

Making Our Consecration Practical

Fellowship from Minoru Chen on June 13, 2021

Prayer

Lord, we are desperate before You for a breakthrough and for the increase of Your recovery in a new revitalized church life, for Your present-day testimony. Lord, we pray for the churches and the saints again. These days we are under the stirring Spirit and Your rich anointing. Encourage us all to live to You in a new way and in a well-pleasing way. Lord, we pray for these ten churches again. Do a new thing. All the old things have passed away. Do a new thing in each individual saint. Do a new thing in every church. We pray for Your move and Your blessing. Strengthen us all into the inner man. Although our hands may grow weary and our hearts may faint, Lord, strengthen us by Your Spirit and the riches of Your glory. Strengthen us to run this race.

Our Need for Perfecting

I would like to remind all of us that in these fellowship times my burden is not to give messages with some spiritual points and truths. The conferences and the trainings are the place for that. I hope you are signing up for the upcoming July training. We will be on the three wonderful books of Joshua, Judges, and Ruth. You will be surprised how rich these three books are concerning our possession of the good land, Christ, and concerning how we need to gain this land and how He needs to gain us for Himself, so that we may be like Ruth and Boaz, even like Rahab (a woman of disrepute, but who believed and was saved), people who became of ancestors of the Lord Jesus. We need

to gain Christ in the picture of Israel possessing the land, and Christ must gain us. That is in the picture of God gaining these various ones, and eventually as those who would be in the lineage of Christ, to bring forth Christ in humanity for the first time. I hope you will join this training. In the trainings and conferences, we receive a lot of rich speaking, rich truth, and rich supply.

These afternoon times I have with you are of a different nature. They are more for perfecting, equipping, furnishing, and building us up to become the proper serving ones to meet the Lord's need in our present-day church life. We are all saved and regenerated. No doubt we have the life of the Lord, and we have the Lord's Spirit mingled with our spirit. But just to have that life and the mingled spirit is inadequate. In order for us to serve the Lord and be useful to the Lord, to be a proper vessel in His hand, we need to be disciplined, perfected, and trained. Just like a little child, he or she has everything that is needed to grow up and be a normal productive human being. However, if you leave children to themselves and only feed them, they may grow bodily and physically, but they will not grow mentally and psychologically. This is because they have never been trained; you never educated or instructed them on how to be a proper person; you never touched their particular problems or deficiencies. Such persons may grow, but they will grow up in a wild way and will not be useful persons. Therefore, Ephesians says that the saints need to be perfected unto the work of the ministry. I can tell you all day long to go to work, to serve, and to build up the Body of Christ, but if you have not been trained, you don't even know where to start. In fact, God forbid, we may become problems to the church rather than contributing to the actual building up of the church.

I'm looking to the Lord for these ten cities as God-presented opportunities for so many saints like yourselves who love the Lord, who are really aligned with the Lord's interests, and who are here to mean business, to see the Lord's move among us in these days. I'm looking to the Lord so that we will experience a breakthrough out of

our old church life into a new one, that we would even become those fruit-bearing members of the Body that bear fruit for the Lord's increase. For this, my brothers and sisters, there really is the need for perfecting, and this is my burden in these times. I hope you will take it this way.

Practicing These Things

Therefore, the important thing for you and me is not to take notes and be inspired and be taught. We must put these things into practice. I have said repeatedly, in Philippians and in the Timothies, that Paul uses this word *practice*. There is the concept of practice these things – “The things which you have also learned and received and heard and seen in me, *practice these things*; and the God of peace will be with you” (Phil. 4:9). It does not work if we do not put what we have learned to practice. If we don't practice, we have only a dream. We all need to have a dream, but we don't want it to remain as a dream. We want the dream to become reality in our personal lives and in our church lives. I hope this itself would be an adequate incentive for us to put these things into practice. Paul told Timothy, his junior co-worker, don't despise your youth, practice these things, be in them, that your progress be manifested. Here the apostle was expecting visible progress, not only did he want for Timothy to receive the word, Paul expected to see visible progress in Timothy, item by item, area by area. How would that progress come? The only way is by our practice and by our continual learning, so I hope you will get this and practice these things. You may say, “I still don't know how to do it.” Well, practice, continue to practice and learn from each other. Don't think you only learn from me. We learn from one another as we do these things. And oftentimes the best teacher is our failure. Not that we set out to fail, but we will fail, and that's the way to learn and to improve. How many experiments did scientists have to conduct to eventually discover the light bulb, telephone, and telegraph?! It is through repeated failures that we learn. I trust that the Lord will be with us when we practice these things.

