

*Expressions Related to Preaching the Gospel: Witnessing, Leading People to the Lord, Sowing, Reaping a Harvest, Repaying a Debt***Monday 8/24****Related Verses****Acts 1:8**

8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Acts 2:32

32 This Jesus God has raised up, of which we all are witnesses.

Acts 3:15

15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.

Acts 10:38-41

38 Jesus, the One from Nazareth, how God anointed Him with the Holy Spirit and with power, who went about doing good and healing all those who were being oppressed by the devil, for God was with Him.

39 And we are witnesses of all the things which He did, both in the land of the Jews and in Jerusalem; whom also they did away with by hanging Him on a tree.

40 This One, God raised on the third day; and He has made Him manifest,

41 Not to all the people, but to witnesses appointed beforehand by God, to us, ones who ate and drank with Him after He rose from the dead.

Acts 13:31

31 And for many days He appeared to those who had come up with Him from Galilee to Jerusalem, who are now His witnesses to the people.

Luke 24:48

48 You are witnesses of these things.

Mark 5:19

19 And He did not allow him, but said to him, Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you.

Related Reading**Witnessing**

“You shall be My witnesses...unto the uttermost part of the earth”; “You are witnesses of these things” (Acts 1:8; Luke 24:48).

According to the Bible, there are five expressions related to preaching the gospel. The first is witnessing. The Lord commanded His disciples to preach the gospel. On the one hand, He commanded them to preach the gospel to all creation, and on the other, He commanded them to be His witnesses to the uttermost part of the earth. Bearing the testimony of the Lord involves preaching the gospel. The best way to preach the gospel is to testify how the Lord saved us and how we experienced the Lord’s salvation through His death and resurrection on our behalf. This is very effective.

“Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you” (Mark 5:19).

The Lord spoke this word to a man who was set free from being possessed by demons. The Lord wanted him to witness to his own people and report to them the great things He had done for him and how He had mercy on him. Once we are saved, we should report the salvation that we received to our relatives and friends and should witness to them. This is a preaching of the gospel, and it can bring our relatives and friends to salvation.

“The woman left her waterpot and went away into the city, and said to the people, Come, see a

man who told me all that I have done. Is this not the Christ?... Many of the Samaritans from that city believed into Him because of the word of the woman who testified” (John 4:28-29, 39).

The Lord met a Samaritan woman by a well in Sychar. When she realized that the Lord was the Christ, she left her waterpot and went into the city where she lived and testified of the Lord. As a result, many believed in the Lord Jesus because of her testimony. A new believer should witness for the Lord because the witnessing of a newly saved one can easily move people to believe into Him. Therefore, newly saved brothers and sisters should visit their gospel friends. They can witness in a fresh way to the salvation that they received. This can move people to repent and believe in the Lord and help them to know the Lord’s salvation (Crucial Truths in the Holy Scriptures, vol. 3, ch. 28, pp. 501-502).

Tuesday 8/25**Related Verses****John 1:40-49 (41-46)**

40 One of the two who heard this from John and followed Him was Andrew, Simon Peter's brother.

41 He first found his own brother Simon and said to him, We have found the Messiah (which translated means Christ).

42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

43 The next day He wanted to go forth into Galilee, and He found Philip. And Jesus said to him, Follow Me.

44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

45 Philip found Nathanael and said to him, We have found Him of whom Moses in the law, and the prophets, wrote, Jesus, the son of Joseph, from Nazareth.

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46 And Nathanael said to him, Can anything good be from Nazareth? Philip said to him, Come and see.

47 Jesus saw Nathanael coming to Him and said concerning him, Behold, truly an Israelite, in whom there is no guile!

48 Nathanael said to Him, How do You know me? Jesus answered and said to him, Before Philip called you, while you were under the fig tree, I saw you.

49 Nathanael answered Him, Rabbi, You are the Son of God; You are the King of Israel.

Related Reading**Leading People to the Lord**

“Andrew...first found his own brother Simon and said to him, We have found the Messiah...He led him to Jesus...Philip found Nathanael and said to him, We have found Him of whom Moses in the law, and the prophets, wrote, Jesus...Come and see” (John 1:40-42 , 45-46).

The second expression for preaching the gospel is leading people to the Lord. When Andrew met the Lord, he went to his brother Simon and led him to meet the Lord. After Philip met the Lord, he went to Nathanael (probably a neighbor, relative, or close friend) and brought him to see the Lord. These instances show that once a person knows the Lord, he should lead others to the Lord, particularly his relatives and friends. Just as Andrew brought his brother to the Lord and Philip brought his neighbor, relative, or friend to the Lord, we should lead our relatives and friends to the Lord.

