

Southern California Young People

Teachers' Training

OUTLINES

May 30, 2020

Message Outlines and Ministry Reading Excerpts

Teachers' Training

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All scripture reading verses are quoted from *The Recovery Version of the Bible* unless otherwise indicated. *The Recovery Version of the Bible* is published by Living Stream Ministry, Anaheim, CA.

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SOUTHERN CALIFORNIA YOUNG PEOPLE—TEACHERS' TRAINING

Message One

Serving the Lord by Caring for the Young People as Nursing Mothers and Exhorting Fathers

Scripture Reading: 1 John 5:16a; Exo. 21:5-6; Isa. 50:4-5; Rom. 12:11; 1 Thes. 2:7-8, 11;
Matt. 4:19; John 21:15; S. S. 1:7-8

- I. According to our study of Paul's writings and according to our experience in the past years, there is a need for us to be trained in our service—2 Tim. 2:2:**
 - A. Because of our fallen nature, however, almost every Christian is sloppy in his spiritual life—cf. Eph. 5:14-18.
 - B. The training is not merely the teaching of the Bible or of skills for the church but a spiritual discipline that builds us up to discipline ourselves—1 Cor. 9:26-27; Jude 20.
- II. Because the church is an organism, and an organism needs life, our church service is mainly for ministering life to others—John 15:1-5; 1 John 5:16a:**
 - A. Even if we cannot do things very well, but by His mercy we minister life to others, the service is still successful—John 10:10b; Luke 10:34.
 - B. The leading ones in the service should not care merely for doing things properly; the main thing they must do is care in life for all the ones who serve in the groups—1 Cor. 3:6.
- III. In order for us to minister life to others, we must do at least four things:**
 - A. First, we need an adequate contact with the Lord; we must all purposely go to the Lord, not to pray for other things but simply to spend time with Him—Exo. 21:2-6; Isa. 50:4-5.
 - B. Second, we must learn in the presence of the Lord to be dealt with by Him; the proper way to receive enlightenment is to deal with the light that we already have—1 John 1:5-7.
 - C. After we re-consecrate ourselves and deal thoroughly with the Lord, we can pick up a burden before Him; whatever burden we pick up will be the Lord's burden—Acts 22:8, 10.
 - D. After we have a thorough dealing with the Lord and pick up a burden, we must learn to be interested in people; make a list of their names and pray for them one by one—Rom. 1:9.
- IV. We need to become nursing mothers and exhorting fathers; the heart of a mother is altogether for the care of her children, and the heart of a father is for their upbringing—1 Thes. 2:7, 11; 2 Cor. 12:14-15:**
 - A. If we do a good job in the practical matters but do not take care of anyone, we are a failure; whatever we do in the church life is for the care of persons—Matt. 9:36; 2 Cor. 12:14-15:
 - B. We have tried many ways to gain the increase, but little has worked; there is no way that works if we do not have a care for and interest in people—2 Cor. 11:28-29:
- V. Having a burden to care for others requires us to have a change in our disposition to care for the younger ones in the church life—John 21:15; S.S. 1:7-8:**
 - A. While we are seeking after the Lord, He will still remind us to follow the church and take care of the "young goats"—vv. 7-8.
 - B. We should not be a seeker of the Lord without any "young goats"; too many of us do not have younger ones under our care in the church life; this is a great shortcoming.
 - C. Everyone can take care of three or four younger Christians; since you love the Lord and His recovery, I would beg you to bring this matter to the Lord—John 21:15-17.

Excerpts from the Ministry:

THE NEED TO BE TRAINED FOR OUR SERVICE

Many Christians throughout the centuries have held to one of two extremes concerning our service to the Lord. Certain “spiritual” persons insist that to serve the Lord is absolutely a matter of life. They say that since we have life, we will grow in our service, so there is no need of any training. Those at the other extreme insist that we must receive schooling in order to serve. In 1958 I was invited to a Christian meeting in London that was considered to be very spiritual. The leading ones turned all the meetings over to me for an entire month, including not only the conference meetings but also the regular meetings. Before I left, they asked me to have another time with them for questions and answers. The main question that night was from one of the young people, who had heard that we had many trainings in Taiwan. In that place of meeting in London, however, they did not have any kind of training. Their feeling was that to serve the Lord is a matter of life, and as long as they had the growth in life, they did not need training. I told them, “When I was young, my mother sent me to school specifically to learn English. However, even today my speech is too poor. A small child can speak English better than I can, even though I began to learn English long before he was born. I was trained to write and to read silently. I was trained to know grammar, and I may know grammar better than you do, but I was not adequately trained to speak. We cannot train a dog to speak English, because a dog does not have the English-speaking life. Only human beings can speak the human language. Still, we cannot say that as long as we have the human life, we can grow in this life to be able to speak English. We all have the human life, but you speak English well, and I speak it poorly. This is because you received a training that I did not.”