I gave a schedule and twelve points previously, not as something legal for you to check the boxes, but as a reference for all of us, so we could, according to our own situation, apply those principles. This will cause us to raise our level of accountability to the Lord and to the church and help us help us put these things into practice.

Four Important Things in the Church Life: Blessing, Impact, Attraction, and Fruitfulness

Before I continue the fellowship from last time, I would like to quickly say something that came to me during just these last two days. I want to mention four points that are very real to me in my experience, four things in our church life that we always need.

1. His Blessing

The first thing in the church life that we need is blessing. There's nothing more important than the Lord's blessing. We need His blessing, His gift, and His grace. If you take away these things, we'd better close down. If we don't have the Lord's blessing and His grace, we have nothing. We can work hard and do things, but at the end of the day, we have to bow our head and admit, "Lord, without Your blessing, none of this work means anything. Unless You build the house, we who labor are laboring in vain. Even our faithfulness does not count so much. At the end, Lord, it is Your blessing." In principle, you have to realize that the entire Bible is but countless divine and faithful promises from God. In your hand are pages after pages of promises from God, who said I will do this for you, and I will give this to you. Just turn to any page and it is there are God's promises, so the Bible is called the Promise book of God. However, you also need to realize that for a promise to be real to us and for that promise to work, we need to fulfill certain conditions. This is a very key principle in spiritual life – God has promised, and God will do it because He's faithful, but He needs man to fulfill certain conditions in order for that promise to be fulfilled.

For example, what is the Christian life? The Christian life is just giving the Lord our minute by minute, day by day, hour by hour cooperation. That's all. What is prayer? Prayer is just giving the Lord the cooperation so that He can pour forth His answers to His own desire, so prayer is one of the highest forms of cooperation we can render to the Lord. It is by our cooperation that God can come and do something. Without the prayer of the saints and the prayer of the church, even though God can do everything, He will not. He will not do anything if no one on the earth is praying with Him, no one is echoing Him and giving Him the way to pour forth His will. Another example of a promise that needs our cooperation is the law of the Spirit of life in Christ Jesus that frees us (Romans 8). This is a great promise, that this law frees us from the other law, the law of sin and death.

However, this law won't work until we fulfill certain requirements, and our fulfillment of those requirements becomes our cooperation with the Lord for that wonderful law to kick into action and work in our lives. If you and I don't do set our mind on our spirit in our daily life, the law will not work even though the law is powerful and works automatically. It won't work because you are not in the spirit and you are not setting your mind on the Spirit, so you are not one with that wonderful law which is the Triune God Himself. This is the reason we need to exercise our spirit, call on the Lord, and be one spirit with the Lord. When we do that, that law kicks in and will work in you. This is just another example.

What is secret to the blessing and grace from the Lord? To you individually, the secret to blessing is humility (or meekness and lowliness). If you want to be blessed, humility is the key – always being in a low state of mind, like what the Lord said, "I am meek and lowly in heart." If we have this virtue in us, blessing will come. God resists the proud but gives grace to the humble. This is the secret to Christian blessing. Let's forget our ambition and all these kinds of things. If we just learn to be humble saints in the church, life and grace will flow to

us.

