences. Many people have spent much time before God, but they have not passed through many experiences before God. If one wants to become rich, he must spend time before God, and he must pass through many experiences before God. The experiences one has to go through are the discipline of the Holy Spirit. The fewer problems we have, the less we will have in reserve, and the fewer words we will be able to share with others. No one can have a word without experience. Our wealth in the Word and our service to God's children are in proportion to the experiences we go through. Our supply comes through the lessons we have learned before God. This is not something that doctrines can give to us; nor is it something that commentaries on the Bible can give to us. It is something we learn when the Holy Spirit leads us in our daily walk.

Third, finality is essential. It is not enough to go through many experiences. If we have spent the required amount of time and passed through the necessary experiences, we must ask if there has been a result. The Bible makes it abundantly plain that when God deals with a person, He does not let go easily; He does things thoroughly. A person must pass through many experiences, but there are only a limited number of situations he can go through. If a person does not learn the lessons from what he passes through, he cannot reach the end from the Lord. This means that the Lord will not attain His goal. Please remember that if the Lord does not gain anything, we will not have much reserve. If this is our case, we are just wasting the days, the dealings, the trials, and the discipline! This is a fearful matter. Many people go through dealings, but they become broken, useless vessels when they come out of them. This is like the potter's shop spoken of in Jeremiah 18:4. The floor is covered with vessels that did not turn out properly. Even though the vessels can claim that they have been put into the fire, they remain broken on the floor.



The last thing needed is light. A person who is rich is one who receives much light. We must not just learn the lessons; the Lord must also enlighten us in spirit so that we see what we are learning. We do not merely know that something has happened. What has happened must be molded into a teaching in us. This is the only way we will be able to turn our experience into words to supply others. The situation does not just happen to us. We are able to take what we have learned and supply it to others. When the light comes, we can speak, and our words will supply others.

**Reference:**

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## Message 4

# Ministering to the House or to God?

According to God there were two groups of Levites. Although all were Levites belonging to God and to one tribe, the majority among them were only worthy to minister to the house. Yet there was a small minority, who were not only Levites but also the sons of Zadok, who could minister to “Me”—that is, minister to Jehovah.

There are many who only know how to minister to the house and not to the Lord. This does not mean that those who minister to the Lord will not minister to the house, but their one goal is to be for the Lord. They treasure men absolutely for the Lord’s sake. Hence, their focus is not only on men. If you come to the Lord’s presence, focusing only on Him, you will spontaneously be able to minister to the brothers also. This is a big difference.

### I. THE DIFFERENCE BETWEEN MINISTERING TO THE HOUSE AND MINISTERING TO THE LORD

We must see clearly that outwardly there may not be much difference between ministering to the house and ministering to the Lord. You may try your best to render help to the brothers, to diligently save the sinners, and to labor much in the service to manage the church. On top of these, you may do your best to admonish others to read the Bible and pray. You may have suffered much and have been persecuted. You may do everything. But there is a basic question: What is your motivation for doing this? The question hinges on whether or not the Lord occupies the first place in your heart. Your motive tells everything about your situation. Your situation hinges on why you do things.

Let me tell you very frankly: the work has areas that are appealing to the flesh. Brothers, let us take, for example, a person who is active by nature. It is his nature to speak a great deal. If you ask him to go to

the countryside to preach the gospel, run to and fro from one village to another, and speak here and there, he is very happy. Why do you think he does this? He is basically an active person who loves to speak. I can tell you frankly that he is not doing this for the Lord because many times he is not able to do the things he does not like, even though the Lord really wants him to. According to his nature, he likes to preach the gospel; so he is happy to do it and feels that he is ministering to the Lord. Actually, he is ministering to the house.

The Bible tells us that there was a group of Levites who were busily ministering in the house, but they were only ministering to the house, not to God. Ministering to the house is very similar to ministering to the Lord. Outwardly, there is almost no difference.

Brothers and sisters, please remember that ministering to the Lord is much deeper than leading men to the Lord. Ministering to the Lord is also much deeper than leading believers to consecrate themselves to the Lord. Ministering to the Lord is one step further than leading men to the Lord and leading believers to consecrate themselves to the Lord. In God's eyes, leading men to the Lord and leading believers to consecrate themselves to the Lord are merely ministering to the house. Ministering to the Lord is something deeper. What do you see before God? Do you only see the need for the salvation of sinners? Do you only see the need to render help for the progress of believers? Or do you see something deeper? I am not here to save sinners; neither am I here to render help to believers. Can you say this?

Brothers and sisters, if you knew the heavy burden within me, you would know the goal of God. God is not after the outward, lively ministering. God is not after the salvation of sinners. God is not after gaining men or helping believers to be more spiritual or more advanced. God has only one goal: to have men belong absolutely to "Me." In other words, He wants us to be before "My" presence and minister to "Me." God's unique goal is not in so many things. Rather, it is in "Me."

Please remember, there are many areas in the Lord's work that naturally attract us. However, this is truly damaging to us. When we see something naturally attractive in the Lord's work, we go about doing it!

What a pity this is! For this reason, we must pray to God to grace us that we may know what it is to minister to God and to the house.

## **II. HOW TO MINISTER TO THE HOUSE AND HOW TO MINISTER TO THE LORD**

Now let us consider what the Levites were doing. They were killing cattle and sheep outside the house. Men can see you in such a place; the work is very apparent. Others will praise you, saying that you are wonderful and strong because you have killed many cattle and sheep and tied them to the altar. Many people are thrilled at the outward achievements of the work.

