

**BUILDING UP THE CHURCH LIFE IN THE HOMES  
TRAINING AND EXERCISE (2)**

From Vital Companions to Gospel Companions

**Outlines for Hosts'  
Training**

Name: \_\_\_\_\_

Church: \_\_\_\_\_

# BUILDING UP THE CHURCH LIFE IN THE HOMES TRAINING AND EXERCISE (2)

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## Outlines for Hosts' Training

Message One

### The Vision of Exercise

Scripture Reading: Matt. 28:19; Acts 2:46-47; 1 Cor. 9:23; Rev. 3:2; 1 Tim. 4:15;  
Eph. 4:22-24; Rom. 12:1, 15:16

- I. We must see a clear vision: as a Christian on the earth today, we must be a person who goes out to visit people to preach the gospel, at least once a week—Matt. 28:19:**
- A. In the Scriptures, especially in the first three Gospels, there is the principle that Christians must be persons who go; in the Gospels we are called by the Lord to come, and we are commanded by the Lord to go—Matt. 4:19; 28:19; Mark 16:15:
    - 1. The God-ordained way for gospel preaching is not for us to invite people to come and listen but for us to go and bring salvation to people—Luke 19:10; Acts 16:13:
      - a. In Genesis at Adam's fall, God came to find him; God was the first "door-knocker"—Gen. 3:8-9.
      - b. The New Testament reveals the example of the Lord Jesus Christ in visiting man; in the Gospels, we can see the Lord sending the disciples.
    - 2. Christians are people who constantly come and go; after coming to the Lord, we must go to the nations for the gospel, to gain their souls—Matt. 28:19.
  - B. Most Christians are not balanced persons; the coming and going Christians are sound, normal Christians:
    - 1. Some Christians learn how to come to the Lord all the time, but they forget to go; we must include gospel preaching as an item to balance our Christian life—Lev. 22:23; John 15:2, 16.
    - 2. If we have not preached the gospel in several days, we are not balanced; if we are going to practice a proper church life, our church life and the Christian life of every brother and sister must be balanced by gospel preaching—Matt. 7:17-20.
  - C. Gospel preaching should not be an occasional matter; we need to preach the gospel regularly as a part of our Christian life—Acts 2:46-47; 1 Cor. 9:23; 2 Tim. 4:2:
    - 1. Our main burden is to drop the old, traditional way of preaching the gospel and to pick up the God-ordained way of preaching the gospel as a part of the Christian life.
    - 2. We have to save sinners and offer them to God as spiritual sacrifices habitually, regularly, and constantly; just as we take three meals a day regularly, we have to preach the gospel regularly and constantly—1 Pet. 2:5.

**II. We may accept the Lord's ordained way, but we do not have much exercise or practice of it; our urgent need is for all of us to be in the exercise and practice of preaching the gospel in the God-ordained way—Rev. 3:2; 1 Tim. 4:7, 15:**

- A. What we need today is not merely to know what the new way is, but to exercise in the new way; we may agree with the new way, but this does not mean much; we must also exercise and practice it—James 1:22; 1 Tim. 4:7, 15:
  - 1. In anything we do, we get to know how to do it not by birth but by learning; if we do not learn or practice, we can never know how to do something—v. 15.
  - 2. We have heard enough messages; now we need practical exercise, practical help, in order to practice the things that they have heard; we will be successful if we will be faithful to go out for two to three hours every week, week after week, for forty-four weeks a year—Phil. 4:9; 1 Cor. 15:58.
- B. We should be trained until we get into the trained way and the trained way gets into us; if we practice this way, our visiting people will not be in vain—Eph. 4:12; 2 Cor. 13:9, 11:
  - 1. The most successful way is a trained way; our own way is natural, and the natural way of doing anything will not be successful; we must make up our mind not to visit people in our own natural way—1 Cor. 3:12; Gal. 5:25.
  - 2. Even in playing ball, we must be coached; we must do everything according to the coach's instruction, and we have to practice until that instruction gets into our being and becomes something that is "in our blood."

