TEACHERS' TRAINING

Message One

The Proper Understanding of Teaching and Receiving the Word as the Breath of God to Produce God-men

Scripture Reading: 2 Tim. 3:16-17; John 6:63; Matt. 4:4; Eph. 6:17-18; 1 Tim. 2:4

I. The Scriptures teach us the things of God and the things concerning God, even teaching us God Himself; there is a great difference between teaching about God and teaching God—2 Tim. 3:16-17; John 6:63; Eph. 6:17:

A. According to 2 Timothy 3:16, the Scriptures are God-breathed, indicating that the Scriptures are the breathing out of God and our reading of the Scriptures should be our receiving of God's breath.

B. We need a clear understanding of the nature of our summer school of truth; we should not conduct the Summer School of Truth in a secular way; instead, our summer school is for the handling of the divine truth which is the reality of the Triune God:

1. In a sense, our summer school is a kind of school, but actually it should be a "restaurant"; our intention is to serve, to minister, God as different "dishes" for eating; the nature of the Summer School of Truth is a matter of ministering, of serving, the Triune God to the young people.
2. Through our teaching, everyone in our class should be brought to God; we need to labor to bring every young person in our class to the Triune God, so that by the time we have finished all the lessons, the students in our class will have gained the Triune God, not mere knowledge about God in letters.

II. Whereas all secular books are the same in nature, the Bible is different from other books; we need to see the uniqueness of the Bible:

A. The Bible is God's breath, and God's breath is the Spirit of God, for God is Spirit; we must be a person who is continually breathing the Lord, a person who is always inhaling God; our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling—2 Tim. 3:16; John 4:24; cf. 20:22.

B. The Lord's words are Spirit and life, the embodiment of the Spirit of life; when we receive His words by exercising our spirit, we get the Spirit, who gives life; when we read the Bible, we should receive life; and when we teach others concerning the Bible, they should receive life—6:63.

C. The Word of God is the sword of the Spirit; it is common for Christians to be enlightened, rebuked, corrected, and instructed by the Bible, but not many experience the word of the Bible as a sword that kills the enemy—Eph. 6:17-18:

1. Paul speaks of "the sword of the Spirit, which Spirit is the word of God" (v. 17); the sword is not the word directly; rather, the sword is the Spirit directly, and then the Spirit is the word:
   a. This indicates that if we would deal with the enemy Satan, the Bible must become the Spirit; if we would use the word of the Bible as a sword to kill the enemy, in our experience the word must be the Spirit.
   b. If we would take the word of the Bible as a sword for fighting the enemy, we must touch the Bible in a way that is full of the Spirit.

2. Ephesians reveals that our enemies are the evil spirits, "the world-rulers of this darkness," "the spiritual forces of evil in the heavenlies"; experientially, the word we receive as the Spirit becomes the sword to slay these enemies—Eph. 6:12, 17:
    a. We need to realize that things such as our opinion, thought, temper, emotion, natural life, and point of view are often used by the powers of darkness in the air to damage the Body life.
    b. If the enemy is to be defeated, we must learn to receive the word as the Spirit, which becomes the sword to deal with the enemy.
3. Without the word as the Spirit to be the killing sword, there would be no way for us to be kept in the church life over the years; we can be kept in the church life and in the ministry through the killing of the word as the Spirit.
4. The word becoming the Spirit which becomes a killing sword may be compared to the effect of an antibiotic on the germs that cause illness in our body:
    a. In order for our body to be saved, the germs need to be killed by an antibiotic; the word that we receive in a living way as the Spirit is a spiritual antibiotic that kills the "germs" within us.
    b. When the germs are killed, the evil forces in the air have no way to take advantage of us; then we can live a healthy Body life, a healthy church life.

D. The word that proceeds out of the mouth of God is our real food indicating that the Bible is not only for life-imparting but also for nourishing; when we teach the Bible to others, we should nourish them—Matt. 4:4.

III. On God's side the Bible is God's breathing; on our side the Bible is for us to receive profit in four matters—teaching, conviction or reproof, correction, and instruction—2 Tim. 3:16-17:

A. If we have the proper and adequate spiritual experience, we will realize that teaching equals revelation; teaching is actually nothing less than a divine revelation:
    1. A revelation is the opening of a veil; as we are teaching the young people, we should be taking away a veil so that they may see something of the Triune God.
    2. To teach is to roll away the veil; go to the summer school for the purpose of rolling away the veil.

B. Whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and our sins; the result is that we are reproved; this reproof comes from the revelation we receive.

C. Conviction is followed by correction; correction is a matter of setting right what is wrong, turning someone to the right way, and restoring to an upright state.