But what is involved in ministering to the Lord? Verse 15 says very clearly, “But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God.” The basis for the ministry to the Lord, the basic requirement for ministering to the Lord, is to draw near to the Lord. It is to be bold enough to come before Him, to sit firmly before Him, and to stand before Him. Brothers, do we know how to draw near to the Lord? How often we find that we have to drag ourselves into His presence! Many indeed are fearful of being left alone in a dark room. They are afraid of being alone and cannot stand being shut in by themselves. Many times even though they are in a room, their heart is wandering outside, and they can no longer come near to the Lord. They cannot be alone by themselves and quietly learn to pray before Him. Many are very happy to work, join the crowd, and even preach to men. But how many can really draw near to God in the Holy of Holies? Many cannot draw near to God in that dim, quiet, and solitary sanctuary. However, no one can minister to Him without drawing near to Him. No one can minister to the Lord without approaching Him in prayer. Spiritual power is not the power of preaching but the power of praying. How much you pray indicates how much inner strength you really possess. No spiritual matter requires more strength than prayer. Unless we draw near to God, we cannot minister to Him. It is impossible to minister to the

Lord and stand afar off at the same time. The disciples could follow the Lord from a far distance, but none of those who followed in that way could minister to Him. It is possible to follow the Lord secretly at a distance, but it is impossible to minister to Him in such a way. The sanctuary is the unique place where ministry to Him is possible. You can approach the people in the outer court, but you can approach God only in the sanctuary. Actually, those who can render help to the church and can do something are those who are near to God. If the labor before God is merely for the brothers and sisters, how poor the work will be.

If we want to minister to the Lord, we must draw near to Him. What should our condition be before God? “They shall stand before me” (v. 15). Many brothers and sisters are extremely busy. There are many things before them, and they feel that they have to keep going. If you ask them to stand still and wait for awhile, they will not be able to do it. But all spiritual persons know what it is to stand before God.

What does it mean to stand? It means to wait for a command, to wait upon the Lord to speak His will. Brothers, can you wait for another three days? Can you stand still for a moment and not move around? This is to stand before the Lord. Everyone who does not know how to draw near to the Lord will surely not be able to minister to Him. Similarly, everyone who does not know how to stand before the Lord will surely not be able to minister to Him. It is impossible for them to minister to the Lord. Brothers, should not a servant wait for an order before he does anything?

Let me reiterate. Since this is a spiritual matter, I am not afraid of repetition. There are only two types of sin before God. One is rebellion against His command. If He gives an order and you refuse to do it, it is sin. But there is another type of sin, which is doing something without the Lord’s command. One is the sin of rebellion, and the other is the sin of presumption. One ignores what the Lord has said; the other does what the Lord has not said. Standing before the Lord is the way to deal with the sin of doing what the Lord has not commanded.

We need to stand before Him. Standing means to not walk or move; it means to remain in a place, to stand still and wait for the Lord’s order. Brothers, this is the ministry to the Lord. The killing of cattle and sheep

in the outer court is done whenever someone comes to offer a sacrifice. But in the Holy of Holies, there is utter solitude and no man in sight. In the Holy of Holies, no brother or sister has any authority over us, neither will a conference make decisions for us, nor does a committee have the authority to commission us. In the Holy of Holies, there is only one authority that will govern us, and that is the Lord. We will only do what the Lord directs us to do; otherwise, we will not do anything. Brothers, can we really stand before Him?

If we want to minister to the Lord in the Holy of Holies, we must spend time before the Lord and pray more. Otherwise, we will be inadequate.

We all know that God is holy and righteous and that He absolutely cannot accept anyone sinful. Without the shedding of blood or the remission of sin, without man paying a price for his sin, God will never be satisfied. Therefore, there is the need for the blood. There is no way to approach God without it. In the Old Testament time, man was put aside and could not come forward to God. But we can come before God because we have the Lord's blood. Not only so, but we also have to offer the fat, which means to offer the richest and best. We know that the blood deals with sin. But the fat is for God's satisfaction. The fat is the richest and best part, and it satisfies God's heart. Thus, it is for God's glory.

All those who would come before God to minister to Him must answer to God's holiness, righteousness, and even His glory. The entire Bible, both the Old Testament and the New Testament, focuses on these three things: God's holiness, God's righteousness, and God's glory. God's glory refers to God Himself; God's holiness refers to His nature; and God's righteousness refers to His way. In other words, God's way is righteous, God's nature is holy, and God Himself is glory. Every time we come before God, we must first realize how we are able to stand before God. God is holy and righteous! How can sinners like us meet Him? We can meet Him because the blood is here, remitting and cleansing us from our sin. As a result, we can approach God without any conflict because His blood has cleansed us from all unrighteousness. However, He is not only holy and righteous; He is also glorious in Himself. Therefore, there

is a need to offer the fat, which is to offer up our very best to God for His satisfaction. In other words, the blood deals with everything in the old creation, and the fat speaks of everything in the new creation. The blood dispels everything of the old creation, so that we no longer have a problem concerning holiness and righteousness. The fat is of the new creation, which signifies the offering of ourselves to God, so that we no longer have a problem with God's glory.

We cannot minister to God if we do not know death and resurrection. Death is not a doctrine or a theory from the Bible; it is poured out through a genuine trust in Him and in the pouring out of His incorruptible blood. When His incorruptible blood was poured out, we too were poured out. When the Lord's blood was poured out, everything of the soul-life was poured out. He indeed poured out His soul unto death (Isa. 53:12).

