

Topic Nine

**THE HOLY WORD FOR MORNING REVIVAL  
AND  
PUBLICATIONS FOR DISTRIBUTION AND SHEPHERDING**

**I. Holy Word for Morning Revival (HWMR):**

- A. History and Purpose
- B. How to Use the HWMR
- C. Shepherding with the HWMR

**II. Publication Propagation (8 mins):**

- A. Giving Away Books:
  - 1. Watchman Nee
  - 2. Witness Lee
  - 3. Books
  - 4. Book bundles
  - 5. Rainbow booklets: 50-packs
- B. Loaning Books:
  - 1. Setting up a library in homes and meeting halls
  - 2. Hudson Taylor
  - 3. George Livingston
- C. How to Loan Books:
  - 1. Burden and practice
  - 2. Shepherding

**III. Getting to know the books for propagation:**

**(Workshop: Read over one of the items below and consider what book or booklet would be appropriate for a particular that person you know who could benefit from the publication and explain why to one another.)**

- A. Republished Rainbow Booklet
- B. College-age Book List (required reading for FTFA)
- C. High school List
- D. Junior high List
- E. Mystery of Human Life

Topic Nine (cont'd)

*Selected Reading:*

***THE HOLY WORD FOR MORNING REVIVAL—  
REVIVED EVERY MORNING, OVERCOMING EVERY DAY***

**BEING REVIVED AND OVERCOMING**

First, we must be revived every morning. At the end of a day is the night, and after the night has passed is the morning. Every morning we should have a revival from the Lord, a new beginning. For this reason we should call on the Lord and contact Him immediately upon rising in the morning and enjoy the Lord and absorb His rich supply using two or three verses. Whether it is ten minutes or twenty minutes, it is still all right. It is like eating breakfast. We have to eat spiritual food every morning before the Lord so that our spirit is filled every day.

Second, we must live an overcoming life every day through calling on the Lord unceasingly (Rom. 10:12) (CWWL, 1988, vol. 2, "Messages Given to the Working Saints," pp. 346-347).

**NEEDING TO BE REVIVED EVERY MORNING  
AND TO LIVE AN OVERCOMING LIFE EVERY DAY**

Throughout history the revivals brought in by the Pentecostal movement were all short-lived because of the shortage of life. Fifty years ago we too promoted this kind of revival, but because of the experience we have gained in the past fifty years, in addition to seeing the lack of influence left from those revivals, we now have a greater realization of the importance of life. We truly need a revival, but this revival must be lasting. If a person lives on the earth for only twenty years, his existence is not that significant, but if a person lives up to eighty years, his existence is more significant. In other words, only something that lasts is significant. What we ask of God is a lasting revival, that is, one that follows God's law of creation, in which there is a new beginning every morning like that of the dawning of the day. Only this kind of revival is meaningful. We need to be revived every morning.

Moreover, we need to confess our sins every day, not only once but many times. This may be compared to washing our hands. We wash our hands every day, not once but many times. A brother who is a medical doctor said that he washes his hands over twenty times a day because he contacts at least ten patients a day. He washes his hands before and after he contacts each patient. If a doctor does not want to get sick, he needs to wash his hands frequently.

No matter how perfect a person may think himself to be, if he does not confess his sins, his living is a failure. If he lives an overcoming life, there will be the confession of sins every day. We have failures, shortcomings, and are negligent throughout the day; we are not that upright and righteous. There are many sins that we need to confess. Experience tells us that after our hands have been washed, they become contaminated within five minutes. This contamination is not from without but secreted from within. This contamination requires our cleansing. For example, when someone picks up a clean cup, he will find that after a while the handle of the cup becomes oily; this is due to the oil secreted from his hand. We need to realize that we are filthy. When we live for an hour, there is an hour of filth. Our source is unclean. As long as we live, we are unclean. Hence, we need to confess and constantly ask for the Lord's cleansing. The degree to which we confess our sins is the degree to which we are forgiven, cleansed, and able to receive the Holy Spirit.

**After Morning Revival,  
Calling on the Lord and Enjoying the Lord  
as the New Portion in His Word**

Psalm 119:147-148 speaks of a seeker of the Lord rising up, seeking Him, and having fellowship with the Lord in His word before the night watches. Lamentations 3 also says that God's grace, compassions, lovingkindness, and presence are new every morning and that we should enjoy Him as our portion (vv. 22-24).

**Confessing to the Lord and  
Receiving the Infilling of the Spirit**

In our living, we need to confess our sins to the Lord and receive the infilling of the Spirit (1 John 1:9; Acts 13:52).

**Walking according to the Spirit  
to Live Christ**

Moreover, in our daily life we need to walk according to the spirit in order to magnify Christ and live Christ (Rom. 8:4; Phil. 1:20-21a).

**Praying Unceasingly—  
Calling on the Lord Unceasingly**

Christians often ask, "How can we pray unceasingly?" To pray unceasingly is to call on the Lord without ceasing. We can pray unceasingly by calling on the Lord unceasingly, regardless of time, place, or what person or matter we are facing (1 Thes. 5:17).

**Preaching Christ  
in Season and out of Season**

We should not be so spiritual as to think that when we preach Christ, we need to consider whether or not it is the opportune time; this is not right. Paul says, "Proclaim the word; be ready in season and out of season" (2 Tim. 4:2). This means that regardless of what time it is, we can speak of the Lord and preach Him to others.

**Being Diligent to Meet Together**

Hebrews 10:25 says, "Not abandoning our own assembling together...but exhorting one another; and so much the more as you see the day drawing near."

**Relying on the Bountiful Supply of the Spirit  
and the Empowering of the Lord**

If we desire to fulfill the aforementioned points, we cannot do so by ourselves. We can do so only by the bountiful supply of the Spirit and the empowering of the Lord (Phil. 1:19; 4:13).

The purpose of this fellowship is to pour out my concern; I hope that all of us will realize that this is a critical moment. May the Lord be merciful to us and cause us to have a reconsideration and a new beginning. We truly do not desire to be the same as before but seek to advance according to the new way (CWWL, 1988, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 2: Leading the Saints to Practice the New Way Ordained by the Lord," pp. 436-439).