In leading people to the Lord, we should pay attention to two matters. First, we must have a burden in order to know whom we should lead to the Lord. Andrew had a burden for his brother, and Philip also had a burden. We should not go to people in a loose way. We must have a definite goal so that we can lead people to the Lord one by one.

Second, we must lead people to the Lord so that they can see the Lord directly for themselves. Philip, however, did not introduce the Lord so clearly when he said that the Lord was a Nazarene. This made it more difficult for Nathanael to believe, because he responded, “Can anything good be from Nazareth?” (v. 46). Philip wisely did not try to explain. He simply said, “Come and see.” If Philip had said anything more than this, he could have made more mistakes that would have confused Nathanael and caused him to doubt. Then it would have been difficult for Nathanael to believe in Jesus. However, as soon as Philip brought Nathanael to see the Lord directly, Nathanael was able to know the Lord. Often our exhortations for people to believe in the Lord are not very clear or correct. New believers especially have this problem. Therefore, we must be careful not to explain too much, because this can confuse people. We need to learn to bring people to see Jesus. We need to say, “Come and see.” We need to bring them to the Lord to see Him directly. Once people see the Lord, many questions dissipate. People have questions because they have not seen the Lord. Therefore, we should not attempt to answer all their questions. We should simply bring them before the Lord and let the Lord Himself answer their questions. Once a person sees the Lord, all his questions are answered (Crucial Truths in the Holy Scriptures, vol. 3, ch. 28, pp. 502-503).

Wednesday 8/26

Related Verses**John 4:28-39 (29,34-38)**

28 Then the woman left her waterpot and went away into the city, and said to the people,

29 Come, see a man who told me all that I have done. Is this not the Christ?

30 They went out of the city and came to Him.

31 In the meantime, the disciples urged Him, saying, Rabbi, eat.

32 But He said to them, I have food to eat that you do not know about.

33 The disciples therefore said to one another, Has anyone brought Him anything to eat?

34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

35 Do you not say that there are yet four months and then the harvest comes? Behold, I tell you, Lift up your eyes and look on the fields, for they are already white for harvest.

36 He who reaps receives wages and gathers fruit unto eternal life, in order that he who sows and he who reaps may rejoice together.

37 For in this the saying is true, One sows and another reaps.

38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor.

39 And many of the Samaritans from that city believed into Him because of the word of the woman who testified, He told me all that I have done.

Related Reading**Sowing**

“He who reaps...gathers fruit unto eternal life, in order that he who sows and he who reaps may rejoice together...One sows and another reaps” (John 4:36-37).

The third expression for preaching the gospel is sowing. The word of the Lord's gospel is the seed of life, and a person's heart is like a field of earth for planting. When we preach the gospel to people, we are sowing the seed of the Lord's gospel into the field of their hearts. When the seed of the gospel grows in their hearts, it can be harvested. Sometimes others sow, and we reap; sometimes we sow, and others reap. For example, a brother who is baptized today may have received a gospel tract that gave him an impression of the gospel five years ago in another place. Thus, the seed of the gospel,

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which was sown into him through the tract, was reaped and brought in by us five years later. Therefore, we should preach the gospel whenever we meet people and sow the seed of the gospel into their hearts so that there will be a harvest in due time (Crucial Truths in the Holy Scriptures, vol. 3, ch. 28, p. 503).

The Growth and Development of the Seed of the Kingdom

If we read the New Testament in this light, we shall see that the Triune God became a man. When this man, Jesus Christ, began to preach the gospel and teach the truth, He was sowing Himself into others. This means that His preaching of the gospel and His teaching of the truth were actually a sowing of Himself into those who heard Him. While He was preaching and teaching, He was sowing His word into His hearers. His word conveyed Himself into them. Hence, through His word He Himself as the God-man, the Triune God in humanity, was sown into His chosen people. Preaching and teaching were His way of sowing Himself as the seed of the kingdom. When God's chosen people heard the word of this God-man and received it, they were actually receiving a wonderful Person, the One who is both the Triune God and a real man. This is what is recorded in the four Gospels.