If we want to minister before God, we need to draw near to Him, stand before Him, and wait for His will. Please remember these two indispensable matters. On the one hand, we must continually pour out "our blood"—we must continually acknowledge that everything we have by birth and lose by death has been poured out. When the Lord poured out His blood, He did not only pour out His own life, but ours as well. Hence, we have to continually stand on this fact and deny our soul-life. Our focus before God is not only on death but also on resurrection. When He arose, we were in Him. In Him, we became a new creation. He not only died but also rose from the dead. He lives unto God; therefore, all that He is, is for God's satisfaction and not for Himself. Brothers and sisters, this is what God wants to show us. This is what it is to minister to the Lord. We must offer Him the fat and the blood.

Verse 16 says, "They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge." This verse tells us that there is a place to minister to the Lord. The ministry to the Lord is in the sanctuary—a hidden, quiet place, not public like the outer court. Brothers and sisters, may He grace us so that we would not consider it a suffering to be in the sanctuary. We have only one goal, which is to minister to the Lord in the Holy Place. Brothers and sisters, we are not willing to minister in the house because our hope and

our task are greater than this. No one here is as ambitious as Paul was. He had one ambition, which was to please the Lord. The things we are seeking here are greater than many other things, and our labor here is greater than that of many who do great works. The fact is that our heart is broader than anyone else's. Brothers, do not think that we are too small and narrow. We are very broad, for we are not only ministering to the house but to the Lord as well. Of course this is not that great in the sight of man. Brothers and sisters, we would rather let others criticize us than to move without God's will. We have only two positions here: one is that we are dead and have dropped everything of the old creation; the other is that we are resurrected and are serving God, learning to stand before Him, listening to His order, and waiting in His presence to minister to Him. We do not care for anything else. O brothers and sisters, is God's will enough to satisfy you? Is it enough to do His will? Is His will good enough? Or are you still pursuing other things? Are all of God's plans for you good enough? Oh, you must learn to minister to God in His presence.

### **III. THE REQUIREMENTS OF ONE WHO MINISTERS TO THE LORD**

Those who ministered to God before Him had to be clothed with linen garments, linen bonnets on their heads, and linen breeches on their loins. Their whole body was clothed with linen material. Verse 17 also says that no wool should come upon them. No one who ministered to the Lord could be clothed with wool. Before God, no one could ever put on woolen garments. Why? Please read Ezekiel 44:18: "They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat." This portion of the Word reveals that all those who minister to the Lord should not sweat. All work that produces sweat is not pleasing to God and is rejected by Him. What is the meaning of sweat? The first sweat in the entire world was shed by Adam when he was driven out of the garden of Eden. Genesis 3 tells us that, due to Adam's sin, God punished him by saying, "In the sweat of thy face shalt thou eat bread." Sweat is a result of the curse. Due to God's curse, the ground ceased to yield its



fruit; due to the absence of God's blessing, human effort is necessary, and this causes sweat. What is the work that causes sweat? It is the work that comes out of human effort without the blessing from God the Father. Everyone ministering to God should absolutely abstain from any work that causes sweat. Numerous works placed before God require effort and running around for their accomplishment. Everyone ministering to God must do a work that causes no sweat. All of God's work is serene; it is not accomplished by running around but by sitting down. Although outwardly one may be very busy, he is very restful within; although outwardly it is hot, within it is very calm. This work is done by sitting down. This is the work that causes no sweat! All the real work before God is not accidental and not accomplished by fleshly effort. Please bear in mind that sweating outside is permissible. In slaying cattle and sheep outside, serving sinners, and ministering to the saints, sweating is permissible. If you are doing that kind of work, you can sweat all you want. But those who minister to the Lord in the Holy Place absolutely cannot sweat. God does not need man's sweating. No doubt, all work is busy, but God's work does not need fleshly strength.

The most important aspect of spiritual work is to deal with God. The first person we should contact is God, not man. How precious it is to be in God's presence. We have to deal with Him alone. We are not idle; rather, we are doing a work that causes no sweat. What does this mean? If we deal properly with God, there is no need to sweat before man. God is working, and there is no need of human strength and sweating.

I hope we all can say to the Lord, "O God, I want to minister to You. I am willing to drop everything, to let go of all the work and forsake all the outward things. I want to minister to You and do a spiritual work. I am willing to give up all the outward things. I want to enter within, more deeply within."

There was no way for God to ask all the Levites to come. He could only choose the sons of Zadok. Why? Because when the children of Israel turned against the ways of the Lord and forsook Him, the sons of Zadok kept the charge of the sanctuary. They saw that what was on the outside was beyond repair; what was on the outside had collapsed and was

contaminated. So they left what was on the outside and concentrated on keeping the sanctuary holy. God wants to preserve His sanctuary. What is on the outside is collapsing, and God has no way but to let it go. Since the sons of Zadok did what they did, God chose them. Truly, God has no way to deal with everyone, but He wants to deal with you! If you are not willing to let go of everything on the outside, to whom can God go? There are really too many who are working on the outside. Those who are ministering to God on the inside are far too few. This is why God is crying, “Who will minister to Me in My sanctuary?”

The work of the Holy Spirit can only be revealed at the time of ministering to the Lord. Only at the time of ministering to the Lord will the Holy Spirit send some forth. If we do not place ministering to the Lord as the top priority, everything will be out of order.