## THE PROPHESYING LIFE

If we are going to prophesy, we need to live a prophesying life. First, we need to be revived every morning (Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148). Proverbs 4:18 says, “The path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.” The way of the righteous is like the dawn that becomes brighter and brighter until noontime. Every twenty-four hours there is a new start, a dawn, a rising sun. This is according to the natural law in God’s creation. We have to go along with this natural law. Every morning we have to rise early to contact the Lord, to call on Him, and to be revived by Him. In Lamentations 3:22-24 Jeremiah says that the Lord’s compassions are fresh and new every morning. His compassions are like the fresh dew in the morning. Every morning we must enjoy this fresh dew to have a new start, a morning revival.

In addition to being revived every morning, we must also live an overcoming life every day (Rev. 21:7). After the morning revival we should not stop contacting the Lord. We can live a victorious life by fellowshiping with the Lord moment by moment (1 John 1:6). We also need to walk according to the spirit (Rom. 8:4b), not doing anything outside of the Spirit. We should also speak the word (the Lord) all the time. Paul charged Timothy to proclaim the word in season and out of season (2 Tim. 4:2a). We should not say, “Now is not the time for me to speak to people.” Seemingly it is out of season, but even if it is out of season, we still have to speak the word. Such a prophesying life qualifies us to prophesy (*CWWL*, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” pp. 463-464).

## Topic Nine (cont'd)

### *Selected Reading:*

### ***THE HOLY WORD FOR MORNING REVIVAL— PROPHESYING***

#### **A SIMPLE WAY TO BEAR REMAINING FRUIT**

In order to be fruit-bearing branches of Christ, we need to be revived by the Lord day by day. Our publication *The Holy Word for Morning Revival* has been a help to the saints to be revived by the Lord every morning. The most effective way to live the Christian life is by having a vital, living, active morning watch with the Lord. We should get two verses from the Scripture to live on every day and then contact people for the Lord in a definite way (*CWWL, 1989*, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way," pp. 456-457).

#### **THE NEED TO SPEAK FOR THE LORD IN THE MEETINGS**

According to the New Testament, whenever we, the Christians, come together to meet with God, each one has something (1 Cor. 14:26). This is altogether different from the traditional way of meeting, in which one man speaks and all the others listen. The traditional way has influenced us very much; it is even in our blood. Because of this, we do not have the concept that when we come to a meeting, we come to prophesy, that is, to speak for God, speak forth God, and speak God into others (vv. 24-25). Instead, we come with the concept that we will hear someone else speak.

This is the reason we prepared *The Holy Word for Morning Revival*. Every morning we need to get into the holy Word and receive revelation and inspiration. Then at the end of six days there will be an accumulation, and in the Lord's Day morning meeting we should prepare to speak what we have. There is no need to speak for a long time; speaking for three minutes is sufficient.

We do not practice the old way of Christianity, in which one person speaks and the others are silent. This is not profitable for the Christian life and for the building up of the organic Body of Christ. Rather, we follow what the Bible says, that is, that whenever we come together, each of us should speak something of the Lord. From now on we need to prepare ourselves for six days of the week to come to the Lord's Day morning meeting to speak. In one hour at least twenty people can speak.

Because the Bible commands us to prophesy, to speak for the Lord (vv. 1, 23a, 24, 31, 39), it is a sin to be dumb and not speak. We should not come to worship God merely by listening to others. We have heard very much already. Now we need to speak to one another. I have been speaking in the United States for many years. Now I would like to hear your voice. I very much appreciate your speaking. I have fed you with many spiritual dinners—course after course. Now I am hungry to be fed (*CWWL, 1990*, vol. 1, "Various Anaheim Meetings and Fellowships," pp. 7-8).

#### **PROPHESYING**

We should shepherd the saints to prophesy by helping them to pray-read a few verses in the Bible each day, Monday through Saturday (Eph. 6:17-18). The saints should also be perfected to make notes concerning their spiritual inspiration from each day and review their daily notes on Saturday evening to compose a short prophecy. We have published *The Holy Word for Morning Revival* as an aid to the believers in developing a daily time of morning revival with the Lord in His word and in preparing a prophecy. Many saints in the churches can testify that they have benefited from this publication. In order to prophesy on the Lord's Day in an adequate way, the saints need to labor, struggle, strive, fight, and wrestle (*CWWL, 1990*, vol. 1, "Bearing Remaining Fruit for the Lord's Pleasure," p. 115).

#### **THE COMPOSITION OF A PROPHECY ACCORDING TO THE WAY IN FIRST CORINTHIANS 14**

##### **The Knowledge and Experience of God, Christ, and the Spiritual Things**

The composition of a prophecy according to the way in 1 Corinthians 14 comprises, first, the knowledge and

experience of God, Christ, and the spiritual things. If we are going to prophesy, we must have some knowledge and experience of God, Christ, and the spiritual things.

**The Utterance to Speak Forth  
What We Know and Have Experienced of God,  
Christ, and the Spiritual Things**

Second, the composition of a prophecy comprises the utterance to speak forth what we know and have experienced of God, Christ, and the spiritual things. First we need the knowledge and experience; then we need the utterance, that is, the word and the expression. We can compose a brief prophecy and then practice speaking it to ourselves at home. We may even speak it to ourselves ten times. After speaking it several times, we will know how to correct and improve it. Through this kind of practice we will have the proper utterance.

**The Sight under the Divine Enlightenment  
concerning the Situation  
and Environment in Which We Are**

The composition of a prophecy also comprises the sight under the divine enlightenment concerning the situation and environment in which we are. Many among us are not clear about the intrinsic contents of the present turmoil in the Lord's recovery, and some prefer not to be clear. Their attitude is that others should be clear about the situation but that they should take care only of enjoying Christ. Such an attitude is wrong. The church is our home and our family. If there is a turmoil in our home among our family, we cannot say, "I do not want to know about it. I simply want to enjoy." We must have the sight to see the things taking place among us and the situation of all the saints. If we cannot see clearly, we need to pray, "Lord, show me the real situation. Shine over me and enlighten me. Give me the full enlightenment that I may know the intrinsic contents of the present situation." We must know what is happening in the church, not so that we may take sides with one group of saints against another but so that we may know the real situation.