The four Gospels reveal the Triune God incarnated. This God-man eventually came forth to sow Himself into God's chosen people by preaching and teaching. When those who had been chosen by God heard His word and received it, they received the seed, the gene, of the kingdom. This seed, this gene, is the incarnated God, the Triune God in humanity. In the Gospels we have the sowing of this seed of the kingdom.

In the Acts we have the propagation and spreading of this sowing. In the Gospels we do have some spreading, first from one Sower to twelve sowers and then from twelve sowers to seventy

sowers. But in Acts hundreds and even thousands of sowers were raised up. All these sowers were those who received the seed, the gene. By receiving the seed they became those who could then sow it into others. In this way we have the propagation of the sowing and of the seed (Life-study of Mark, msg. 15, pp. 134-135).

Thursday 8/27

Related Verses**Matt. 9:37-38**

37 Then He said to His disciples, The harvest is great, but the workers few;

38 Therefore beseech the Lord of the harvest that He would thrust out workers into His harvest.

Matt. 20:1-2

1 For the kingdom of the heavens is like a man, who is a householder, who went out early in the morning to hire workmen for his vineyard.

2 And having agreed with the workmen for a denarius a day, he sent them into his vineyard.

Matt. 25:24-30

24 Then he who had received the one talent also came and 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.

25 And I was afraid and went off and hid your talent in the earth; behold, you have what is yours.

26 And his master answered and said to him, Evil and slothful slave, you knew that I reap where I did not sow and gather where I did not winnow.

27 Therefore you should have deposited my money with the money changers; and when I came, I would have recovered what is mine with interest.

28 Take away therefore the talent from him and give it to him who has the ten talents.

29 For to every one who has, more shall be given, and he shall abound; but from him who does not have, even that which he has shall be taken away from him.

30 And cast out the useless slave into the outer darkness. In that place there will be the weeping and the gnashing of teeth.

Related Reading**Reaping a Harvest**

“The harvest is great, but the workers few; therefore beseech the Lord of the harvest that He would thrust out workers into His harvest” (Matt. 9:37-38).

On the one hand, preaching the gospel is a sowing, but on the other hand, it is a reaping of the harvest. Sowing emphasizes preaching the gospel. Reaping emphasizes gathering in people's souls. Gathering in people's souls is like reaping grain and bringing it into a storehouse. Those whom the Lord wants to save are the harvest He wants to reap. Our preaching of the gospel is for harvesting these people. Thus, reaping a harvest is another expression for preaching the gospel.

In these verses the Lord spoke of the harvest being great, but the workers who preach the gospel to reap the harvest being few. Therefore, we should beseech the Lord of the harvest that He would thrust out workers into His harvest. If the harvest was great when the Lord spoke this word, the harvest must be even greater now. Therefore, we must beseech the Lord even more to thrust out workers into His harvest. If we want to reap the Lord's harvest, we must preach the Lord's gospel. Reaping a harvest requires the preaching of the gospel.

“Lift up your eyes and look on the fields, for they are already white for harvest...One sows and another reaps. I sent you to reap that for which you have not labored” (John 4:35, 37-38).

According to the Lord, the fields are white for harvest. Brothers and sisters, if the fields were white when the Lord spoke these words, they are even whiter today. Speaking only of the Chinese

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people, there are many whose hearts are ripe for harvesting. But who is willing to go?

When we preach the gospel, we will harvest what has already been sown. According to the Lord's word, we should expect to reap where we have not labored. The seeds of the gospel have been sown on the earth by the church for two thousand years. Even in China many seeds have been sown over the last few centuries. Therefore, the harvest truly is ripe and waiting for us to reap. By the Lord's mercy, may we lift up our eyes and look on the fields, and by the Lord's grace, may we receive His sending to go and reap this ripened harvest (Crucial Truths in the Holy Scriptures, vol. 3, ch. 28, pp. 503-504).

Friday 8/28

Related Verses**Rom. 1:1-4, 9, 14-16**

1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God,
2 Which He promised beforehand through His prophets in the holy Scriptures,
3 Concerning His Son, who came out of the seed of David according to the flesh,
4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
14 I am debtor both to Greeks and to barbarians, both to wise and to foolish;
15 So, for my part, I am ready to announce the gospel to you also who are in Rome.
16 For I am not ashamed of the gospel, for it is the power of God unto salvation to every one who believes, both to Jew first and to Greek.

1 Cor. 9:16

16 For if I preach the gospel, I have no boast, for necessity is laid upon me; for woe to me if I do not preach the gospel.