To the church corporately, the secret to blessing is oneness. It is the divine key, the master key, to all divine blessings. The blessing will come to your church not because you have a few gifted saints. No, the blessing comes because you are one. I hope to see that in all the ten churches, the one accord would be a strong characteristic among you. No fighting, no division, just one. Pay the price to be one with the brothers, no matter what, and the blessing will be there, harmony will be there, and the Spirit will be there. That's the key. Please don't forget that.

2. Impact

Then, in addition to blessing with grace, I will put forth the second thing that we very much need in our church life, and that is impact or power. For too long, a lot of our church life has lost its impact. The church life is there. It exists. But it has lost its impact. Impact means its influence, influential power, in our community, amongst our neighbors, where we are. Yes, we are there as a local church, but that church has no power. It is like a new, gleaming super car with no gas. So, it kind of looks good, but it is going nowhere. Dear saints, I pray to the Lord that the Lord will recover the impact of His recovery in the USA. Impact. Subduing power. Why shouldn't we have impact and power, whether we are a large number or a small number?

What is that power? What is that impact? I will again tell you two things. They are related. Number one is absoluteness. You may think that what we need is the Spirit to fall on us, that what we need is the power of the Holy Spirit. Of course, the Spirit is our power. He is the Spirit of power. We need that. But who would the Spirit of power fall on? Someone who is absolute. Do you think the Spirit will go along or will confirm someone who is not absolute, someone who is wishy-washy, someone who has reservations in his or her consecration, someone who is half for the Lord and half for the world? Do you really think there would be power with this person? No. Do you think there will be impact with this person? Impossible. But find someone who is

absolute for something -- there is a certain kind of power there. You know what I mean. Even in the world, there is a kind of power in someone who is absolute. But we are not talking about worldly power. We are talking in the spiritual realm.

We talk a lot in the church life about being consecrated. But I would like to say this: it is possible for us to be consecrated in name, but in reality, to be "un-absolute." This means that there is a hidden reservation. We are not one hundred percent. We are not all in for the Lord and His purpose, the church life, and His recovery. There is something withheld; there is something not one hundred percent. Short of that, let me tell you, you have no power or impact. No wonder that, when there is a Christian who is being martyred, there is a power there. It is because of that absoluteness. I will not use the word "consecration." I will use the word "devotion." Do you know that word "devotion"? It means you are absolutely dedicated, totally given. Devotion is when, even at the cost of a sacrifice, you give yourself to something. That is impact.

Brothers and sisters, I hope in all our church life, we would be those who are devoted to the church, devoted to the church life, given to the church, all out, all in. From the beginning, when I came to the recovery, until today, that is the only kind of church life I have known. I do not know how to live in another way to have the church life. It is all or nothing. When you are half and half, that is lukewarmness. And if we are lukewarm, there will not be impact or power. If you want your church to be full of impact and full of power in your city, in your gospel work, in all of these things, our absoluteness, our devotion, is the key.

Do you remember the story of Joseph in Genesis? Joseph owned all the food in Egypt, and he was the one who gave the food. If he did not give you food, you were dead. He owned all the food. But do you remember those Egyptians and even those around Egypt? They had no food, so they had to give all their money to Joseph. When they ran

out of money, they had to give Joseph all their livestock, all the cattle. When they had no more livestock, they had to give him all their land. When they ran out of land, do you know what they had to give? They had to sell their bodies. They had to sell themselves to Joseph in order to have food. Well, that does not sound like a good thing. But its meaning in the way that Brother Lee presented is very touching.

Let me read a footnote to you (Gen. 47:14, footnote 1): “In Egypt all the food was in the hand of Joseph. In order to receive food from Joseph, the people had to pay four kinds of prices: their money, their livestock, their land, and themselves. Money represents convenience, livestock signifies the means of living, and land represents resources.” Then Brother Lee changed the pronoun to we. “If we would receive the life supply from the Lord” – the Lord being the unique, real Joseph – “we must give Him our convenience, our means of livelihood, and our resources.” That means we have to give our money to the Lord. We have to give our means of living, our jobs, to the Lord. We have to give our resources, our many other possessions, to the Lord. We have to consecrate and offer them to the Lord in return for His life and life supply. The footnote continues: “The more we give [the Lord], the more life supply we will receive from Him. Ultimately, in order to receive the best portion from the Lord, including food for satisfaction and seed for reproduction” – you have to read Genesis 47 – “we must hand ourselves, every part of our being, over to Him.”