**III. If we mean business with the Lord, we must try our best to build up in the church a habit of going out to reach people, a habit of preaching the gospel by visiting people; if one-fourth of the saints could be raised up to carry out this burden, we will gain a consistent yearly increase—Eph. 4:22-24:**

- A. An overcoming church in the Lord's recovery must have some who have the habit of door-knocking; one-fourth of the saints should go door-knocking every week; whether or not this is difficult for us depends on our habit—Matt. 9:17:
  - 1. Everything with human beings depends on habits; as soon as something becomes our habit, we feel that it is good, but when we are not accustomed to doing something, we feel uncomfortable with it; we have the habit of meeting in the old way; hence, we feel that it is very good—Rev. 3:17.
  - 2. The problem is that we have never built up a habit to labor persistently over a long period of time; we expect to learn the new way, practice it for two months, and gain a lot of fruit; otherwise, we get disappointed; we must all learn to take the slow way of fruit-bearing—2 Tim. 2:6.
- B. If we are to see a gospel-preaching custom built up among us, we must rise up and take this word and practice it week by week, trying our best to learn in every aspect—1 Tim. 4:7, 15:
  - 1. We should not excuse ourselves by saying that we were born to be a certain way; we need to pray, "Lord, grant me to have a change in contacting people. I don't like to contact people. I don't have this kind of disposition. So You have to transform me, Lord."

2. This is similar to the way a language is picked up by a race of people; eventually, a foundation with a certain custom becomes established; when such a custom has been built up, it will be easy for all the brothers and sisters in the Lord's recovery to bear fruit.

**IV. Today we cannot merely listen to messages and be excited for a while; we have to make an agreement before the Lord by consecrating ourselves to Him in a practical way; if we are willing to preach the gospel, we have to consecrate ourselves to the Lord and set aside a time for door-knocking once a week—Rom. 12:1; 15:16:**

- A. The Scriptures teach us that whenever we are going to do something specifically, we need to consecrate ourselves again for that very specific purpose; even though we may have consecrated ourselves many times, we still need to consecrate ourselves once again purposely and specifically for this matter:
  1. The church not only must preach the gospel but must touch the gospel spirit; the only way is for us to have a fresh consecration.
  2. In order to recover the gospel, we have to recover consecration; both things have to be absolute in us; once we stop our consecration, the spirit of the gospel will stop—Rom. 12:1, 11; Luke 12:49.
- B. If we do mean business with the Lord to take the God-ordained new way, we should practice it regularly and consistently; we should not do too much or too little, but we must have a particular schedule.

# BUILDING UP THE CHURCH LIFE IN THE HOMES TRAINING AND EXERCISE (2)

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## Outlines for Hosts' Training

Message Two

### Being Filled with the Holy Spirit Outwardly

Scripture Reading: Luke 24:47-49, Acts 1:4, 8; 2:4; 10:44; 1 Cor. 12:13; Acts 2:13; 1 Cor. 2:4

**I. The Lord not only has commissioned us with the gospel, charging us to preach it; He has also given us the power that enables us to preach the gospel; the power of the gospel is the poured out Spirit—Luke 24:47-49:**

- A. Before His ascension, the Lord told the disciples to wait in Jerusalem until the Holy Spirit would come upon them; after the Spirit came upon them, they would go to be His witnesses in Jerusalem as a start and unto the remotest part of the earth, as the consummation of His ministry in the New Testament—Luke 24:49; Acts 1:4, 8:
  - 1. On the day of resurrection, the Spirit of life, the essential Spirit, was breathed into the Lord's disciples (John 20:22); then on the day of Pentecost, the Spirit was poured upon them economically (Acts 2:4, 17).
  - 2. The disciples were filled (pleroo) inwardly and essentially with the Spirit for their Christian living, and were filled (pletho) outwardly and economically with the Spirit for their Christian ministry—13:52; 2:4.
- B. What we received when we were saved was this Spirit: He is the Spirit of life within us for our living; He is also the Spirit of power upon us for our work—Rom. 8:2; 2 Tim. 1:7:
  - 1. This is because the Spirit is a complete Spirit—He is the Spirit of life and also the Spirit of power; when we believe in the Lord and call on His name, immediately we are saved, and the Lord as the Spirit comes into us to be our life and also descends upon us to be our power—John 7:39; 14:17; Luke 24:49.
  - 2. As proper, normal Christians, we need life and power; life is for the Christian walk and living, and power is for the Christian work and service—Eph. 5:18; Acts 13:52; 4:8, 31.

**II. The baptism in the Holy Spirit is an accomplished fact; the right way to receive the outpouring is to have a proper standing with the Body and to claim it by faith—Acts 2:2; 10:44; 1 Cor. 12:13:**

- A. The Holy Spirit has poured Himself upon the Body, and we are members of the Body, so we make our relationship with the Body right, and we stand in this right position, claiming this baptism and taking it by faith—Acts 8:15-17:
  - 1. After the Lord ascended to the heavens, He baptized the first part, the Jewish part, of His Body into the Holy Spirit on the day of Pentecost; then in the house of Cornelius, He baptized the other part, the Gentile part, into the Spirit.