Related Reading**Repaying a Debt**

"I am debtor both to Greeks and to barbarians, both to wise and to foolish; so, for my part, I am ready to announce the gospel to you also" (Rom. 1:14-15).

Paul said that he was a debtor to every type of person. Therefore, he endeavored to preach the gospel to everyone. This word shows that preaching the gospel is the repayment of a debt, which is the fifth expression for preaching the gospel. According to this expression, preaching the gospel to our relatives, friends, and those to whom we are close is the repayment of a debt. Therefore, we should preach the gospel in order to repay our debt to the gospel (Crucial Truths in the Holy Scriptures, vol. 3, ch. 28, pp. 504-505).

Preached by the Sent Ones

Now we need to proceed further and consider how the gospel of God is preached. It is preached by the sent ones. The sent ones are the apostles (1:5) separated for this purpose. Not all the believers are apostles, but, in a sense, all the believers are sent by the Lord for the gospel preaching.

In Spirit

This gospel is preached in spirit (1:9). Note that the word spirit here begins with a small letter, thereby indicating that it does not refer to the Holy Spirit. All Christians believe that we must be in the Holy Spirit in order to preach the gospel. However, I never heard anyone tell us that we must be in our

spirit. But Paul says that we need to be in our spirit. Preaching the gospel depends on our spirit. Paul said that he served God in the spirit in the gospel of His Son. When we preach the gospel, we should not employ any gimmicks; we should exercise our spirit....

By Prayer

For the preaching of the gospel we need much prayer (1:9). We need to pray for souls and to pray for the gospel. In preaching the gospel, prayer is more needful than any kind of effort. If we are prayerless, we will be fruitless in the gospel preaching.

With Eagerness

Thirdly, we must preach the gospel with eagerness (1:13-15). If we mean business with the Lord in this matter of gospel preaching, we must exercise these three things: in spirit, by prayer, and with eagerness. Gimmicks and techniques will not be effective. We all need to exercise our spirit to touch people, to pray, and to be ready with eagerness. If the gospel does not inspire you, it will never inspire others. If the gospel cannot convince you, it will never convince others. If you yourself do not weep with the gospel, no one else will repent. If you weep, others will weep in repentance. Once I read a biography of a brother who was prevailing in the gospel. He did not preach very much. However, when he stood up he wept in front of all the people. After a period of weeping before them, tears of repentance came down from the eyes of the people. That was preaching the gospel with eagerness (Life-study of Romans, msg. 2, pp. 23-24)

*Expressions Related to Preaching the Gospel: Witnessing, Leading People to the Lord, Sowing, Reaping a Harvest, Repaying a Debt***Saturday 8/29****Acts 5:29-32**

29 But Peter and the apostles answered and said, It is necessary to obey God rather than men.

30 The God of our fathers has raised Jesus, whom you slew by hanging Him on a tree.

31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

32 And we are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey Him.

Acts 22:14-15

14 And he said, The God of our fathers has previously appointed you to know His will and to see the righteous One and to hear the voice from His mouth;

15 For you will be a witness to Him unto all men of the things which you have seen and heard.

Acts 26:16-20

16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;

17 Delivering you from the people and from the Gentiles, to whom I send you,

18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

20 But declared both to those in Damascus first and in Jerusalem and throughout all the country of Judea and to the Gentiles that they should repent and turn to God, doing works worthy of repentance.

Related Reading**Examples of Witnessing**

In John 4 the Lord told the Samaritan woman about the living water. By this she realized that no one on earth can find satisfaction without the living water. Everyone who drinks of the water from the well will thirst again. No matter how many times man drinks of that water, he will thirst again; he is never satisfied. Only by drinking the Lord's water will we not thirst again, because there is a spring that will flow out of us and satisfy us continuously. Only this inner satisfaction can give us true satisfaction. The Samaritan woman had been married five times. She married one man after another; she had changed her husband five times, yet she was still not satisfied. She was a person who drank again and again but was never satisfied. Even the man who was with her at that time was not her husband. She, undoubtedly, was not a satisfied person. But the Lord had the living water that could satisfy her. When the Lord showed her who He was, and when she had Him, she left her waterpot and went away into the city, saying, "Come, see a man who told me all that I have done. Is this not the Christ?" (v. 29). Her first reaction was to testify to others. What did she testify? She testified Christ. Perhaps the people in the city knew something about her, but there were probably many things which they did not know. Yet the Lord told her everything. She testified to others, saying, "Is this not the Christ?" The moment she saw the Lord, she opened her mouth to invite others to find out whether He was the Christ. As a result of the woman's word, many believed in the Lord.