I think this is an absolutely marvelous interpretation. We can give our money. We can give our jobs. We can give our possessions to the Lord. But until we finally give ourselves, our being, our whole selves, every part of our being, over to the Lord completely, we will not get the top portion of His supply. I am very touched by this. I remember when Brother Lee gave this word in his speaking years and years ago in the *Life-Study of Genesis*. I realized that, with the Lord, there are no bargains. There is no negotiation. You want My very best? You give your very best. You want My all? You give your all. I will not be all to someone who has not given all. It is as simple as that. I have learned

with the Lord that, in this matter, there is no discussion. It is a principle. If I really want the Lord's best, if I really mean it, if I am desperate for it, then the only thing to do is turn over, hand over, my very best to Him. The Lord is jealous over us. The Lord is after gaining us completely.

There is a similar picture in another chapter 47, and that is in Ezekiel. Do you remember there was a man with a line in his hand to measure the flow? Each time he measured a thousand cubits, the water would grow, would go higher. It was first to the ankles, then to the knees, then to the loins, then enough water to swim in. That is the Lord's testing, the Lord's measuring us, the Lord's measuring to gain us, part by part, more and more. The more He gains, the more flow we have within, the more life we have from the Lord, until we are entirely measured by Him. Measurement in the Bible means possession. So we are measured by Him until we are entirely possessed by Him. We belong to Him. We have nothing anymore. Then He will be totally responsible for all of us, for our whole being, everything. At that time, we become men of influence, men of impact, men of life power. It just works like this.

Dear saints, I hope these words would be a reminder for us to check. If in your church you have thirty saints who are all like this, that church will explode tomorrow. Even if you are not so gifted, if you are all so dedicated to the Lord, so absolute for the Lord, the Lord will have a way in your city, on your campus, with the gospel, with the church life. I guarantee it. It is not method. Brothers and sisters, it is not our plans. At the end of the day, it is our absoluteness.

3. Attraction

Another thing that our new church life needs is – do not misunderstand my word, I use this in a proper way – appeal. Do you know the word appeal? Another word is attraction. What is our attraction? What attracts people to our church life. In other words, what is our beauty? What is our draw? Do not say that that attraction

or appeal is not important. They are very important. Now, we do not have rock bands. We do not have great Christian contemporary music. We cannot do those things to draw people. Gimmicks, worldly methods – we do not serve that food. We do not utilize those things to draw people. We just have the Lord. We just have God. We just have the Spirit. We just have His word. That is all we have.

I would like to tell you two things that will be our attraction. Number one is our vitality, our livingness. God is a living God. When we are filled with this living God and we are living like Him, that is drawing. You know, when I see someone who is so living with Christ, so living with Jesus, so living with the Spirit, there is a kind of magnetism there that draws me. Actually, it is God, it is the Lord, but in a Christian, in a person. When we are dead, when we have no Spirit, when we have no life, who wants to be near you? A dead person – who wants to be next to that? Our vitality is the attraction. I do not mean that we should manufacture vitality. I mean that we need to be truly vital. That means we need to be vitalized daily by the Lord, daily starting in the morning. Practice all those twelve points I gave you. Pray. Call on the Lord. Be in His Word. Live in the spirit. All these things will vitalize us, cause us to be living as He is living. I think Brother Lee used this word – we need these days to be *intensely living*, not just living, but *intensely living* with Jesus.