2. By doing this, the Lord as the Head already has baptized His entire Body into the Holy Spirit; thus, the baptism in the Holy Spirit is an accomplished fact—1 Cor. 12:13.
- B. We must realize that all these things have been accomplished by the Lord; do not listen to the other voices, which say that we must tarry, fast, cry, or even roll, jump, or exercise our mouth to speak in tongues in order to receive the outpouring.
  - C. Now we must simply receive it by faith, saying, “Lord, You have ascended to the heavens and have poured down Your Spirit upon the Body. Lord, I am a member of that Body, and I have the standing, the liberty, and the right to claim what You have poured down”; this is the gospel, and we should happily receive it by faith—Heb. 11:1.

### **III. Our power for the preaching of the gospel depends on our enjoyment of this all-inclusive Spirit—Acts 2:13:**

- A. We have to enjoy the Lord; once we enjoy the Lord, the Lord becomes breath and a storm wind to us; the storm wind brings the great cloud, and the great cloud brings the consuming fire; this is power—Ezek. 1:4:
  1. Before we preach the gospel, we should pray to contact God and to enjoy Him; this is to “wait”; by praying and waiting we enjoy God—Luke 24:49, Acts 1:4.
  2. Peter said in Acts 6:4, “We will continue steadfastly in prayer and in the ministry of the word”; to pray is to contact God, and to be in the ministry of the word is to release the Lord’s gospel to others.
- B. If we are going to receive, enjoy, and experience the Spirit, we need to repent and we have to obey—Acts 2:38; 5:32b:
  1. We do not need to beg Him to give us the Holy Spirit since the Holy Spirit has been given already; what we need to do is make a thorough repentance with a thorough confession before Him—1 John 1:9.
  2. We have to repent of all of our sins, our weaknesses, our filthiness, our mistakes, our wrongdoings, our offenses, and whatever is an evil and sinful thing in the eyes of God, toward God, and toward man—Acts 24:16.
  3. Do not go to the Lord in a rough way; it is not sufficient to tell the Lord, “Lord, You know I am sinful. I don’t have the time to confess everything, but thank You that You shed Your blood and Your blood washes me”; in order to have a fine forgiveness, we must make a fine confession, confessing to the Lord in a detailed way—Matt. 12:36-37.
- C. Then experientially we will be filled within and without with the Spirit as the ultimate consummation of the Triune God; then we will rise up and become so buoyant—*Hymns* 505 stanza 3.

### **IV. We need to ask the Lord to bring our entire being into the light to be dealt with by Him to become a person of power, full of the Spirit within and without—1 John 1:5-10; 1 Cor. 2:4:**

- A. We should not merely pray for the power; the power is there to be appropriated by us, but who are we, what are we, and where are we?—Isa. 6:5:

1. We may be dirty, never dealt with, proud, criticizing others, offending our wife, despising the elders, and rebelling against the church; we may be feeble in this way, and yet still be zealous for the gospel.
  2. We cannot be a prevailing one to preach the gospel if we are this kind of person; to handle the gospel is a most holy thing; this could never be done by anyone whose hands are dirty.
- B. If we are going to be a prevailing one, we need to go to the Lord every day to get ourselves adjusted, cleansed, enlightened, exposed, and rebuked, not by man's words but by the Lord's Spirit directly; the Lord has no chance to deal with us unless we pray—1 John 1:5-10:
1. When we pray, we should not be occupied with our work or with other things; we should not even be occupied with gospel preaching; we have to keep ourselves absolutely free and open to the Lord.
  2. We must let Him come in for at least ten minutes to speak to us, to enlighten us, to point out to us all our shortcomings, sinfulness, evil, and impure thoughts; we must ask Him to bring our entire being into the light for a full and utter exposure of our real condition.
- C. This kind of prayer would make us prevailing; as a purified and chastised person, when we open up our mouth, every word will be a word of power, and whatever comes out of our mouth will be powerful; even our voice will be powerful because our person will be power —1 Cor. 2:4:
1. This will be the case because through our prayer we have been saturated by the cleansing One; this is why a word spoken by one person is powerful, and the same word spoken by another means nothing.
  2. Prayer makes us another person, a person of power; such a person of prayer will be full of the Spirit within and without.