Every Christian has an obligation to be a witness and to introduce the Lord to others. The Lord has saved a great sinner such as me. If He is not the Christ, who else can He be? If He is not the Son of God, who else can He be? I have no choice but to open my mouth. I have to open my mouth to testify.

Although I may not know how to give a message, at least I know that He is Christ. I know He is the Son of God, the God-appointed Savior. I have seen that I am a sinner, and I know that the Lord has saved me. I cannot explain what has happened to me, but I can ask others to come and see what a great change has occurred in me. I do not know how it came about. Formerly, I considered myself a good man. Now I see myself as a sinner. The Lord has shown me my sins, things which I did not realize were sins. Now I know the kind of person I am. I committed many sins in the past which others did not know about and which even I myself may not have known about. I committed many sins, yet I did not realize that they were sins. Here is a man who told me everything I have done. He told me what I already knew, and He also told me what I did not know. I can only confess that I have touched Christ and have met the Savior. Here is a man who told me that the "husband" I had was not my husband. He told me that if I drank of this water, I would thirst again and come back for more. How true were those words! Come and see. Is He not the Savior? Is He not the Christ? Is He not the only One who can save us?

All those who have seen that they are sinners surely have a testimony to give. Those who have seen the Savior also have a testimony to give. This woman gave her testimony within a few hours after she had met the Lord. It was something that happened on the same day, not something that happened a few years later when she returned from a revival meeting. She witnessed to others immediately after she returned to the city. Once a person is saved, he should tell others what he has seen and understood immediately. Do not speak what you do not know, and do not give a long discourse. Just tell them what you know. This is all you need to testify; you only have to tell others how you feel. Some can say, "I was so depressed before I believed in the Lord. But now that I have believed

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in the Lord, I have become so happy. In the past I pursued many things but was never satisfied. Now there is an unspeakable sweetness within. Before I believed in the Lord I could not sleep at night. But now I can sleep well. I used to be full of anxiety and bitterness. But now I feel peace and joy wherever I go.” You can tell others what you have experienced. You do not need to tell them what you cannot say. You do not need to tell them what you do not know. Do not speak anything beyond what you know or beyond your present situation. That may stir up arguments. Present yourself to others as a living witness. They will have nothing to say (CWWN, vol. 49, “Messages for Building Up New Believers (2),” ch. 18: Witnessing, pp. 275-277).

Lord’s Day 8/30**Related Verses****Psa. 45:1**

1 My heart overflows with a good matter; I speak what I have composed concerning the King. My tongue is the pen of a ready writer.

Job 32:18-20

18 For I am full of words; The spirit in my inward parts constrains me.

19 Indeed, my inward parts are like wine that is not vented; Like new wineskins, they are about to burst.

20 Let me speak, that there may be relief for me; Let me open my lips and answer.

Jer. 20:9

9 But if I say, I will not mention Him Or speak any more in His name, Then it is in my heart like a burning fire, Shut up in my bones, And I am weary of holding it in, Nor can I.

Further Reading:

Further Reading: CWWN, vol. 49, “Messages for Building Up New Believers (2),” 18: Witnessing

Hymn: #1294

1 Come let us speak till the kingdom of the Lord comes down.
Yes, let us speak till the kingdom of the Lord comes down.
Why hold your peace?
The Word release.
Let us speak until the kingdom of the Lord comes down.

2 Oh, loose the Word! It shall not return unto Him void.
Yes, loose the Word! It shall not return unto Him void.
Let’s sow the seed,
This is our need;
Loose the Word, and it shall not return unto Him void!

3 It’s gospel time! Let us spread the gospel all around.
Yes, gospel time! We will never fear the people’s frown!
God’s done His work;
Let us not shirk;
We’re but pilgrims here, and we’ll not fear the people’s frown!

4 If we will speak, Christ will witness in the hearts of men.
If we will speak, Christ will witness in the hearts of men.
Tell every man,
Win all we can.
Through our speaking, Christ is speaking in the hearts of men!

5 The harvest’s ripe! We are preaching the full gospel now!
The fields are white! We are preaching the full gospel now!
For this men search—
Christ and the church!
Let us reap the harvest, preaching the full gospel now!

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Completed for Genesis. Review prior materials on the church website.

Level 2—Topical Study

Completed for Genesis. Review prior materials on the church website.