D. After we have been corrected, we will receive the proper instruction—the instruction in righteousness; righteousness is a matter of being right.

E. The issue of teaching, reproof, correction, and instruction in righteousness is that the man of God becomes complete; such a God-man, such a man of God, is produced by God's breathing out of Himself; God's breathing produces God-men—v. 17.

IV. The purpose of the Summer School of Truth is to bring our young people not only into God's salvation but also into the full knowledge of the truth; we should endeavor to bring the young people into the experiential knowledge of the reality of the Triune God—1 Tim. 2:4.

TEACHERS' TRAINING

Message Two

Learning to Teach God's Economy in an Experiential Way and Converting Doctrine into Experience

Scripture Reading: 1 Tim. 1:3-4; 2:4; 3:15; 2 Tim. 1:6-7; 2:2, 15, 22, 25

I. When you help the young people, do not give them a lot of doctrines; instead, give them something practical:

A. We should not put too much emphasis on doctrines, not only when we have personal contact with them but also when we are preaching the gospel or giving messages to them.

B. Because young people have many practical problems, we need to spend some time to study the problems of the young people in their practical living; then what you speak is practical and related to the practical matters that you have touched in their lives.

II. In teaching the truth to the young people we need to learn how to teach God's economy in an experiential way—1 Tim. 1:3-4; 2 Tim. 1:6-7; 2:2, 22:

A. The teaching in the New Testament is focused on God's economy; however through the centuries there have been many teachings which have not been on God's economy; we must learn from history not to teach anything other than God's dispensation—1 Tim. 1:3-4:

1. The Greek word for *economy* means "household law" and implies distribution; this word denotes a household management, a household administration, a household government, and, derivatively, a dispensation, a plan, or an economy for administration (distribution); hence, it is a household economy—v. 4; Eph. 1:10; 3:9.
2. There are many other matters in the Bible, such as the law, history and the prophecies, which can become distractions to us; some are distracted from God's economy through their readings of the Psalms or Proverbs.
3. As we teach in the Summer School of Truth, we should not have any burden, any view, or any vision other than God's economy; in our teaching we should know only one thing—God's economy.

B. In order for us to be those who are competent to teach God's economy and fulfill our commission, we have to be on fire; this is the reason Paul reminded Timothy to "fan into flame the gift of God" which was in him—2 Tim. 1:6; 2:2:

1. God has given us two precious things—His divine life and His divine Spirit; now we need to fan the gift of God into flame:
   a. The first step in fanning the gift is not to exercise; the first step is to open all the "doors" and "windows"; we need to open our entire being; our mind, emotion, and will, our entire soul, our heart, and even our spirit.
   b. Those who teach in the Summer School of Truth must open their entire being so that the "draft" may come in; the Spirit is in us already, but we need to fan the fire, the Spirit, into flame.
2. If our being is closed, we need to call on the name of the Lord Jesus; as we call on the Lord, we open not only mouth but also our spirit and our heart; then the draft will come in, and that will fan into flame the eternal life and the eternal Spirit within you—v. 22.

C. If we would go to our class in the Summer School of Truth with a flame, we must be a person of prayer; if we are such a person, we will bring a spirit of prayer, an atmosphere of prayer to our class.

III. Once we have an atmosphere of prayer, we are now ready to teach, not in a doctrinal way but in an experiential way; by doing this we will turn our teaching from doctrine to experience; this experiential fellowship will deeply impress the young people:

A. We should not ask our students merely to remember and recite all the points related to the lesson; that would be to teach in a doctrinal way:
   1. If we would teach in an experiential way we should help the young people to realize their situation and condition.
   2. We must learn in our teaching to touch others experientially; applying every point of our teaching to their personal, practical situation.

B. When we teach a class in the Summer School of Truth, we should not take the way of giving messages or lectures; instead, we need to have personal talks with the young people, teaching every point experientially:
   1. Every point of the lesson should be presented in a way that will create an experiential impression; apply every point to their actual situation.
   2. As we are talking with them, we should be watchful over each one, paying particular attention to their expressions; this will help us to know the needs of our students.

C. If you want to stir up a praying spirit in the person with whom you are speaking, you yourself must be a person who is full of the praying spirit; adequate prayer will accomplish at least three things; it will impress the young people in an experiential way with the points of the lesson, stir up the praying spirit within them, and cause them to become living.

IV. In order to teach in an experiential way, we must convert every point in the lesson from doctrine into experience; after making such a conversion during our time of preparation, we should then speak to the young people about each point in the way of experience:

A. The more we speak in this way, the more they will be unveiled; they will see a vision that will expose them, and spontaneously they will be ushered into the experience of the very matter we have been presenting.