**The Instant Inspiration of the Indwelling Spirit  
That Stirs Up Our Spirit to Speak**

The knowledge and the experience of God, Christ, and the spiritual things, the utterance to speak forth what we know and have experienced, and a clear view concerning our situation and environment are the basic preparation for our speaking. In addition, we need the instant inspiration of the indwelling Spirit that stirs up our spirit to speak. We are different from the Old Testament prophets. In the Old Testament the saints did not have the Spirit indwelling them. They had to wait until the Spirit came upon them before they could speak for the Lord (2 Chron. 15:1; Ezek. 11:5). However, the New Testament says, "The Lord be with your spirit" (2 Tim. 4:22). We do not need the Spirit to come upon us, because we always have Him in our human spirit. Therefore, we should not wait for the Spirit to come upon us; rather, we should exercise our spirit. When we exercise our spirit, the Holy Spirit who is indwelling our spirit will be moved by us, and we will have the inspiration. It is not He who moves us, but it is we who move the indwelling Spirit. If we remain clear with the Lord by confessing our failures, we will have a direct, open fellowship with Him. He is in our spirit, and we are in Him. When we come to the meeting, we need only to exercise our spirit and say, "Lord Jesus, I want to speak." Then He will rise up, and we can speak according to our experience with the utterance that we have gained and with the enlightenment that we have. If we do this, everyone will have something to speak in the Lord's Day morning meeting.

We need to practice composing a prophecy according to the way in 1 Corinthians 14. To help us in this matter, we have prepared the book *The Holy Word for Morning Revival*. If we use the contents of this book with the knowledge and experience of God, Christ, and the spiritual things, the utterance to speak forth what we know and have experienced, the sight under the divine enlightenment concerning our situation, and the instant inspiration of the indwelling Spirit through the clear and open fellowship with the Lord in the exercise of our spirit, we can easily compose a prophecy and speak it in the church meeting (CWWL, 1990, vol. 2, "The Practice of Prophesying," pp. 341-343).

**CONCERNING PROPHESYING FOR GOD, THE BELIEVERS:**

**Needing to Pursue and Desire Earnestly**

First Corinthians 14:1 says, "Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy." We need to desire earnestly the most profitable gift, which is the gift of prophesying. Since to prophesy for God is to

speak for God and to speak forth God, it is to minister Christ to people. This is the most important thing in the church meetings and the most profitable gift in the building up of the saints and the church. In the concluding word of this chapter, Paul still charges us to pursue and desire earnestly to prophesy for God's building (v. 39).

#### **Needing to Learn**

First Corinthians 14:31 says, "You can all prophesy one by one that all may learn and all may be encouraged." God's desire is that every believer would prophesy. For this reason we should not only earnestly desire this gift but also make an effort to learn and exercise.

#### **All Having the Capacity**

Every saint has the capacity to prophesy for God. God has given this gift to us. All believers possess this gift, and all can prophesy for God.

#### **All Having the Obligation**

First Corinthians 14:23-25 shows us that if all prophesy in the church meetings, this will cause people to be convicted and to be brought back to God. However, if we do not prophesy, we owe God something, we owe others something, and we even owe ourselves something. In the church meetings, the thing that edifies people the most is prophesying. Furthermore, what we prophesy edifies ourselves the most. If in a meeting you stand up to prophesy for God, you feel that that meeting is good; otherwise, you may not feel that it is good. Actually, whether a meeting is good or not does not depend on the meeting itself but on whether or not you prophesy for God. The reason is that once you speak, the meeting is yours, and all the riches become your supply. Therefore, if we want to be blessed and edified, we should pray and prophesy in the meetings. This is our duty to God and man.

That God wants us to speak for Him is based on the principle of incarnation. Under the grace of the New Testament, God does not want to do things by Himself; He wants man to cooperate with Him. God and man, man and God, coordinate mutually and cooperate together. When we speak, God speaks. This truly benefits man and glorifies God. Therefore, I encourage all of you to prophesy for God. Do not be afraid or shy. One who is shy cannot learn to speak a foreign language well. The same is true with our prophesying for God. Do not be afraid; regardless of this or that, speak and keep speaking. Do not be afraid that people will laugh at you if you do not speak well. The more you speak, the more you will be able to speak. Furthermore, we can learn from one another and teach one another. We all are students, and we all are teachers. Consequently, we all are being perfected and are becoming good prophets.

If we mean business to learn to prophesy, I would propose to you that every week you set aside two hours and come together with eight or ten to teach one another and to learn from one another. For this reason every one of you should have a morning revival every day. There is a publication that is very suitable for this, *The Holy Word for Morning Revival*, which contains Scripture text, portions from footnotes, and portions from Life-study messages for our pray-reading and enjoyment of the Lord every morning. When you have a morning revival every day in this way, you will surely have some inspiration that you can jot down. When the weekend comes, you can put together the portions that you have written down, read them over, and do a little polishing so that it will be approximately three minutes long. This becomes a very good draft for your prophesying. Doing this is something very basic, and it will be of great benefit to you.

Furthermore, in order to prophesy for God, we need to know more of the Bible. Therefore, we need to memorize the best Scripture verses. If you learn to memorize one or two verses a day, you will have an accumulation of the Word. Then, unconsciously, your prophesying will be strengthened. In addition, when you prophesy, avoid wordiness or common words; instead, speak God's word and speak concise words. Eight or ten of you may take turns to practice, to adjust one another, and to learn from one another. Within half a year or a year you will do very well. At that time, when you come together, you will be able to speak for God; you will be able to speak to the point and speak with substance. Furthermore, you will be able to speak forth God so that people can understand, and you will be able to speak God into people so that they can receive the benefit. If in a meeting twenty people prophesy in this way, no individual preaching can compare with their speaking. When you practice this, in the beginning it may not be so good, but that does not matter. We should simply encourage everyone to speak. It does not matter if we have to "sacrifice" the meeting somewhat. After some practice, gradually the proper condition will be manifested, and the improper condition will disappear. After you have learned to prophesy and the ability has been developed, you will receive great profit. Not only will you be able to speak in the meetings, but even your speaking in your daily life will be helped.

We receive the inspiration in our daily life, and then we can present it in the meetings for the building up of the church. Therefore, our prophesying is not our instant inspiration; it is to prepare something from what we have received of the Lord in our daily life and to offer it in the meetings for others' benefit and for the church's building up. I put these words before you. As long as you mean business to practice this, I am confident that you all will be able to prophesy for God and become New Testament priests of the gospel who fulfill their responsibility (*CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," pp. 568-570*).