The Apostle Paul’s Realization of the Need for Training

Near the end of his life Paul wrote 1 and 2 Timothy and Titus, the three “pastoral” Epistles, because he realized from his experience that there was the need for training. Paul learned many things from his experience...In the early books of Paul’s writing, such as Romans and 1 and 2 Thessalonians, we do not see the consideration of training, but his later books—especially 1 and 2 Timothy and Titus—are filled with the concept of training and discipline. He said, “The things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also” (2 Tim. 2:2). Paul had taught and trained Timothy, and now he charged him to train others with what he had been trained by Paul.

Likewise, in his earlier writings Paul said nothing about the qualifications of elders, deacons, and deaconesses, but in the later Epistles he pointed out all these qualifications. A man does not merely grow into qualifications; qualifications come from training. Therefore, training is very scriptural. In the past twelve years I have spoken much against many traditional and unscriptural teachings of Christianity. Because of this, some may say, “Brother Lee, did you not tell us that we need life, not teaching?” What I said is that we do not need mere doctrinal teaching. After we receive life, we do not need teachings in letter, but we do need training. Paul learned something from his experiences. Likewise, according to our study of Paul’s writings and according to our experience in the past years, there is the need for training. (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, pp. 7-9)

Our Need for Training to Deal with Matters Thoroughly

As proper persons, we rise up in the morning at the right time, make our bed, wash, dress, and have breakfast, and after breakfast we arrange our affairs. To behave in this way is not to be sloppy. Because of our fallen nature, however, almost every Christian is sloppy in his spiritual life. This is because no one exercises control over us. In our schooling, we have a teacher, professor, or at least a grading system to exercise control over us. Similarly, many who are sloppy in other things are not sloppy on their job because their desire not to lose their job controls them. In the spiritual life, however, no one exercises control over us in this way. The church cannot “fire” a brother for being sloppy. Therefore, we need the training. The training is not merely the teaching of the Bible or of skills for the church. The training is simply a spiritual discipline that builds us up to discipline ourselves. As seeking ones of the Lord, we must learn to discipline ourselves. Many housewives know how to keep their house clean. If they mean business as a housekeeper, they will not ignore a piece of waste paper when they see it but will throw it into the waste paper basket. Even a small piece of waste paper not picked up is a proof that someone is a sloppy housekeeper. We need to discipline ourselves in the Christian life in the same way. We should not tolerate having any matters that remain undealt with. (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, pp. 19-20)

THE PURPOSE OF OUR SERVICE BEING TO MINISTER LIFE TO OTHERS

The first point for our training is to realize that in the church service we do not do anything in the way of organization. The church is an organism, and what an organism needs is life. Therefore, our church service is mainly for ministering life to others. Even the arranging of chairs and the cleaning of restrooms are not for themselves; they are for ministering life. In ushering, clerical work, and any aspect of the church service, we must do everything to minister life to others. Of course, it is good for us to do things in a proper way. Not doing things well can be a frustration, but this does not mean that merely doing a good job is to have the proper service. In worldly religious organizations it is sufficient to do the jobs well, but in the church the main thing we need is the ministry of life. Even if we cannot do things very well, but by His mercy we minister life to others, the service is still successful. The main matter is to minister life to others.

Some may say that it is not we but the Lord Jesus who is the Life-giver. However, there is at least one verse in the New Testament that says we can give life to the weaker ones. First John 5:16a says, “If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him.” *Life* here in Greek is not *bios*, the physical life; it is *zoe*, the spiritual life. This verse does not mean that if we pray for the brother’s sickness, we can impart physical life to him. It is that we give him *zoe*, the spiritual life. We have the privilege of giving life to the weaker ones in order to swallow up their death. Many saints are not sick physically, but they are sick spiritually. They need us to pray for them and to give them life. We all need to be trained and to practice to take care of the weaker ones who are short of life and sick spiritually. In the churches it is often the case that death, rather than life, spreads from mouth to mouth. Therefore, there is the need of some stronger ones to minister life to stop the spread of death and to swallow up death. This is the main purpose of the service in the church.

The best opportunity for us to minister life to others is in the service groups. Many saints who have a heart for the Lord have been placed into these groups under the care of the responsible ones. The leading ones in the service should not care merely for doing things properly. The main thing they must do is care in life for all the ones who serve in the groups. They must help the saints not primarily to carry out the service; rather, they should fellowship with them and minister life to them so that they may grow. If the leading ones do this, spontaneously all the saints will do the same for others. Then the entire church will be under the care of the proper ministry of life.