The work of the church in Antioch began during the time of ministering to the Lord. The Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them.” I repeat again, God does not want men to volunteer for His army. The soldiers who volunteer for the army are not wanted by God. God only has conscripted, or drafted, soldiers. Therefore, no one can say, because of his preference, he will go and preach the gospel; God will not use him. God’s work cannot be accomplished according to our will. God’s work is completely His. We must check to see if this work is out of ourselves or out of the Lord’s call. We must ask ourselves if we have volunteered to join the army or if we have been drafted by God.

It is one thing to know about the veil; we should minister to the Lord in the sanctuary. But beyond the veil, there is another matter which is just as important: “Let us therefore go forth unto Him outside the camp, bearing His reproach” (Heb. 13:13). The central thought of the book of Hebrews comprises these two things: the veil and the camp. Not only do we need to minister to God in the sanctuary, but we also need to go outside the camp. It is only when we have left the camp to minister to the Lord that He will speak and lead; at other times, He will not speak.

What the Lord demands is that we minister to Him. Please remember that the work in the fields cannot be compared to the work at home.

Please remember that the land and the cattle cannot be compared to the Lord. The Lord does not say here, “Since you labored so hard, plowed so much land, and fed so many cattle, you need not serve Me anymore; you may go to eat, drink and be merry.” The Lord’s words inform us how He weighs the importance of our labor and our need to minister to Him. He will not let us go just because we have plowed the land, fed the cattle, and done so much work on the outside; He will not tell us that there is no need to minister to Him. The Lord will not do this. He will by no means do this. He will not allow us to omit the ministering to Him just because we are too occupied with our work. He will not allow the hardship of the labor to rob Him of our ministry to Him. The first priority is to minister to the Lord because ministering to the Lord is more vital than all the plowing, feeding, and working.

Our goal and our striving are not the land and cattle, the world and the church. Our goal is the Lord. We are also striving for the Lord. He is our everything. Therefore, let us ask ourselves: Is the work we do truly for Christ, or is it only for sinners and brothers? Whoever can discern the difference between the ministry to sinners and the ministry to the Lord, and whoever can discern the difference between the ministry to the brothers and the ministry to the Lord, is blessed. In theory it seems easy to make such a distinction; yet to be able to inwardly distinguish the difference in our experience is a blessing. This kind of knowledge does not come easily. It requires the shedding of blood before the lesson can be learned. This kind of discernment is not easily apprehended. It requires many dealings before we can know it. Many times it requires the putting down of our life and the killing of our opinions before we can truly comprehend it. Ministering to the Lord is not as easy as ministering to the brothers and the sisters. Therefore, there is a vast difference between ministering to the Lord and ministering to the house.

Nevertheless, if the Holy Spirit works in us, it will not be that difficult for us to know. We need to ask the Lord to grant us grace, revelation, and light, so that we may see what ministering to Him means. A ministry to the sinners and a ministry to the Lord are two entirely different things; ministering to sinners is altogether different from ministering to the Lord.

Brothers and sisters, sinners are not more important than the Lord. We need to ask the Lord to work on us, so that we will minister to Him.

**Reference:**

*CWWN, Vol. 11: The Present Testimony (4), Issue No. 35*

## Message 5

# Two Kinds of Fruit Out of the Divine Life

### TWO KINDS OF FRUIT OUT OF THE DIVINE LIFE

The human life created by God is mysterious. No one can completely understand our human life. How much more mysterious the divine life is! Because the life of God is so mysterious, God gave us a picture of this life. A picture is better than a thousand words. Immediately after God created man, He brought him to a tree called the tree of life. An apple tree or a peach tree may seemingly be easy to understand, but what about the tree of life? One Bible teacher said that the tree of life was something in the past that has nothing to do with us today. But the tree of life is not something merely in the past. If the tree of life did not have anything to do with us today, we would be altogether in a miserable situation. Thank the Lord that we can enjoy Him as the tree of life today.

Today Christ as the embodiment of God is our tree of life, and this tree of life is growing in us. The Lord Jesus told a parable of a sower going out to sow the seed (Mark 4:1-20). The Lord is both the sower and the seed of life. He sows Himself as the seed of life into us, the earth. We are the earth that grows Christ. On the day we were regenerated, Christ was sown into our being. Our very being is the earth that contains Christ and grows Christ. We have received the divine life, and this very productive divine life is growing within us. We have to grow Christ.

### THE FRUIT OF CHRISTIAN VIRTUES

According to the Bible and according to our experience, this life produces two categories of fruit. Second Peter 1 and Galatians 5 show the first category. The first category of fruit is the category of Christian virtues. Second Peter tells us that we all have been “allotted faith equally

precious” (1:1). Our faith has become our lot from God, a divine lot within us. The Triune God put Himself into us to become our believing ability and also the very object in which we believe. He is the believing ability, and He is the One in whom we believe. Thank Him for the lot of faith we have received!

Second Peter 1:3-11 shows that we must add all diligence to supply something in this faith that we have received. In faith we must supply virtue (v. 5). Virtues are the beauties of the divine life. Human beings have some amount of physical beauty. But before we were saved, was our behavior beautiful? We may be handsome or beautiful in our physical appearance, but what about our behavior? When we lose our temper, we may look like a demon. There may be many ugly things in our behavior. But after we were saved, to some extent, we spontaneously became gentle, mild, meek, and humble. Those who knew us may have said, “Why are you so happy? What happened to you?” What happened to us was that Jesus came into us. Because He came into us, there was spontaneously an amount of beauty in our behavior in our daily life. We have the God-allotted portion of faith within us, and we have the beauties expressed in our daily life. These expressed beauties are virtues.