### LEARNING TO PROPHECY

First Corinthians 14:1 says, "Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy." The wording of this verse is very emphatic, stressing the matter of prophesying. This is indicated by the phrase *but especially that you may prophesy*. Paul encouraged the saints to pursue love and desire earnestly spiritual gifts, but he *especially* encouraged them to prophesy. The stress here is altogether on the matter of prophesying.

First Corinthians 14:31 says, "You can all prophesy one by one that all may learn and all may be encouraged." The words *learn* and *be encouraged* are placed together in this verse to show that learning leads to encouragement. In order to prophesy we must first learn ourselves. *That all may learn* refers to the hearers. Since the hearers should learn what the speaker says, the speaker also must learn a great deal. Prophesying requires much learning. When we have learned something, we are able to prophesy. Then through our prophesying, others will learn from us.

To prophesy according to 1 Corinthians 14:31 is not something that comes down upon a person suddenly in a meeting. That kind of experience does not require any learning. Prophesying requires learning. In order to help the saints to learn how to prophesy, we published the books entitled *The Holy Word for Morning Revival*. In these books only a few verses are given for each day, and we encourage the saints to digest these verses through reading and pray-reading them again and again. We have provided some space within these books for writing down the inspiration one receives each morning. After six mornings, one may have six inspirations. Then these six inspirations can be used to compose a prophecy to speak in the church meeting on the Lord's Day. This is a very good way to learn to prophesy.

Today in the churches we are still learning how to prophesy. One thing that I practice to enrich my prophesying is to read diligently. My riches come from my diligent reading. Throughout the past sixty-six years I have been diligently reading the Bible and the best writings concerning the Bible. The footnotes in the Recovery Version and the Life-study messages can help us to enter into the divine revelation in the holy Word. Learning to prophesy requires our labor on the Word with the help of the proper exposition that opens up the Word.

The elders have to spend a great deal of time to stir up the brothers and sisters to have a heart to learn to prophesy. The elders must also learn to prophesy. If you have never learned, how can you teach others? In one locality some of the Chinese-speaking sisters have been burdened to teach some of the other sisters to prophesy. They encourage the sisters to compose their daily inspirations into a prophecy. The sisters then present their compositions for correction to the other sisters teaching them. Sometimes their compositions are too long, or the point of their prophecy is not very clear. One sister who is more than eighty-eight years of age has asked another sister who is a little over thirty years of age to correct her prophecy. Once her prophecy has been corrected, she comes to the meeting and anxiously waits for an opportunity to speak. She likes to be the first one to speak. Whether or not her prophesying is so good or so rich, I do not care. What I care for the most is her spirit. If all the brothers and sisters in the different localities would have such a spirit, the meetings would be very high.

Today, however, most of the saints do not have a strong sense of the need to prophesy in the church meetings. They may come to the Lord's Day meeting for the Lord's table and the prophesying meeting, but they are very relaxed with little exercise of the spirit. Do you not believe that such a situation is an offense to the Lord? If anyone comes to meet with the Lord in the meeting without exercising his or her spirit, this is wrong. The elders' responsibility is to stir up the saints by telling them that it is altogether an offense to the Lord to come to the meeting in a loose way without exercising their spirit.

I have rarely seen a place where the elders promoted, adjusted, and improved the spirit, attitude, and preparation of the saints in coming to the meeting. In order to do this, the elders themselves must take the lead to be prepared. Their spirit must be high and ready. Then they will have the standing and the qualification to edify others. The elders should come to the meetings early. The way they sit in the meeting, their gesture and attitude, should be right. Because we are



meeting with the Lord, we should not be so loose.

The elders must also bear the responsibility for the attendance in the prayer meeting. In some places the attendance on the Lord's Day is one hundred, but the attendance of the prayer meeting is less than thirty. This percentage is typical throughout the churches. The elders must say something. The elders must struggle and strive. No crop will grow without plowing, sowing, and watering. The farmer's duty is to labor diligently. The elders must labor diligently in the same way (CWWL, 1991-1992, vol. 1, "Elders' Training, Book 11: The Eldership and the God-ordained Way (3)," pp. 221-223).

Recently, I was having a time with the Lord in the morning with the help of the publication we have entitled *The Holy Word for Morning Revival*. (CWWL, 1991-1992, vol. 1, "The Word Situation and the Direction of the Lord's Move," p. 284).

## **PRACTICING**

In addition to learning and exercising, we also need to practice.

### **By Pray-reading a Portion of the Holy Word**

In our practice we first need to learn to pray-read a portion of the holy Word. We should not merely read the Word, nor should we merely pray it. We must pray-read the holy Word.

### **By Paraphrasing a Short Portion of the Scriptures**

In our practice we also need to learn to paraphrase a short portion of the Scriptures. For instance, John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." In this sentence there are three independent clauses. In order to make these three clauses into a prophecy, we should first pray-read: "Lord, in the beginning. Amen. In the beginning was the Word. Oh, the Word! How wonderful! The Word, the Word. The Word was in the beginning." This is pray-reading. This is also a good paraphrasing. In our pray-reading we can expound the Word a little: "And the Word was with God. Thank You, Lord, You are with God. You even were with God there in eternity past." However, in doing this we should not go too far. We should come back to the Word and pray, "Lord, You are God. The Word was God." If we desire to prophesy, we must surely practice this.

In recent years we have found a way to use a portion of the Word for morning revival. The practice of pray-reading and reading portions from The Holy Word for Morning Revival has been a great help to many of the saints. Many have testified that in the past, when they came to the meeting, they did not want to prophesy; they did not want to speak for the Lord, because they had no inspiration and no subject on which to speak. But since they began to use The Holy Word for Morning Revival, their spirits have been stirred up, their thoughts have been inspired, and they now have a subject on which to speak, with some material to eat, to digest, to paraphrase, and to pray-read.