The other factor of this attraction is our content or reality. If our church life is empty, you are empty and I am empty, there is no word in me, there is no experience of Christ with me, there is no truth within me. This emptiness will never draw people. When there is content, when there is reality, people will be drawn. That is why, dear saints, we need to be filled with the word, the Lord's word. We need to have a real experience of Christ, to really experience Christ. By the way, to gain the experience of Christ, to possess the good land – talk about Joshua – we need to pay a price. We need to lose something of ourselves and in place gain something of Christ. What is that song? “Each blow I suffer is true gain to me. In the place of what Thou takest,

Thou dost give Thyself to me.” (*Hymns*, #626). The way for Christian gain is by loss – loss to our soul, loss to our self, loss to all – but in return we gain Christ. Dear ones, if we are like this, we will have content. We will have reality. This is what will attract people to us.

4. Fruitfulness

Lastly, in this new church life, we all know what we need fruitfulness, increase, and multiplication. So this segues into my main point today. It is not about method. I will also use two words. Number one is labor, which is more than work. Labor means toil, hard work. Number two is perseverance. That means we do not give up. We do not do something twice and give up or do something a little bit and give up. No. We will be steadfast. We will persist. We will endure.

I think many of us are not farmers so we do not know, but if you go to any farmer, you will learn that it is hard work to get a harvest. Hard work. On the contrary, we think that to bear fruit is easy. No. We have to be desperate to ask the Lord, “Give me fruit. Give me a child. Give me a spiritual baby or I die.” But having prayed that prayer, we need to be ready to labor and to persevere year in and year out. Just to talk to someone one or two times is not enough. You need to visit this person, fellowship with this person, care for this person. Once a week, twice a week, week by week, month by month, still nothing works, but you do not give up. You keep going. You keep praying. You keep caring. I would tell you, in the end, you will bear fruit and that fruit will remain. We have even had that experience ourselves. Some of us did not get saved quickly. We did not come to the church quickly. It took some time – not magically with just time itself, but with some saints who would not give up on us, who would keep praying. Even if some forgot us, some are still praying, they still give us that phone call, they still look for us. That kind of spirit of the Lord as the Shepherd to find that one lost sheep, that kind of persistence and labor, is what will bear fruit. Trust me, brothers and sisters. This is the way. I hope these four things that came to me would be useful and helpful to us in our church life.

Presenting Our Bodies Is to Present Our Time

Today, I don't want to revisit that schedule. You have that schedule, it's pretty straightforward. I want to use the last point on labor and perseverance to talk about our new church life today. At the end, we are burdened for a prevailing church life, a strong church life, a fruit-bearing church life, and a growing church life. For this church life, brothers and sisters, a great deal has to do with the way we arrange our time and the way we use our time.

To continue our fellowship from last week, Romans 12:1 is another important verse that is about time, although it doesn't have the word "time" in it. Paul says, "I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service." (Romans 12:1) So what's the point here? The point here is that in order for us to serve the Lord in the church, in the Body of Christ, and in our various church lives, the first thing the apostle talked about is our body. He didn't talk about our heart. He talks about that later, saying "be transformed by the renewing of the mind." (Romans 12:2) He didn't even talk about our spirit, which he talks about in the same chapter later on, saying that we need to "be burning in spirit, serving the Lord." (Romans 12:11)

The first thing he talks about is our body. Why? Simply because our body exists in something called time. That's where our body is. You cannot be in two places at once. Where your body is, that's where you are at that time, in that hour. So it's somewhat like that verse where the Lord says, "For where your treasure is, there will your heart be also." (Matthew 6:21) Many people misread that; they flip it. They say, "where your heart is, that's where your treasure is." But that's not what the Lord said. The Lord said, "For where your treasure is, there will your heart be also." (Matthew 6:21) Your heart follows your treasure.