In virtue we should supply knowledge (v. 5). On the one hand, we are fools because of Christ. On the other hand, we are quite knowledgeable. We know where we came from, where we are, and where we are going. The unbelievers do not know these things. Virtue needs the bountiful supply of the knowledge of God and of Jesus our Lord (vv. 2-3, 8).

Then in knowledge we need to supply self-control (v. 6). Some of the saints become very excited in the church meetings. It is all right for us to get excited in the meetings, but when we get too excited, we need to learn to control ourselves. The young people have to sympathize with the older saints, who may not be able to bear so much shouting. They must learn to control themselves. Self-control is the exercise of control over one’s self in its passions, desires, and habits. This needs to be supplied and developed in knowledge for the proper growth in life.

Then in self-control we have to supply endurance (v. 6). Self-control and endurance go together as “twin brothers.” If we have self-control,

we surely have endurance. Without self-control we can never endure anything. Self-control is to deal with ourselves; endurance is to bear with others and with circumstances.

In endurance we need to supply godliness (v. 6). Godliness is God expressed. It is a living that is like God and expresses God. When we exercise control over our self and bear with others and with circumstances, godliness needs to be developed in our spiritual life so that we may be like God and express Him.

In godliness, the expression of God, we need to supply brotherly love (v. 7). Then in this brotherly love, we should supply love, the divine love, the nobler and higher love (v. 7). This love is much higher, stronger, and greater than brotherly love. At this point in the growth in life, we are fully with God, in God, and have God Himself as our love.

All these virtues in 2 Peter 1 are a kind of fruit (v. 8). If we express these virtues day after day, this means that we are very fruitful. Day after day in our daily walk we should bear such fruit. Otherwise, people will not be able to see faith, virtue, knowledge, self-control, endurance, godliness, brotherly love, or the divine love in us. Then we will be barren, unfruitful, in these virtues. If we live by taking Christ as our life, we will bear the fruit of Christian virtues day after day. The virtues in 2 Peter 1 are actually God's attributes. God is faith, God is love, and God is all our Christian virtues. God's attributes, or characteristics, become our supply in different aspects. When these divine attributes are expressed through us and by us in our daily walk, they become our virtues. These Christian virtues have been filled up with God's attributes. The divine attributes expressed in our human virtues are the Christian virtues, which are the fruit in our character.

Galatians 5 is another portion of the Word that tells us about this kind of fruit. Verse 16 says that if we walk by the Spirit, we shall by no means fulfill the lust of the flesh. The Spirit and the flesh are fighting against each other all day long. If we walk by the Spirit, we will bear the fruit of the Spirit, such as love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control (vv. 22-23). The fruit of the Spirit is also the divine virtues.

## THE FRUIT OF SAVED PERSONS REGENERATED WITH THE DIVINE LIFE

If we are such fruit-bearing believers in the Christian virtues, the second category of fruit will be borne by us. This second category of fruit is mentioned in John 15. The Lord said that He is the vine tree, and we are the branches (v. 5). The branches of the vine tree do not bear the fruit merely of the Christian virtues. The fruit borne by the branches in John 15 denotes the saved persons regenerated with the divine life through the dispensing of the branches (v. 16b). This is proved by the requirement that the bearer of this fruit should “go forth” (v. 16a). To bear ethical and moral virtues as fruit does not require us to go forth. But to bear the fruit of persons regenerated through our dispensing of the divine life requires us to go forth to contact and reach people. We Christians should bear both the fruit of virtues and the fruit of regenerated persons.

If a fruit tree in an orchard does not bear any fruit, the farmer will want to cut it down. There is no beauty in a fruit tree that does not bear fruit. How would a branch of a vine look without any grapes on it? A branch with clusters of grapes on it looks beautiful. We need to bear not only the fruit of virtues as the beauties of the divine life but also the fruit of solid persons.

If you are not a person who bears the first category of fruit, the fruit of virtues, you will not be prevailing in the gospel regardless of what way you use. Your preaching can be prevailing only when you bear the fruit of virtues. You must be a person who lives by the divine power within you, walking by and with a holy person, the Holy Spirit. You must be a person living by Christ as your life and walking with the Holy Spirit as your companion to bear much fruit of virtues. Then when you speak Christ in the preaching of the gospel, the second category of fruit will be there, the fruit of persons. If you live in the flesh and the natural life during the day, you will be a “flat tire” in the evening and will not have the standing before God’s enemy to preach the gospel. If you are a Christian who lives by Christ and walks with the Spirit, you will be full of virtues, full of beauties. Then when you go to touch sinners, all the demons will



be afraid of you. This is why the gospel in the mouths of the apostles was prevailing. The word of the apostles was weighty. The same word spoken by us may be light and vain. Thus, we have to be persons bearing the fruit of the Christian virtues, which are the very expression of the divine attributes. Then we are qualified and empowered to speak Christ. The word out of our mouths will be a power to save people. The preaching of the gospel depends upon the person rather than the way. If you are not the right person, it does not matter what way you take. That way will be empty.