# BUILDING UP THE CHURCH LIFE IN THE HOMES TRAINING AND EXERCISE (2)

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## Outlines for Hosts' Training

Message Three

### How to Witness to People

Scripture Reading: Acts 1:8; 4:20; 22:15; 1 John 1:1-3; Num. 11:29; 1 Cor. 9:16-17; 14:31

#### **I. Every believer is a witness of the Lord; a witness does not need eloquence or even any gift—Acts 1:8; 1 John 1:1-3:**

- A. In Acts 1:8 the Lord said that the disciples would receive power to be His witnesses; this shows that every believer should be a witness of the Lord:
  - 1. A saint may think that he cannot do anything if he is not an apostle, prophet, evangelist, shepherd-teacher, elder, or deacon; however, he surely can be the Lord's witness.
  - 2. God's desire is that we speak: everyone must speak the word of God, everyone may speak the word of God, and everyone is able to speak the word of God.
- B. Acts 22:15 says, "For you will be a witness to Him unto all men of the things which you have seen and heard"; from this we see that the basis of witnessing is what we have seen and heard:
  - 1. A witness is one who sees and then testifies.
  - 2. To different degrees, we all have seen the Lord and His grace and mercy; since we have seen the Lord, we can be His witnesses by speaking one sentence or one message; in the eyes of the Lord there is no difference.
- C. In fact, unbelievers do not pay much attention to how we speak; they want to hear our testimony:
  - 1. Although our testimony may not have a spectacular aspect to it, such as the salvation experience of a notorious criminal or of a person with a long and serious illness, it is still a genuine experience; we should never underrate our experience; it may be a treasure to an unbeliever.
  - 2. When gospel friends come to us, they may not have a strong impression of a gospel message, but they will never forget the testimonies they hear because these testimonies are full of subjective experience.

#### **II. We all should witness to our friends, relatives, and acquaintances of what we have seen and heard, and bring them to the Lord—Acts 4:20; 22:15:**

- A. No tree will sprout without further growth; likewise, no one can have God's life without begetting more life; those who never witness to sinners are probably in need of others witnessing to them:
  - 1. The channel of the Holy Spirit, the channel of life, has two ends; one end is toward the Holy Spirit, toward life, and toward the Lord, while the other end is toward man; the living water will never flow if the end toward man is closed.

2. Many people are powerless before God because the end toward the Lord is not open; but many more people are powerless because the end for witnessing and leading others to Christ is closed.
- B. New believers must learn from the very beginning to witness to people and bring them to the Lord; never be lazy in this matter; if a believer does not open his mouth from the very beginning, after a few days he will form a habit of keeping his mouth closed, and then it will take much effort to turn the matter around:
1. As soon as a person believes in the Lord, he should make a resolution before the Lord to lead men to the Lord; everyone should have a record of how many souls he will save in a year and begin to pray for them.
  2. From the very beginning of our Christian life, we should learn to win souls by various means; platform preaching can never replace the personal work of leading people to the Lord.

### **III. Examples of witnessing:**

- A. Going into the city to tell others—John 4:1-42:
1. Once a person is saved, he should tell others what he has seen and understood immediately; do not speak what you do not know, and do not give a long discourse; just tell them what you know.
  2. Do not speak anything beyond what you know or beyond your present situation; that may stir up arguments; present yourself to others as a living witness; they will have nothing to say.
- B. Going home to tell other—Mark 5:1-20:
1. After we are saved, the Lord wants us to tell our family, neighbors, relatives, friends, and colleagues that we are now a saved person.
  2. In order to witness to our family, we must show them the great change in our conduct; we must show our family what a wonderful change has been wrought in our lives since we believed in the Lord; only then will they listen to us.

### **IV. The Lord's witnesses are those who speak; therefore, we must exercise to go on in the word of the Lord and to speak the word of the Lord at all times; we should pray to the Lord every day and should testify whenever there is opportunity—Num. 11:29; 1 Cor. 9:16-17; 14:31:**

- A. If we read the Bible often, even daily, and also pray-read it often, month after month and year after year, we will have an accumulation of the Word within us; we must also exercise to speak the word of the Lord, to speak the truth, and to speak the gospel, not only in the meetings, but also in our daily life.
- B. The power of the gospel comes through prayer; if we want to preach the gospel, we must pray thoroughly; we need to pray until we are saved—Acts 6:4:
1. If we are thin-skinned, we need to pray in order to be saved from our shyness and bashfulness when we want to preach the gospel; when we preach the gospel in this way, we experience salvation.
  2. We need to pray much so that we may be delivered from any form of pre-occupation; when we are released, we will be able to release others.