So the Lord, in a sense, did not ask for our heart. He asked for our

treasure, because He knew that if He gets our treasure, our heart will follow. It is the same principle here. The Lord did not ask for our spirit or our soul, the Lord asked for our body, because He knew that where our body is, that is where our soul will be and that is where our spirit will be. He will gain our whole being. Our body, our physical body, exists in time (and of course space). What does this mean? This means the apostle was asking for our time. *Present your bodies* is one way of saying it; another way to say it is to *present your time*. Present your time as a living sacrifice.

You can say *I'm for the Lord's recovery*, but suppose I never see you. You never show up. You never appear in any meetings. You're never joined with the saints. In the church life, you never serve. You are nowhere to be seen. So that declaration, *you are for the Lord's recovery*, is a bit empty. It is not real. Your heart may mean what you say, but in actuality I want your body; because I know when your body is here, everything is here.

Giving the Lord the Top Tenth

Dear saints, all these things about our schedule is to help make our consecration practical. It is to make our offering ourselves to the Lord practical. It involves how we spend our time and where we spend our time. Now, the Lord is not asking for *all* of our time. That's why I made that table. No, there is still a lot of time in the week after we do the necessary things (family, work, and so many necessary human things). There is still time for the Lord and for the church life. However, you should *prioritize* the Lord's time. Prioritize means you set it apart, and you put it in the first place. It is like a tithing, like a top tenth.

I would say, there are two kinds of tithing. One is tithing our possessions, our money. Don't give the Lord the bottom tenth. You might say a tenth is a tenth, what's the difference? There is a big difference. The bottom tenth is the bottom tenth. The top tenth is the top tenth. The top tenth is if you give to the Lord before you pay your bills, if you give to the Lord before you take care of your needs. The

bottom tenth means you take care of yourself first, and you give to the Lord this bottom tenth that's left. That's not what the Lord wants. That is not the definition of tithing.

The Lord wants our best, because He gave us His very best. He deserves it. So we should give the Lord our best time. That's why the morning is the best time. The first thing is that we shouldn't go to work and do this or that. The first thing is that we sanctify the time to contact Him, to be with Him, to fellowship with Him, to be in His Word, and to pray. That is the principle of the top tenth. It is the same thing with our weekly schedule and our daily schedule.

I see some saints who also create a schedule, but the priority is wrong. Their priority is themselves, their family, and their kids. Then after all of that, they give what's left to the Lord. Saints, it should be the other way. We give, sanctify, and set apart the best for the Lord. The rest is for me. Actually, we should give everything to the Lord, and the Lord gives back some to us for our use. That is the real up-to-standard principle, because it all came from the Lord in the first place. You might say, I worked for this paycheck, but if it were not for the Lord, you wouldn't have a paycheck. You wouldn't even have health to go to work. Do you see this? Brothers and sisters, we owe the Lord everything, but He's asking for the top tenth in the Old Testament principle.

In the New Testament, that same principle would hold whether it's top tenth or top twentieth or whatever it may be. We don't plan the things to gratify ourselves and to meet our need, then stick the Lord in there somewhere with whatever is left over. That kind of church life doesn't work. That kind of Christian life will not be an overcoming one. The Lord is first. Pray: *Lord, I set aside these times for you. These times are just for you, just to serve you, just to take care of Your church, and just to take care of people and the gospel. I set this apart. The rest, I will also set up, but my Christian life and my church life does not revolve around me. I won't put me first, my family, my kids. Not that I*

won't care for them, but my family, my kids, my everything revolves around You and Your church. That's the right order.

Do not think this is too extreme or that this is too much. I tell you, dear ones, that if we do this faithfully, because we love the Lord, you will see that the Lord will use you. You will see that your service will be pleasing to Him, and you will see that the Lord will use you as a channel of blessing in the church life. I'm that kind of a simple person. To me, it's just like that—so simple. There is no discussion with the Lord and no argument. I know what the Lord wants. I know when I shortchange the Lord. I regret it, and I know that. The Lord says, *Don't talk to Me, you know what to do. You know how you should be.*

“You shall love Jehovah your God with all your heart and with all your soul and with all your might.” (Deut. 6:5) That means love the Lord with everything. Is that just lip service or is that for real? Dear brothers and sisters, I believe a new Christian life and a new church life among us is possible at another level, at a higher degree, more prevailing, more impactful—but it depends on all of us.