### **BEARING TWO KINDS OF FRUIT FOR A RICH ENTRANCE INTO THE COMING KINGDOM**

We all need to rise up to have a new start. We need to forget the past, look to the Lord, and tell Him, “Lord, I am here. I want to have a new start. I want to forget about everything in the past, even the past history of my Christian life and church life. Lord, I realize that You are the divine power within me, energizing me all day long. Lord, as the Spirit, You are my companion living with me. I want to live by You and to walk with You. I want to forget about everything related to the tree of the knowledge of good and evil, involving matters of right or wrong and yes or no. I want to have a clean, purified, and absolutely new start with You.” We need such a divine beginning. In simplicity we should take Christ as our divine power, energizing us within, and take Him as the life-giving Spirit, the very companion with whom we should walk all day. Then we will bear the fruit of virtues, expressing the divine attributes to be empowered, energized, and qualified to speak Christ as the gospel to others. Our speaking will be powerful and weighty. Week after week we will see the fruit of solid persons added to the fruit of our virtues. We will bear not only the fruit of the attributes of God as our virtues but also the fruit of saved, solid persons added to our virtues. We will be full of fruit in two categories: the category of virtues and the category of solid persons. We need the fruit in these two categories to afford us a rich, bountiful entrance into the coming kingdom. Many students in a school graduate, but only a few graduate with a prize or a reward. If we are faithful to bear these two

kinds of fruit in this age, we will have a new church life, and we will enjoy the Lord as our reward in the coming kingdom age.

**Reference:**

*Our Urgent Need - Spirit and Life, chap. 3*

## Message 6

# Qualifications of Door Knocking for Fruit-Bearing

1. Aggressive desperation: John 15:2a; Matt. 25:24-30; 2 Tim. 4:1-2
2. Absolute consecration: Rom. 12:1
3. Uninterrupted abiding in the Lord: John 15:4-5
4. Full saturation with the word: Col. 3:16
5. Prayer for the filling of both the essential and economical Spirit: Acts 11:24; 4:31
6. Going with the authority of Christ: Matt. 28:18-19

An important portion of the Word related to door-knocking for fruit-bearing is in Luke 10. Verses 3 through 6 say, “Go; behold, I send you as lambs in the midst of wolves. Do not carry a purse, nor a bag, nor sandals; and greet no one on the way. And into whatever house you enter, first say, Peace to this house. And if a son of peace is there, your peace shall rest upon it; but if not, it shall return upon you.” In these verses the Lord told the seventy that He sent them out as lambs in the midst of wolves. Then He gave them instructions not to carry a purse, a bag, or sandals and not to greet anyone on the way. Also, He told them what to say first when they entered a house. They were not supposed to say, “How are you?” but “Peace to this house.”

The son of peace in verse 6 is the very God-chosen and predestinated one. Among so many people, this one is a son of peace predestinated by God. Now God has sent you to gain this one. If a son of peace is there, your peace shall rest upon him. Verse 7 says, “And in that house remain, eating and drinking the things from them, for the worker is worthy of

his wages.” You do not owe them; they owe you something. The way of door-knocking—visiting people—was first invented by the Lord Jesus.

The burden of this chapter is embodied in the aforementioned six points. If you are such a person who would pick up the new way and do it according to the trained way, I assure you that you will have a big success. The old way and influence of Christianity among us will be overcome.

### **AGGRESSIVE DESPERATION**

For years many of us have been drugged persons. A person who is drugged is numb. He does not have any feeling. Some of us did not bear any fruit for twenty years yet still felt that we were okay. Many of the churches have been under a drugged situation for years. We all have been meeting in our localities week after week and year after year with hardly any increase. We need to be warned to wake up. We have been wrong. Any branch that does not bear fruit will be cut off (John 15:2, 6). Is this not serious?

We have talked much concerning abiding in John 15. But have we entered into the reality of abiding in John 15, and do we realize the seriousness of not bearing fruit? To take a branch away from a tree is serious. After being taken away, the branch loses everything of the tree. You may still be meeting in the name of Christ and have no realization that you have been taken away already. In this fellowship I do not care for the expounding or interpreting of the Lord’s word in John 15. Rather, I hope that you would be impressed with the seriousness of not bearing fruit. Any branch that bears no fruit will be taken away. You may have been taken away unconsciously already under your drugged situation. You may say that you enjoy Christ, but where is the enjoyment if you have not borne fruit and have been cut off from the vine tree? How could you enjoy the vine tree? This is solemn. We all have to see how much we have been fooled and drugged by the tradition, the background, and the surrounding of today’s Christianity. Millions of Christians are drugged, but we have to be different.

Saints, wake up! As a brother among you, I am shouting, sounding, and even crying to you—you have to wake up! If the Lord is real and the

Bible is a true book, it is solemn and serious to be a Christian without bearing fruit. You may have been cut off, taken away, already. This is why you may not have had any enjoyment of Christ for years. You got cut off from Him. The elders and co-workers need to consider this. We may have been in the Lord's recovery for many years, but what have we been doing? We may have been carrying out things in a drugged way, and we may even be drugging others.

Have you ever seen a fruit tree in an orchard that did not bear fruit year after year? Would the husbandman still keep that tree? He would not just cut off the branches but uproot the entire tree. God intended to uproot Israel because Israel did not bear fruit for years (Luke 13:6-9). How about the church today?

We have blamed the opposition and have taken the excuse of the opposition for our barrenness, but do you believe that with the apostles there was no opposition? Why would we not wake up to do something? It is time for all of us to wake up, especially the elders and co-workers. We must take another way.