The most helpful way in reading the Bible is to paraphrase. In my writing of the training outlines on the Minor Prophets, I had to give the subject of each book, the central thought of each book, and the revelation concerning Christ in each book. I have found that the best way to receive the proper understanding of each book is to paraphrase. When I paraphrased every verse of every chapter of every book, the light came. The Word itself is light. Psalm 119:105 says, "Your word is a lamp to my feet, / And a light to my path," and verse 130 of the same psalm says, "The opening of Your words gives light." The best way to enter into the Word and receive the light of its shining is to paraphrase the Word. Simply to repeat the words of the Scripture again and again, using the same wording, does not help much. We need to paraphrase: "O Lord, in the beginning. Oh, the beginning. Lord, in the beginning You were the Word. Oh, the Word. You, Lord Jesus, You were the Word." This is to paraphrase. To paraphrase is to touch the "switch" and to turn the light on. When we paraphrase, we "switch on" the light. This helps us to understand the Bible, to receive light, and to prophesy.

### **By Composing Your Inspirations into a Short Message for Your Speaking in the Practice of Prophesying**

We also need to practice by composing our inspirations into a short message for our speaking in the practice of prophesying. If we will pray-read a portion of the Word and paraphrase it, we will surely receive inspiration. When I

wrote the training outlines by paraphrasing the Word, new light came to me at a rapid pace. To pray-read and to paraphrase the Word are the best ways to receive inspiration.

In the Old Testament the practice of meditating on the Word is mentioned a number of times (Josh. 1:8; Psa. 1:2; 119:15, 23, 48, 78, 97, 99, 148), but in the New Testament there is no reference to meditating on the Scriptures in the Old Testament way. The Old Testament saints did not have the indwelling Spirit; thus, they had to meditate on the written Word. But today we not only have the Bible in our hands outwardly, but we also have the indwelling Spirit within us. When we pray-read the Word, we exercise our spirit, and the indwelling Spirit is stirred up by our pray-reading. The same thing takes place when we paraphrase the Word. In contrast, if we sit down to meditate on the Word, in not too long we may become sleepy. To meditate, "In the beginning was the Word, and the Word was God," is altogether an exercising of the mind. But when we say, "In the beginning. O Lord, in the beginning was the Word. Amen. The Word. Hallelujah, the Word!" this stirs up our spirit. Then the indwelling Spirit leaps within us, and the inspirations come.

It is good always to keep a small notebook in which to write the inspirations we receive. We should write something immediately after receiving an inspiration, even writing only one crucial word to use as a reminder when we do not have time to write more. After that, for our practicing of prophesying, it is good to compose a prophecy of no longer than three minutes from the inspirations we have received. If our prophecy is longer than three minutes, we can shorten it. If it is too short, we can insert something. We can even work together with other saints to practice and to learn.

When Mary, the mother of the Lord, came to see Elizabeth, her relative, both of them prophesied (Luke 1:39-55). Mary's prophecy was a composition of short quotations from the Old Testament. This proves that Mary was very familiar with the history, the wording, and the points in the Old Testament. Her speaking did not result from an instant "inspiration" but issued from an accumulation of the word that had been stored in her being. If we have such an accumulation of the word, then while we are speaking, all that we have stored within us can come up within our being to meet our need.

#### **By Praying the Message You Write for Prophesying**

We also need to practice by praying the messages we write for prophesying. After we write a message for prophesying, we need to pray-read our writing. By doing this, it will become constituted into our being. Then we should go to the meeting and prophesy. I have the assurance that such a prophesying will be very good.

#### **By Seeking the Infilling and the Outpouring of the Spirit**

Finally, we all need to seek the infilling of the Spirit and the outpouring of the Spirit upon us as power from on high to be our impact (Acts 6:10; 7:55; 4:31). For this we must pray. Even while we are in the meetings, on the one hand we are listening to others, and on the other hand we should pray to get ourselves filled with the Spirit and to have the outpouring of the Spirit upon us to be our power and authority.

In this chapter I have passed on to you the way that I have learned. I hope that in your homes you all can practice at least once a week according to these few points. If you will do this, I believe that your speaking will be even better than mine. Then we will see that all the riches stored in the saints will come out. (*CWWL, 1991-1992*, vol. 2, "The Practice of the Church Life," pp. 603-606).

## Topic Nine (cont'd)

### *Selected Reading:*

#### **THE RAINBOW BOOKLETS**

##### **TO PREACH THE GOSPEL AND TEACH THE TRUTHS AT ANY TIME AND ANY PLACE BY DIVING INTO THE WORD FOR THE INCREASE AND PROPAGATION OF THE LORD**

We should not preach a superficial, superstitious, or low gospel... We need to teach the truths of the processed and consummated Triune God and of the enjoyment of the dispensing of the Divine Trinity in the divine transformation for the divine conformation by living in the organism of the Divine Trinity and participating in the dispensing of the Divine Trinity. We need to teach the truths concerning the New Testament economy of God and concerning God, Christ, the Spirit, the believers, the church, the kingdom, and the New Jerusalem.

We all should preach the gospel and teach the truths any time and any place. Our preaching and teaching should have no limit of time and space. We preach and teach by diving into the truths. Do not think that it is the job only of the full-time workers to go out to preach and to teach. We all are priests of God, branches of Christ, and slaves of the Lord, so every day at any time and any place we preach and teach what the Lord has revealed to us.

We need to somewhat forget about our own enjoyment and think about the Lord's propagation and the Lord's increase. Think about the thousands of dear Christian brothers in your vicinity who need the truth that you have. They need the truth in the Recovery Version and in the Life-study messages. They need us to go to them to read one page or one paragraph of our publications with them. They will receive the light. If we go to others again and again in this way, our entire locality and region will be enlightened. We need to go out to spread the marvelous truths the Lord has shown us.

All the saints in the recovery, old and young alike, need to go out. Go to visit your neighbor with your Recovery Version and take with you many of the rainbow booklets we have published, which contain a slightly edited version of the Life-study messages, for the purpose of distribution. We have thousands of copies of these booklets in storage and are continuing to print more, but many of the churches have not picked up the burden to carry out the distribution. It is not a requirement for you to read all the booklets before you go to distribute them. Put some booklets into your pocket and go to your neighbor. The booklets you choose will sovereignly be the right ones for your neighbor. The titles of these booklets are capturing. By reading some of the titles of the booklets to a new one, they will be attracted to the truths contained in them. We have booklets with titles such as: *A Proper Living in the Relationship between Wife and Husband*, *The Surpassing Greatness of God's Power*, *The Hope of God's Calling*, *A Spirit of Wisdom and Revelation*, *The Spirit—the Pledge of Our Inheritance*, *The Sealing of the Holy Spirit*, and *Chosen to Be Holy*. If you would spend five minutes with your neighbor to give him these booklets and read the titles to him, you have done a marvelous job. We should go out to saturate all the homes with these booklets, and we have to do this to the uttermost. We should fill, saturate, and soak the homes in our localities with all the truths we have in our hands, in our hearts, and on all the tapes. The publications are the weapons and the bullets to fight the spiritual warfare. The ministry offices in Taiwan and Irving are the arsenals creating all the weapons. Many of these weapons are stored in Anaheim and Irving. We are printing every day in Irving and Taiwan to create more and more weapons, but we need some soldiers to use them (*The Collected Works of Witness Lee*, 1985, vol. 1, "The Way to Practice the Lord's Present Move," pp. 485-487).