B. If we teach in the way of merely imparting doctrines from the printed materials, we will do nothing more than impart some knowledge to the minds of our students; as a result, they will gain nothing in an experiential way:
   1. The knowledge they gain may damage them; later, on another occasion, when they hear that word, they might say, "I know this already; I heard all about it in the Summer School of Truth."
   2. We must not damage the young people by giving them mere knowledge; in order to profit them with the truth, we must always teach them in an experiential way.

V. Before we begin to teach the young people in the Summer School of Truth, we ourselves need to receive Paul's inoculation and be filled, soaked, and saturated with the truth—1 Tim. 2:4; 3:15; 2 Tim. 2:15, 25:

A. The word *truth* has been wrongly understood by many readers of the Bible because they regard truth as a matter of doctrine; in the New Testament, *truth* refers not to doctrine but to the real things revealed in the New Testament concerning Christ and the church according to God's New Testament economy—1 Tim. 2:4; cf. 1 John 1:6.

B. The element of the inoculation against the decline is the structure of the divine truth which is the Triune God plus His redemption, which becomes our salvation.
C. The general subject of the first series of lessons in the Summer School of Truth is God's full salvation; the full salvation of God is actually equal to the truth, because the Triune God with His all-inclusive redemption is the structure of the truth.
D. As we prepare ourselves to teach, we should not merely put our trust in the lesson book, we need to immerse ourselves in the truth concerning God's full salvation.

TEACHERS' TRAINING

Message Three

Practical Helps for Conducting the Small Group Sessions

(1)

Scripture Reading: Eph. 1:17-18; Rom. 1:9; Eph. 1:16; Luke 15:20, 4; 2 Tim. 1:6-7

I. Before the Summer School of Truth begins and before every session of the Summer School of Truth we have to pray very much for this crucial time:

A. We have to go to the Lord in prayer every day; we need to pray thoroughly for the Summer School of Truth, for the young people, for all the serving saints, for the lessons, the groups, the messages, the small group times, for the practical arrangements, for the room assignments, the transportation, the meal times, the activity times, and everything else we may consider.

B. When we come together, we should also pray for our being blended together; we also need to pray for our dynamic activities—the release of the word and the understanding of the young people, and especially for the oneness of all the serving saints—Eph. 1:17-18.

C. Obtain a list of the names of the young people that you will be serving with and begin to daily mention these names before God—Rom. 1:9; Eph. 1:16; 1 Thes. 1:2; Phlm. 4.

II. Before the Summer School of Truth begins and before every session of the Summer School of Truth we also need a lot of personal preparation:

A. Read carefully through all the lessons that we will be covering from the lesson book to become familiar with the lessons and burdens of each session, as well as any supplementary outlines:

1. In your reading, pray much over this material to see what kind of burden the Lord will give you concerning these crucial truths and the experiences of life.
2. In your reading, ask the Lord to impress you on how to convert every point from doctrine to experience and how to lead the young people into the experience of these lessons.

B. It would also be very useful if we can obtain the group assignments prior to the truth school so we can have some preparation concerning the young people in our groups; try to meet them and get to know them ahead of time to reduce the time of adaptation at the Summer School of Truth.

III. From the first group session build up an atmosphere that is full of love, encouraging, positive, mutual and age-appropriate:

A. We all need to have the loving and forgiving heart of the Father God and the shepherding and seeking spirit of our Savior Christ—Luke 15:20, 4; 2 Tim. 1:7:

1. Do not classify people, because no one can tell what they will become.
2. The spirit that God has given us is a spirit of love—2 Tim. 1:7.
3. We should give the young people the feeling that we are their good friend, that we sympathize with them, and that we are interested in them and in their affairs.

B. If we want to help the young people, first, we need to be interested in them; do not be concerned about their mistakes and do not condemn them at all:

1. Do not find their faults at first, otherwise, we cannot help them—Luke 9:55; Matt. 18:10.

2. Regardless of whether the young people are good or bad, we need to treat everyone the same, we need to like them, and be concerned for them.

IV. Have a plan (strategy) for each group session—know what you want to accomplish in each session:

A. Because of your preparation beforehand, have an idea and plan for what you want to accomplish during each of the group times:
   1. Every group time is vital and crucial and we cannot afford to waste one of these group times; if we have no plan these crucial times may be wasted or lost.
   2. Because we always stress practicality in our truth school, there will need to be some time devoted to practice; we need to allow some time for the young people to personally spend time with the Lord during the group time to put into practice what they are learning in the classes.