Recently, the Midwest area called a gathering for those who had been in the full-time training in Taipei to train some of the other full-timers and anyone available to go. For three days fifty saints went out, and they baptized over forty. Saints, wake up! There is a way. Do not think that there is no way. Thank the Lord that He has shown us the way. Fifty saints going out and baptizing over forty people within three days should be enough to wake all of us up. Would we remain in a drugged situation? If I were one of the elders or co-workers, I would tell the saints that from now on I will go out to knock on doors morning and evening, every day of the week. Our main work from now on is to knock on doors. If you went out in such a desperate way, do you not think you could gain one per day?

To have aggressive desperation, you have to be "crazy." If a person is in a burning building and is desperate for his life, he will jump out of the window. If we do not get someone baptized within a short period of time, we need to be desperate to "jump out of the window," to do anything and everything it takes to get someone baptized. Why would we

not go out in this way? All the elders need to “go on strike” from their congregation and go out to knock on doors. Then every home you gain will be a “chapel.” After one year you can set up one hundred “chapels.” Some of the homes you go to may even prepare a dinner for you. The trainees in Taipei reported that some homes even gave them gifts. They felt that they owed the saints something.

Saints, wake up! Now is the time. The elders need to realize that the church is not theirs. The church is the church of God (1 Cor. 10:32), the church of Christ (Rom. 16:16), and the church of the saints (1 Cor. 14:33b). Blessed are all the elders who fully give themselves to go door-to-door. The elders should leave some of the prayer meetings and the Lord’s table meetings to the saints and go to knock on doors. After a month of going door to door, you can have the Lord’s table in the homes you gain. The elders need to go to create the increase, and their wives need to give up all their opinions and follow their husbands to knock on doors. Just go to knock on doors. You can gain sixty within a short time and have the Lord’s table with these new ones in their homes. Where there is a will, there is a way. Do not say there is no way; there is a way, and the Lord has shown us the way. He has dedicated this way; He has cut this way.

These are some solid verses in the New Testament concerning our destiny. Do you believe that the Lord is real? Do you believe that He will come back? Do you believe that one day He will ask you to give an account? Why are you not solemn? Why are you not serious? Why are you not desperate? Will you just keep what the Lord gave you, not go back to the world, and stay away from sin? You may be a good Christian coming to all the church meetings and keeping all that the Lord has given you. But in this parable the Lord said that He wants to recover what is His with interest. This should be enough to cause us to be desperate. Do not say that it is too hard, that the opposition is so prevailing. This is just an excuse. This is like telling the Lord that He is a hard man, reaping where He did not sow and gathering where He did not winnow. You may take this excuse, but the Lord will never take it. The Lord will take your excuse as a condemnation to you. It is quite possible that we could be this slothful slave.

## ABSOLUTE CONSECRATION

The second qualification is to consecrate our body (Rom. 12:1) to go out to visit people by knocking on their doors. This surely needs your body. You may have offered yourself to the Lord many times in prayer, but your prayer may not have issued in a practical consecration of your body. What is the practical consecration of your body to the Lord? It is to bear fruit. As a branch, you should not be occupied by anything. You should be pruned. Get away from all the preoccupations so that you could be spared and completely unoccupied to bear fruit. I do not mean that you have to drop your job or forget about your living. We have to have a job to make a living. Just spend the amount of time and ability needed to make a living. Do not have any intent to make more money to make yourself rich. Forget about that. That will preoccupy your body from bearing fruit. All of us can spare some time for the sake of bearing fruit. We do not need to work more than what is necessary to make an adequate living. Why do you need to work more so that you can drive a more expensive car? Could you not save some time to knock on doors? Do not save time to gain dollars but to gain souls, to gain persons.

You may feel that you need to do cleaning on the weekend and that you need to mow your lawn. I agree with you. But sometimes you have to forget about your lawn. You promised the Lord to go out two hours a week. Do this first. Then use the rest of the time to mow the lawn. Take this way. If you would take my word, you may discover that you have more than two hours to go out. You may not realize how much you are enslaved in cleaning your home and in taking care of your lawn. Is there any pleasure in just taking care of your living and your house? But if you go out and within two hours baptize two persons, you will come back dancing. You will be addicted to that. You will have no patience to wait until next Saturday, but you will go the next day. You may even forget about the Lord's table to get others baptized.

Is the new way an impossible way? No, it is an altogether easy way. The Lord said that His yoke is easy (Matt. 11:30). The only problem is that we would not put our neck into His yoke. Absolute consecration is to mean business. A husband needs to take care of his wife and of his

children and their education, but thank the Lord, it is not so hard to get our children educated in the United States. There is no excuse for not going out to bear fruit.

### **UNINTERRUPTED ABIDING IN THE LORD**

To be in the Lord's new move is not just to learn the way from the training in Taipei. The way does not work without a right person. You must be a right person who always abides in the Lord. To abide in Him means to be one with Him. If you abide in Him, He promises to abide in you. You are in Him, and He is in you. You are just one with Him. Between you and Him there is no middle wall, no break, no interruption. When the Lord sent His disciples to go out, in a sense, that was He Himself going out. When the disciples went out to visit people, that was the Lord going out, so peace was with them. If you are a person abiding in the Lord all the time uninterruptedly, when you go out to knock on people's doors, that is the Lord's knocking. That is the Lord's gracious visitation. You bring the Lord with you, you send the Lord to them, and you share the Lord with them. Every chosen one, every God-predestinated one, is a son of peace. They will be happy to receive what you would share with them.

In our training in Taipei, we do not only tell the trainees how to spend their time at the homes, but we also give them some basic points they have to build up. They must be persons abiding in the Lord twenty-four hours a day.