#### **THE DISTRIBUTION OF THE RAINBOW BOOKLETS**

All these points we have fellowshiped should be a mirror to us to "see what is on our face," to see where we are. An example that may help us to further realize where we are is our lack of bearing the burden to distribute the rainbow booklets, which contain a slightly edited version of the Life-study messages. A few years ago many of the churches agreed to distribute these booklets. Initially, the distribution was quite encouraging, but it soon began to wane. Eventually, in nearly all the churches the rainbow booklets have hardly been distributed at all. As a result, the editing and printing of these booklets by the Living Stream Ministry office has become a real burden. We may say that we have no time or burden to spread the truth. We may have many excuses, but when we appear before the judgment seat

of Christ (2 Cor. 5:10), the Lord will settle accounts with us (Matt. 25:19). Could you tell the Lord at His judgment seat that you had no time and no burden? I do not think He will take our excuses.

### **NO EXCUSES AT THE JUDGMENT SEAT OF CHRIST**

The slothful slave who was not faithful with the Lord's talent also had an excuse; he said, "Master, I knew about you, that you are a hard man, reaping where you did not sow, and gathering where you did not winnow. And I was afraid and went off and hid your talent in the earth; behold, you have what is yours" (Matt. 25:24-25). The Lord admitted that He is strict in what He demands of His slaves for His work and indicated that since the slothful slave knew this, he should have done something. The Lord admitted that in a sense He does not sow, yet He claims the reaping. He does not winnow, yet He claims of you the gathering. We may make many excuses that it is really hard to reap anything or to gather anything. We may present these excuses to the Lord at the judgment seat, putting the blame entirely upon Him. We may tell Him, "Why did You delay Your coming back? Why are You so hard, reaping where You did not sow and gathering where You did not winnow?" The Lord will not listen to our excuses but instead will cut us off from His presence and take away the gift He has given to us. This is not my teaching, but this is what the Lord tells us in Matthew 24 and 25.

I hope that this fellowship can be used by the Lord to open our eyes to see that the way we have been taking is not the right way. Instead of making so many telephone calls, use the time to go to contact your next door neighbor, and give him a rainbow booklet that we have published. If you visited one of your neighbors once every two weeks, continuously, regularly, properly, and with a sincere burden and some prayer, do you not believe this person could be caught by the Lord? We cannot take anything as an excuse. We cannot say that many have been poisoned against us or that our particular area is a place full of Christians. We must ask ourselves how much time we have spent in visiting others with gospel tracts, with the Bible, and with some of the rainbow booklets. If you try this week after week and even day after day, you will see the result. The Bible tells us that the husbandmen, or farmers, should labor with patience, expecting to see the gathering (1 Cor. 9:10; 2 Tim. 2:6). You cannot say that it is hard to reap a harvest before you have even sown something. That is not fair. You have to do the sowing, the cultivating, and the watering to help the crop grow. After a certain time according to the natural law, something will grow up. We all must ask ourselves whether or not we have done our duty. We have to realize that some day we will stand before the judgment seat (*The Collected Works of Witness Lee*, 1985, vol. 1, "The Way to Practice the Lord's Present Move," pp. 541-545).

### **THE WAY TO BE FAITHFUL**

Our edition of the Recovery Version is not as expensive as some other Bibles. It would be wonderful if we could distribute some copies of this version to the Lord's seekers. We all should have the spirit and the burden to spare some money to get some copies of the Recovery Version into others' hands. This is one of the ways to feed the Lord's people.

Some of us may not be able to afford to purchase extra copies of the Recovery Version, but all of us can distribute the rainbow booklets. We have many thousands of these inexpensive booklets stored away, and we are still publishing them. If we would practice this, this will be a base for us to stand before the Lord when He comes back. None of us will care for money when we are standing before His judgment seat. To save some money and spend it on the Lord's work is to use the mammon of unrighteousness to make friends (Luke 16:9). When you feed others with these spiritual publications, you will surely make friends. The Lord will reward you, and those who get saved and edified will receive you into the eternal tabernacles. Furthermore, we can go to others with our Bible and read Matthew 24 and 25 to them. Many Christians need these chapters to wake them up from their stupor (*The Collected Works of Witness Lee*, 1986, vol.1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 87-88).

### **LEARNING TO USE THE RECOVERY VERSION AND OUR PUBLICATIONS**

When you are received into a home, through some questions and a short talk, you may realize that these ones are Christians. Then you have to use the Recovery Version. Just as in fighting, you must know how to use the proper weapons. Even carpenters in their carpentry know how to use their tools—sometimes they have to use an axe, and at other times they have to use a hammer or a saw. You all have to learn how to use the Bible the Lord has put into our hands. Become familiar with the text of the Bible and with the footnotes in the Recovery Version that help to open up the Bible.

You also need to know the contents of the small booklets, especially the booklet entitled *The Mystery of Human Life*. You do not need to use the entire book. Use only one of the four keys in this booklet that unlock the mystery of human life. When you talk to a particular person, you may have the realization that the last key would be very good for him. Simply use that one key and open the door with it. We also have many rainbow booklets, all selected from the Life-study messages on the New Testament books. We should also take these booklets with us when we go to others' homes.

The holy Word needs to be expounded. In 1936 I wrote a booklet on Christ's genealogy after I spent about eleven years to study it. The consummation of my labor on the genealogy is in the footnotes on the first seventeen verses of Matthew 1. Many Bible students would rather skip over this portion of the Word, but these footnotes bring us into its real significance. We all need to study the Word. Thank the Lord that through the footnotes to the Recovery Version and through the Life-study messages the New Testament has been expounded. The footnotes and the Life-studies open up the Bible to us. The "mine has been opened," but there is the need of more digging to gain the truth.