Resolve to Bear Fruit

So I would say, just going back to some of the points in the twelve points there, that first we would all make a resolution before the Lord that we would bear fruit for Him. That's our goal, that's our meaning. That's our burden. That's why I migrated. That's why I'm in this city: to gain people for the Lord's increase, to bear fruit for His multiplication. I have no other reason to exist. I'm here for this. Be very intentional about this, and when the church grows and increases, the church will be built up.

Consecrate Your Time

And the second thing you have to do is to tell the Lord: *Lord, I will set aside this amount of time every week to pray for people, to contact people, to visit people, to take care of people that you bring to me. Some are directly contacted by me, some are referred to me, but it*

does not matter. Lord, I will give you that one hour a week. For some of you, you'll pray: Lord, I will give you those two hours, and this is not just for a week or two or a month or two. Lord, this is how I'll live. This will be my life.

Then, you have to set apart that time. Set apart when, which day, and from what hour to what hour. Because if you don't, you're likely to forget about it. It's like that for me too, I'm the same way. Just like if you want to accomplish certain tasks, you have to set time to do it. If you don't, it won't get done. It's the same as in your job or in your household. Sometimes, when it comes to spiritual things, we suddenly get so spiritual: *a schedule doesn't matter, I just have to have a feeling.* That does not work. Build up the habit. Give the Lord your time. I don't know how much time; that is up to you. But give the Lord that time. Once a week or twice a week, make that time sanctified, not for anything else but to contact people, to visit people, and to gain people.

Really, if we can set aside time to go to church meetings, which gradually becomes a habit, how come we cannot set time to do this? It's all habit. The thing is that we never built up a habit to contact people. We built up the habit to go to some meetings, but we don't build up the habit for this. It is very practical. When I speak about this brothers and sisters, I don't think I'm asking for too much or that the Lord is asking for too much. *I really* don't think so. And I don't think it is not doable. It's a matter of habit. It's a matter of building up this faithful habit.

The Twos or Threes

Another thing is the twos or threes. As you do this, you will have one companion or two companions in the principle of two or three. Why? This is for strength, for mutuality, and for endurance. And this is also the Lord's way. The Lord's way is not just a mere individual. The Lord's way is always with other members. In the principle of building, of fellowship, of coordination, we can carry this out together. It's not a

big number. I'm not talking about small groups meeting on Friday night. I'm talking about the two or threes that the Lord would lead you to. You would start by praying much. Much and thorough prayer come first: for each other, for the increase, and for people. Really pray. In desperation pray. You mean business. If there's a heart, there's a way. So do that.

Form a Habit

And even with this two or three, you need to set up some time in the week to meet, to zoom, to have fellowship together, and to pray together. When the lockdown is over, you can have appointments to visit people—colleagues, neighbors, friends, relatives, students, sometimes even some backslidden brothers and sisters, all kinds of people. I know after so many years of serving the Lord many saints have gotten inspired and stirred up to preach the gospel and to visit others, but it didn't take long before it just died and it was all over. And I realized that that kind of stirring up can only do so much. It's not that trustworthy, even to have some kind of revival meeting or some kind of campaign. In the moment it's hot, but it's not lasting.

We are here talking about fruit bearing, which is hardly a campaign. You don't tell the branch to do a campaign. It's all a matter of life and dispensing. Life is always a matter of labor, and it's always a matter of habit. I hope in all of the ten churches, contacting people would be your regular habit and commitment. I hope there is this habit to bear fruit, from one saint, to two or three, to a larger group of saints, even to the entire church. So, I think today, I've gone over by five minutes already; this is good enough. I'd like to continue in the coming days to say more about contacting people and so on. We all have something to learn here.