### **FULLY SATURATED WITH THE WORD**

Suppose a brother among us, one who is older and has the maturity and constitution in the divine life, knocks on people's doors and sits down to speak with a young man only eighteen years of age. This young man will respect this brother's every word because he is aged, experienced, and learned. This brother's very person, the way he reads, and the way he speaks will catch him. If you know little about the truth and just go out with the little book to repeat it, there will not be much weight, much life, or much light. Thus, all the door-knockers should be fully saturated and soaked in the word.



I am a little concerned that many who have bought the Life-studies of the New Testament have just put them on their shelves. You have to get yourself soaked with the Life-studies. Every day at every available time you should read the messages. Do not put them on the shelf. It is good to scatter the Life-studies throughout your house. Turn to any page and read when you have even a little time. Every page has something. Every page is a pot of water. If you read it, you will get soaked and saturated. This is building up yourself to make yourself so qualified, full of the proper divine knowledge of the divine truth. Then you will be so weighty when you speak to people. This makes a great difference. This is not like two well-dressed young men from the Mormon church talking to people with no divine truth to convey. When we go out, we not only have a proper appearance, but we also have the Lord with us and have the building up of the word in our being as a person soaked in the holy truth. This makes a difference. This means a lot. A person who is weighty may go to a home and only sit while someone else talks, but even his sitting means something. All the angels will admire, and all the demons will shake at his presence. The angels will be happy with such a person.

### **PRAYER FOR THE FILLING OF BOTH THE ESSENTIAL AND ECONOMICAL SPIRIT**

Acts 11:24 refers to the inward filling of the essential Spirit, and Acts 4:31 refers to the outward filling of the economical Spirit. In Acts 11 Barnabas was one filled with the Holy Spirit essentially and inwardly, so many people turned to the Lord. In Acts 4 the disciples were filled with the Holy Spirit outwardly and economically, so they spoke the word of God with boldness. To be filled essentially and economically with the Spirit always requires a thorough confession. We have to admit that we are all sinful persons. We are regenerated, but we are in the body, in the flesh, and are still living on this earth with many dirty things. Physically speaking, how many times do you wash your hands? A doctor told us that doctors get sick less because they exercise to wash their hands frequently. If you want to avoid sickness, you had better wash your hands twelve times a day. You have to make a thorough confession many times a day. You may have had the filling of the Spirit, but your long face to your wife spoiled it, so

you have to make a thorough confession to get yourself adjusted, to get yourself cleansed, to get yourself right with a right atmosphere; then you will once again enjoy the filling of the essential Spirit. Do this all the time.

Many of your prayers may only be for good jobs, good cars, or a good education. Those prayers make your person dirty. Forget about that. Use twenty minutes every day to make a thorough confession: “Lord, cleanse my mind, cleanse my thinking, cleanse my emotion, cleanse my loving of anything other than You. Lord, cleanse my will, my decision, my intention.” Get yourself fully cleared up. You will surely have the Spirit filling you up inwardly, essentially, and outwardly, economically.

### **GOING WITH THE AUTHORITY OF CHRIST**

If you have the previous five points, you are surely equipped, qualified, and ready to go with the power and the authority of Christ. To go to knock on doors means that you command the door to open. Sometimes you have to say, “Door, I knock; you open.” When the man is there, give the commandment, not verbally but silently: “Man, listen to me. Let me in.” While you are reading *The Mystery of Human Life*, tell the angels and demons that you are reading to this one with the authority of the ascended Christ. Many trainees in Taipei experienced this. They were surprised that the people were like lambs. They follow your directions to believe and be baptized. In the past when we talked to people, we did not have this realization. We did not exercise the very right we have been given. We had no intention to exercise our authority to command them to be baptized. Rather, we would tell the new ones that they could wait to be baptized. We gave up our right. Where was your authority to baptize new ones immediately into the Triune God?

Many of the trainees can testify that baptizing the new ones immediately after they received the Lord really worked and really made people happy. It changes people. In a Buddhist home, after the parents got baptized, with the little children standing by, they said to the idols of Buddha, “Buddha, we have Jesus now. We don’t want you, and we don’t need you. You have to go.” Then the parents did away with the idols in the children’s presence. This is wonderful! This is the authority of Christ.

We go out with a position. We are the ambassadors sent by Him with authority to get people (2 Cor. 5:20). When you go out like this, all the demons will flee. The devil will be gone, leaving the person under your hand just like a lamb.

### **THE WAY OF THE TRAINING MATCHED BY THE QUALIFICATIONS**

The way of the training must be matched by these qualifications. The way of training can only work out something with qualified persons. You have the Lord, you have the word, you have the Spirit, and you have the Lord's authority. You go out with these four things. Do you not have the Lord? You are one with Him; you abide in Him. Do you not have the word? You are soaked and saturated with the word. Do you not have the Spirit? You are filled with both the essential and economical Spirit. Do you not have the authority of Christ? You are His ambassador. You have Christ the Lord, His word, His Spirit, and His authority to go out, so you are a fully equipped soldier. Who can resist you or stand against you? This is the way we go out.

I hope that the co-workers and elders would go out this way. Forget about giving messages in the halls. We have been doing that for years. That did not do much. Thank the Lord for these qualifications of door-knocking for fruit-bearing: aggressive desperation, absolute consecration, uninterrupted abiding in the Lord, full saturation with the word, prayer for the filling of both the essential and economical Spirit, and going with the authority of Christ.

#### **Reference:**

*Being Desperate and Living Uniquely for the Gospel, chap. 2*