We should also spend some time on the rainbow booklets. It is better to pass out what you have read. Then you will know what is there and how to use it. Therefore, when you go to a home the second time, the first thing you must be able to do is to show them some interesting and attractive portions from the Recovery Version and our publications. Pick a paragraph or a page, and open it to the one with whom you are speaking. Either he or you will read, or you may read together in a very close and intimate way. Do not read too much. The footnotes on the genealogy of Christ are quite long; most of the saints just use one paragraph or point. The sisters I mentioned used the point on the five women, and the brother used the paragraph on the three missing generations. This is good enough (*The Collected Works of Witness Lee*, 1986, vol. 3, "The Way to Carry Out the Increase and Spread of the Church," pp. 198-201).

#### **GOING OUT WITH LIFE AND TRUTH TO SPREAD THE LORD'S RECOVERY**

No other Christian body can imitate us because of two main reasons. The Lord started His recovery with two things—life and truth. In church history it is hard to find any organization, any group of Christians, that has been raised up, established, and built up with life and truth. Regardless of how short a time you have been in the recovery, you should have realized that the main item is life. I do not mean that each one of the saints is in life all the time. But in a general way most of the saints in the Lord's recovery are for life. With life there is also the truth.

The Lord has also blessed us with the truth. Now we can go out by life with the truth. We have the life within, which is our very fiber, our very element, our very essence. We go out with this life essence within and with the truth in our hand—life within and the truth without. We have the Recovery Version of the New Testament, *The Mystery of Human Life*, the rainbow booklets, the Life-study messages, and all the books in the Lord's recovery (*The Collected Works of Witness Lee*, 1986, vol. 3, "The Way to Carry Out the Increase and Spread of the Church," pp. 205-207).

## Topic Nine (cont'd)

### PERSONAL DISTRIBUTION

#### I. REGARDING THE DISTRIBUTION OF THE PRESENT MINISTRY

In recent months there has been much consideration of the need to increase the distribution of the present ministry. One source of encouragement came from a particular speaking by Witness Lee.

“...I hope that we could live to be eighty or ninety, even to over a hundred, so that we might be able to see the fulfillment of all that we have fellowshipped today. I wish to live on this earth and witness with my own eyes the truth of the Lord not only being **printed into books through our hands** but also being **sent through us to every part of the world** and prevailing in every place. I absolutely believe that this will hasten the Lord’s return because it is through this that the Lord will prepare His bride. I hope that we all can see the manifestation of such a situation.”<sup>1</sup>

#### II. REGARDING THE GIVING AWAY OF BOOKS

In 1925 in an announcement in *The Christian* magazine, Watchman Nee promoted the buying of books and then giving them away.

##### ANNOUNCEMENT CONCERNING THE GIVING AWAY OF BOOKS

This work is very important. Of course, we should do our best to proclaim our beloved Lord and other truths with our mouth. But we cannot take hold of everyone to speak to him. For this reason, **we should give away books**. Do you know that giving books away produces the greatest results? Do you know that giving away a good book can lead others to receive the Lord, to understand the truth, and to forsake heresies? Unfortunately, those believers who are able would not do this work. Although we cannot know the result of giving books away, in that day when we stand before the judgment seat, we will see why it was worthwhile to do this work. We publish books, and **you should buy and give away books**.<sup>2</sup>

In 1995 we were encouraged by Brother Lee to visit people and give them books.

We should learn how to visit people by knocking on their doors. When we do this, we should bring certain publications to **give them** as free gifts. Everyone will be happy to receive *The All-inclusive Christ*, *The Economy of God*, and *The Normal Christian Life*. Among the many millions of Christians today, these books are very much needed.<sup>3</sup>

#### III. REGARDING THE LOANING OF BOOKS

The biographies of two young men show that two major areas of the earth were opened to the gospel through brothers loaning books to seeking young men.

##### A. THE OPENING OF AFRICA TO THE GOSPEL AS A RESULT OF LOANING BOOKS

The first account is in the 1820s when a twenty-year-old youth in Blantyre, Scotland,<sup>4</sup> opened his heart to what he referred to as “a personal application of the provisions of the Savior’s atonement.”<sup>5</sup> Shortly, it became his desire to show his attachment to the cause of Him who died for him by devoting his life to His service.<sup>6</sup> “When he determined to be a missionary, the only persons to whom he communicated his purpose was his minister and his parents, from all of whom he received great encouragement.”<sup>7</sup> His minister at this time was John Moir, a twenty-four-year-old pastor in the adjacent village of Hamilton, Scotland (a walk of about two miles).<sup>8</sup> During this time Mr. Moir shepherded him by informal meetings and by **lending** him books,<sup>9</sup> books that included a Greek Lexicon.<sup>10</sup> *These books were “conscientiously returned.”*<sup>11</sup> Later, in 1837, Moir approached the London Missionary Society on his behalf.<sup>12</sup> This young man was **David Livingston**, whose labors as a missionary and explorer would open the door to the gospel throughout Africa.

## B. THE OPENING OF INLAND CHINA TO THE GOSPEL AS THE RESULT OF LOANING BOOKS

At about this same time in a small town in England, out of boredom, a young man borrowed a pamphlet from his father's library to while away unoccupied hours. It was concerning the finished work of Christ.<sup>13</sup> This resulted in his "accepting this Savior and His salvation."<sup>14</sup> Soon "he recognized that he was saved to serve, and that a work was waiting for which a life of inner victory and power would be essential."<sup>15</sup> Later, he felt that God had called him to spend his life in missionary service in China.<sup>16</sup> He learned that a minister in his "native town possessed a copy of Medhurst's *China*,"<sup>17</sup> and calling upon him ventured to ask a **loan** of the book."<sup>18</sup>

At a certain point the treasurer of the Bible Society and a founder of the Sunday School, John Whitworth, "**lent**" him Christian papers and books.<sup>19</sup> The young man admitted that there were books that "**I was not able to afford.**"<sup>20</sup> He was able to write that "since then I have had access to a tolerably good library."<sup>21</sup> This young man was **Hudson Taylor** who would take the lead in the opening of inland China to the gospel.

