

**SUBJECT:**  
**THE FELLOWSHIP FOR THE SAINTS**  
**WHO ARE WILLING TO OPEN THEIR HOMES**  
**Message Two**  
**The Companions for the Gospel**

Scripture Reading: John 15:2; 2 Tim. 2:22; Rom. 12:4-5; Acts 13:1; Ezek. 1:11

**I History tells us that every Christian group, no matter how spiritual it is, would shortly come to a dead end, once it neglects the preaching of the gospel—John 15:2:**

- A. We should be impartial and take the balanced way which is first the preaching of the gospel to bring in saved sinners, then through the spiritual edification, leading them to progress in life, and the building up of the church and the coordination in the Body—1 Thes. 1:5-9.
- B. For the church to have a future and the Lord's work to go on, we have no choice but to bring in new ones and bear fruits continually—John 15:16.
- C. Therefore, we all need to change our concept; spirituality is not for the purpose of spirituality but for the purpose of preaching the gospel—1 Cor. 13:1.

**II. The principle for the saints in both the Old and New Testaments is that they should be grouped together; the young people need to flee youthful lusts and pursue the Lord with some companions—Eccl. 4:12; 2 Tim. 2:22:**

- A. We need companions not only because we are weak to stand by ourselves, but also because we are all so natural—2 Tim. 2:22.
- B. A vital group can come into being only by a saint who is desperate and absolute for the increase of the Lord's recovery; we all need to tell the Lord, "Lord, I want to be that saint, a saint who is desperate and absolute for the increase of the Lord's recovery."—Acts 18:5; 2 Cor. 5:14.
- C. Such a desperate saint would spontaneously contact others by the Lord's leading and gain some companion or companions for him to have a vital group—Acts 9:26-27; 11:24-25.
- D. The early Christian meetings in the book of Acts are carried out from house to house; according to our experiences, if there is a vital family among the vital companions, this would make the practice of the vital groups more solid and long-lasting—2:46-47; 5:42.

**III. With Christians today we rarely see this kind of matching; there is very little coordination between Christian workers because they lack the vision of the principle of the Body; I am burdened that we all see the need of such a match—Rom. 12:4-5; 1 Cor. 12:18:**

- A. A three-legged race illustrates the principle of matching; in this race, the runners have one of their legs tied to one of their partner's legs—1:1 note 3.
- B. The work in the Lord's recovery is the work of building the Body; if we would be used of the Lord to build the Body, we must be willing to run a three-legged race—Col. 1:1; 1 Thes. 1:1.

**IV Acts 13:1 tells us that in the church in Antioch there were “prophets and teachers: Barnabas and Simeon who was called Niger, and Lucius the Cyrenian, and Manaen, foster brother of Herod the tetrarch, and Saul.”**

A We see that the five great functioning members of the church in Antioch were composed of two Jews, descendants of Shem, one from Africa and one who might have been a black person, both of whom might have been descendants of Ham, and one who was at least culturally related to the descendants of Japheth; they all became one church—Acts 13:1.

B In 13:1 the Lord set up a pattern for the spreading of the churches; the pattern was established to indicate that the churches are composed of all races and classes of people; and the spiritual gifts and functions given to the members of the Body of Christ are not based upon their natural status—Eph. 4:7-8.

**V The principle of the coordination is to coordinate in the divine power, strength, and supply—Ezek. 1:11, Exo. 26:29-30:**

C. In Ezekiel 1:11b we see that two of their wings are for moving, and this moving is in coordination—vv. 9-14.

D. In the Old Testament the eagle’s wings signify the divine power, the divine strength, and the divine supply—Exo. 19:4; Ruth 2:12.

E. The coordination of the living creatures is for the Lord’s expression, for the Lord’s move, and for the divine government—Ezek. 1:15, 26.

**VI The secret of coordination is to stay on the cross and to be without opinions—Phil. 2:12-14; 4:2-3:**

F. We should have no consideration and know only to work—2:30; Col. 4:12.

G. We should have no preference, only obedience—1 Sam. 15:22.

H. We should have no ambition or consideration, but only the cross and resurrection—Phil. 2:3, 3:9-10

**VII “Unto the furtherance of the gospel from the first day until now” —“For your fellowship that you stand firm in one spirit, with one soul striving together along with the faith of the gospel”—1:5, 27:**

I. The first thing we need for church to preach the gospel is fellowship; everyone must have one spirit, one heart, and one will so that the power and blessing of the gospel can be brought into the church—Matt. 18:18-19.

J. In order to have a good prayer life, we should also find companions to pray with; this will cause our prayer to be strengthened and also help us to maintain a prayer life—Acts 16:25, Matt. 18:20.

K. When the church preaches the gospel, the brothers and sisters should not merely fellowship but also strive together with one soul; everyone should strive according to his ability, carrying out his function; this is striving together with one soul; if the church preaches the gospel in this way, there will be a rich harvest—Phil. 1:5, 27.

L. “Those who sow in tears will reap with a ringing shout. He who goes forth and weeps, bearing seed for scattering, will no doubt come in with a ringing shout, bearing his sheaves with him”—Psa. 126:5-6.