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## **Outlines for Hosts' Training**

Message Four

### **How to Visit and Contact New Ones**

Scripture Reading: John 15:2; Matt. 18:19; 1 Tim. 4:15; John 4:1-26, 35-38; 1 Cor. 9:16-17;  
Luke 14:21-23

#### **I. History tells us that if any Christian group neglects the gospel, no matter how spiritual it may be, eventually it will come to an end—John 15:2:**

- A. This is our burden: for years we have listened to messages, been edified and built up, and are clear concerning the truth, but what we are lacking is the preaching of the gospel:
  - 1. We all need to change our concept: we should not be spiritual only for the sake of being spiritual; rather, our spirituality should be for the preaching of the gospel.
  - 2. For the Lord's recovery of Christ as our everything, the position given to the Holy Spirit, the Body life, and the practical expression of the local churches, we must first preach the gospel.
- B. For a family to flourish and for any society to have a future, there must be a younger generation; similarly, for the church and the Lord's work to have a future, we must bring people in and continually multiply:
  - 1. If we pursue only spirituality, the fullness of Christ, and visions and revelations, yet have no increase in number all year, how will we raise up and build up local churches?
  - 2. Some may say, "We care only for quality, not quantity"; however, this is a deceptive word, because we cannot have quality without quantity; if five thousand people are saved, at least five hundred may eventually go out to testify for the Lord.
- C. We should take the balanced way, which begins with the preaching of the gospel, saving sinners, bringing them to the church, edifying them spiritually, and leading them to have the growth in life, all of which results in the building up of the church and the coordination of the Body; in this way the Body of Christ is brought forth.

#### **II. We all need to practice door-knocking and visiting people; this is the first item we should practice—Matt. 28:19:**

- A. If we have seen the need for us to preach the gospel, and we are burdened, we should pray and fellowship with some who are close to us and then go; we do not need to wait for anyone but should just go:
  - 1. Where shall we go? We can go anywhere! We should go to visit people by knocking on their doors.

2. If we decide to wait for others, heaven and earth may pass away before they pick up the burden to preach the gospel; we should not wait, but should just gather one or two who are close to us to go with us.
- B. We also must give ourselves to be trained (discipled) in how to talk with people and how to bring people to the Lord—Acts 1:8:
1. To be discipled is to get out of the natural way and take another way; for someone to play the piano properly, he must be willing to be tutored, “discipled”; furthermore, he has to practice many hours to become discipled.
  2. In the four Gospels, the Lord Jesus did not talk to people in a natural way, because He did not speak from Himself; instead, He spoke His Father’s word.
  3. Jesus was the first one to be discipled; He was the Father’s disciple—John 12:49.
- C. We must exercise and practice, and we even have to learn how to be coached by our companions; we need to consider whether people would be caught by our way of talking to them—Hag. 1:5; 1 Tim. 4:15:
1. We must learn to be adjusted; as we practice, we will improve week by week.
  2. We have to study and be patient, always learning and always trying; we should never be disappointed or discouraged, but should always exercise to be encouraged.

**III. We must take the Lord Jesus as our example to live the life of the gospel—John 4:1-26, 35-38:**

- A. The Lord Jesus performed no miracle, used no eloquence, and exercised no special skill in preaching; rather, He spoke with people in a simple way; we must all learn to speak in this way:
1. We may simply read the Gospels and learn of the Lord Jesus how to contact people; the Lord spoke in a normal way with the abundance of life.
  2. The Lord Jesus went to Samaria in a very normal way and waited at Jacob’s well for someone to draw water; then He asked her for water, not in the way of preaching or of a movement but as part of His normal daily living.
- B. If Christians will have a normal living of the gospel, it will be sufficient for each one to bring only one person to the Lord each year:
1. The Lord Jesus spent time to gain one man and spent some more time to gain one woman; He reaped not in large numbers but one by one.
  2. The Lord Jesus sovereignly and wisely used the illustration of a harvest to portray the proper preaching of the gospel; a harvest comes about through tilling the ground, sowing, watering, and caring for the crop for a certain amount of time—vv. 35-38
  3. It is not right to expect a great revival that suddenly brings in a thousand people; we should awake from this kind of dream, realize what the proper gospel life is, and live it out in the church.

**IV. We all must exercise our persistence, patience, and faith to visit and preach the gospel to people and establish a habit of preaching the gospel by door-knocking—1 Cor. 9:16-17; Luke 14:21-23:**

- A. Although we may not oppose the new way, we may not practice it persistently; we cannot go out to visit people just for a period of time and expect to gain quite a number for the Lord:
  - 1. If we baptize a number and still do not bring one into the church life, we must exercise the Lord's persistence, patience, and faith.
  - 2. If each saint gains one new one every three years, the church will have a thirty-three percent increase yearly; according to my study, no church on this earth has ever increased consistently by thirty-three percent for many years.
- B. In each locality, from the beginning of the year to the end, at least one-fourth of the saints should go out door-knocking; this is the secret of the blessing on the church; we must establish this kind of living in the local churches.