## IV. REGARDING RAISING UP BOOKROOMS AND BOOKSTORES

Brother Lee proposed further that we open bookstores for the distribution of the publications.

We should train the young trainees and co-workers not simply to preach but to set up these bookrooms for people to read and study our books.<sup>22</sup>

Now what we must do, and what the Lord will do, is to take steps to spread His truth to care for God's people on the whole earth. The best way to do this is to **set up bookstores** with our publications in many languages and in many countries...In a few years the truth will flow like oceans around the earth.<sup>23</sup>

Would we be those who give and loan books of this present ministry to many seeking young people? To do this could afford the way for us to tell them of our own help from a particular book and later to fellowship with them regarding their reading. We need to sell the books, give the books, and loan the books. "It is all in the books."

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<sup>1</sup> Witness Lee, *The Economy of God and the Mystery of the Transmission of the Divine Trinity* (Anaheim: Living Stream Ministry, 2001), p.163.

<sup>2</sup> Watchman Nee, *The Collected Works of Watchman Nee, vol. 7* (Anaheim: Living Stream Ministry, 1992), p. 1236.

<sup>3</sup> Witness Lee, *The Collected Works of Witness Lee, 1995* (Anaheim, Living Stream Ministry, 2007) .

<sup>4</sup> William Garden Blaikie, *The Personal Life of David Livingstone, Chiefly from His Unpublished Journals and Correspondence in the Possession of His Family* (New York: Fleming Revell Co., [originally published] 1880), pp. 28-29.

<sup>5</sup> Blaikie, p. 29.

<sup>6</sup> Blaikie, p. 29.

<sup>7</sup> George Seaver, *David Livingstone: His Life and Letters* (New York: Harper & Brothers Publishers, 1957), p. 22.

<sup>8</sup> R. J. Campbell, *Livingstone* (New York: Dodd, Mead & Company, 1930), p. 33.

<sup>9</sup> Blaikie, p. 35.

<sup>10</sup> Blaikie, p. 35.

<sup>11</sup> Blaikie, p. 35.

<sup>12</sup> Campbell, p. 34.

<sup>13</sup> Dr. and Mrs. Howard Taylor, *Hudson Taylor in the Early Years* (London: The China Inland Mission, 1923), p. 67.

<sup>14</sup> Taylor, p. 67.

<sup>15</sup> Taylor, p. 73.

<sup>16</sup> Taylor, p. 85.

<sup>17</sup> Medhurst was an early missionary to the Chinese.

<sup>18</sup> Taylor, p. 85.

<sup>19</sup> Taylor, p. 103.

<sup>20</sup> Taylor, p. 103.

<sup>21</sup> Taylor, p. 104.

<sup>22</sup> Lee, *Collected Works, 1995*.

<sup>23</sup> Lee. *Collected Works, 1995*.

## Topic Nine (con't)

### HOW TO LEND BOOKS

- I. Having the Proper Vision:
  - A. You Must be Burdened by Two Things:
    1. The spiritual health of individual saints.
    2. The ministry publications and their effect on people.
  - B. Not the Work of a Librarian:
    1. Not merely performing the mechanical act of checking out books.
    2. Lending books is an active act of seeking out saints who the Lord gives you to shepherd.
    3. Recommending books that you think will benefit them; see book lists under Topic Five.
    4. Lending books is a way to motivate, monitor, and train the saints to read.
- II. Carrying out the Burden to Lend Books:
  - A. Know the Books:
    1. Unlike a librarian who does not have to read the books they check out, you must read through the titles that you plan to recommend to others.
    2. The collection of books that you plan to recommend must be titles you have read through, even if casually.

Note 1: See *Journey Through the Bible* for reading lists for young people by grade level.

Note 2: Visit <http://fta.org/prospective-trainees/prepare.html> for a recommended book list for college students.
    3. There are other book lists suited for new believers and new ones.
  - B. Know Your Readers:
    1. Identify the saints one by one through prayer and fellowship.
    2. You cannot just wait for them to come to you. You have to go to them.
    3. You cannot merely make an announcement in a meeting and say you are offering books for saints to borrow, expecting them to come to you.
    4. If the saints had wanted a book already, they would most likely have purchased it themselves.
    5. They need lending because they are not motivated to read a book.
    6. You are there to motivate them as well as monitor (shepherd) them to read the books.
  - C. Follow-up Your Readers:
    1. You are there not only to motivate them to read, but also to train and monitor their reading.
    2. You need to follow-up your lending by checking on them periodically to see if they are reading the book.
    3. If they are reading, find out what they have enjoyed out of the reading.
    4. If they are not reading, help them to develop a reading habit.



D. Have Your Readers Write Something:

1. Br. Lee asked the trainees in 1953 to read through *The Spirit of Christ* by Andrew Murray and to write down what they received in a book report and submit it for him to review.
2. Br. Howard Higashi helped the leading brothers in Long Beach in the early '90s to read through the Life-studies and make outlines.

E. Provide Incentives:

1. Provide some incentives such as some kind of “reward” to the saints, especially the young people for reading through an entire book.
2. This matches Brother Lee’s charge to the elders to give the saints “direction, encouragement, and incentives” to read.

F. Pray Much

1. Pray much about the persons to whom you lent books.
2. Ask the Lord to bless them and enlighten them through their reading.

G. Conclusion

1. Lending books is an excellent way to shepherd people to beget them, to cherish and nourish them, to perfect them, and to help them prophesy for the building up of the church.
2. The following excerpts can be applied in principle to lending books:
  - a. “If you use the ‘gold bar’ (the Recovery Version), the rainbow booklets, and all the Life-studies, and present them to the believers and unbelievers all the time, within three months you will get one person. I believe you may even get one person every week.” (*Elders’ Training, Book 8: The Life-Pulse for the Lord’s Present Move*, p. 126)
  - b. “If we enter into the riches of the Recovery Version and the Life-studies, within a few years the outcome will be astonishing. Our entering into the riches of the truth will be a great help to the success of the new way, because the success of the new way depends upon speaking the Lord’s word. In order to speak the Lord’s word properly, we need the proper materials, preparation, foundation, and base.” (*Crucial Words of Leading, Book 2: Leading the Saints to Practice the New Way Ordained by the Lord*, Chapter 10, “Learning the Truth for Prophecy,” pp. 146)