B. Because of the subjective nature of these classes, the group discussions will be most crucial to the young people's realization of the truth and their experiences of life; pray much for their apprehension and practice in preparation of these group sessions.

V. Doing your best to stir up and maintain an atmosphere of prayer in your group:

A. I have no doubt that, as believers in Christ, you have received the eternal life and the divine Spirit, but I am concerned that you will go to your group with "ice water" instead of a flame—2 Tim. 1:6:
   1. We have emphasized the fact that to have a flame you need to let the draft come in through opening up to the Lord.
   2. If you would go to your group in the Summer School of Truth with a flame, you must be a person of prayer; if you are such a person, you will bring a spirit of prayer to your group.

B. You will then be able to stir up the praying spirit of the young people in your group; everyone must be stirred up to pray; this means that you need to create an atmosphere of prayer.

C. Do not teach unless there is such an atmosphere in your group; to have an atmosphere of prayer, you should allow an adequate time in every group session for prayer.

D. I hope that there will be much prayer in your group in the Summer School of Truth; adequate prayer will accomplish at least three things: it will impress the young people in an experiential way with the points of the lesson; it will stir up the praying spirit within them; and it will cause them to become living.

TEACHERS' TRAINING

Message Four

Practical Helps for Conducting the Small Group Sessions

(2)

Scripture Reading: Matt. 18:19; Acts 1:14; 1 Thes. 2:11

VI. Serving in a blended way and with a harmonious coordination between all the serving ones and helpers in each group:

A. We need to pass through a period of time in which we can be blended with all the serving ones in our group and allow the Lord to gain us as one entity for the carrying out of His economy.

B. In Matthew 18:19 the Greek word *sumphoneo* is used for one accord. It means "to be in harmony, or accord" and refers to the harmonious sound of musical instruments or voices.

C. In Acts 1:14 another Greek word, *homothumadon*, is used for one accord; this word is from *homo*, same, and *thumos*, mind, will, purpose (soul, heart); the word denotes a harmony of inward feeling in one's entire being.

D. The impact is with the one accord, and the one accord actually is the blending; if we do not have the one accord, God cannot answer our prayer—Matt. 18:19.

VII. Your function during the group times is to facilitate the function of the young people; do not dominate the time by repeating the message or any other lengthy speaking:

A. We need to be exercised in our spirit to be living and vital, not dead and boring.

B. Do not give them another message or other lengthy speaking; your function is to facilitate their opening to speak what they enjoyed.

C. If the serving ones are open, new, and living, then the young people can also be open, new, and living.

VIII. If the serving ones are touched by the Lord's word in the messages, then the young people can also be touched; testify about what touched you, do not preach to them or exhort or rebuke them.

IX. We must learn how to teach in an experiential way, we must convert every point in the lesson from doctrine into experience; after making such a conversion during our time of preparation, we should then speak to the young people about each point in the way of experience—1 Thes. 2:11:

A. We should not ask our students merely to remember and recite all the points related to the lesson; that would be to teach in a doctrinal way:

1. If we would teach in an experiential way we should help the young people to realize their situation and condition.
2. We must learn in our teaching to touch others experientially; applying every point of our teaching to their personal, practical situation.

B. When we lead a group in the Summer School of Truth, we should not take the way of giving messages or lectures; instead, we need to have personal talks with the young people, teaching every point experientially:

1. Every point of the lesson should be presented in a way that will create an experiential impression; apply every point to their actual situation.
2. As we are talking with them, we should be watchful over each one, paying particular attention to their expressions; this will help us to know the needs of our students.

C. The more we speak in this way, the more they will be unveiled; they will see a vision that will expose them, and spontaneously they will be ushered into the experience of the very matter we have been presenting.

D. If we teach in the way of merely imparting doctrines from the printed materials, we will do nothing more than impart some knowledge to the minds of our students; as a result, they will gain nothing in an experiential way:
   1. The knowledge they gain may damage them; later, on another occasion, when they hear that word, they might say, "I know this already; I heard all about it in the Summer School of Truth."
   2. We must not damage the young people by giving them mere knowledge; in order to profit them with the truth, we must always teach them in an experiential way.

X. Our group times need a positive progression throughout the week; we need to be building from session to session until we reach the end:

A. Do not consider the group times to be separate and independent times with no purpose other than to fill some time and accomplish some menial tasks.

B. The group times need to go higher and higher throughout the week, progressing in content, richness, openness, and participation.

C. Pray desperately for this kind of effect in your groups; pray beforehand and pray daily throughout the week to achieve this kind of an effect.