CONSECRATING OURSELVES ANEW TO THE LORD FOR THE SERVICE AND TRAINING

In order for us to minister life to others, we must do at least four things. First, we need an adequate contact with the Lord. We must all purposely go to the Lord, not to pray for other things but simply to spend time with Him. We need to be like the purchased slave in Exodus 21. Verse 5 says, “If the servant plainly says, I love my master, my wife, and my children; I will not go out free.” After six years of service the slave was free to leave, but if he loved his master, he would not go out. Moreover, while he had been in his master’s house, he received a wife and had children. In type, the wife and children are the church with all the saints. We have not only the Master but also the church and all the saints as our family. We love our Lord, the church, and all the saints. We should tell the Lord, “Lord, I wish to stay. I can go out freely, but I will not. I love You. I love my wife, the church, and I love my children, the saints. I do not want to miss You, Lord, and neither do I want to miss Your church and all the saints. I want to remain here to be Your bondsman.”

Verse 6 says, “Then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever.” In type, to have our ear bored is to open our ear. To be a good serving one does not depend upon our feet, our hands, or our eyes. It depends upon our open ear. To be a proper slave, we need an open ear, not to speak, do, or walk but to listen. We must not be as instructors but as the instructed, not as teachers but as learners. We all need to pray this way: “Lord, I love You, I love Your church, and I love the saints. I will never go out. Therefore, bore my ear; open my ear that I may listen to You. I do not want to be a teacher. I am a listener and a learner.” Isaiah 50 is a prophetic word describing the Lord Jesus while He was on the earth. Verses 4 and 5 say, “The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one. / The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back.” One who has life and the timely word from the Lord can speak the timely word to sustain the weary ones. This is to minister life to the weary and weak ones. We must all go to the Lord first to consecrate ourselves anew to serve Him in the church and to participate in the service and in the training.

BEING DEALT WITH BY THE LORD UNDER HIS LIGHT

Second, we must learn in the presence of the Lord to be dealt with by Him. We may say, “Lord, here I am. I know that I am not fitting and useful. I am natural, wild, and raw; I have never been ‘cooked,’ processed, by You. I am even sinful, worldly, and fleshly. Lord, in order to use me as Your bondsman, You must deal with me. I need Your dealing. I need Your ‘cooking.’ Lord, I open myself to You, but I do not depend on my opening; I depend upon Your exposing. Bring me into Your light. Shine over me, shine within me, and shine through me thoroughly that I may be fully exposed.” We all need such a prayer. It is better to pray in this way by ourselves. In doing other things we should not be individualistic, but in this kind of prayer it is better to do it individually. We should spend an hour or more in the presence of the Lord for this purpose, checking with Him again and again until we get through, and nothing further needs to be exposed. (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, pp. 12-15).

DEALING WITH THE LIGHT WE RECEIVE FROM THE LORD

In the previous chapter we stressed the need to go to the Lord, deal with Him, and receive light from Him to be exposed. Many Christians hope that a light from heaven would shine on them as it did on Saul of Tarsus (Acts 9:3). However, there has never been another Saul in history. We should not expect that one day the Lord will have mercy and shine His light on us in this way. The proper way to receive enlightenment is to deal with the light that we already have. We already have a certain amount of light, whether or not we are willing to obey it. (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, p. 19)

PICKING UP A BURDEN TO CARE FOR PEOPLE

After we reconsecrate ourselves and deal thoroughly with the Lord, we can pick up a burden before Him. There is no need to pray particularly for a burden. Whatever burden we pick up will be the Lord's burden. We should not primarily care for business affairs. We may pick up a burden for ushering in the meetings, but the ushering itself is not our burden. Rather, our burden is to take care of people by ushering. Picking up a burden in this way will make a great difference. If we usher after having thoroughly dealt with the Lord, whenever we usher, we will minister life. There will be an outflow of life from us to others' spirits. The Holy Spirit always honors this kind of serving.

For this purpose, the Lord needs even the teenagers. I hope that the older teenagers will pick up the burden to care for those in junior high school. According to my observation, we have many ten-year-old, eleven-year-old, and twelve-year-old sisters, but there are no teenage sisters taking care of them. Therefore, we need some young sisters to give themselves for this. After their reconsecration and dealing with the Lord, they should say, "Lord, I pick up this burden. I give myself to take care of the junior high girls. This is my service. I will pick them up, and I will bear them all the way to the New Jerusalem." If some teenagers will do this, they will have the Lord's presence with them, and they will see the blessing. We cannot tell how far the Lord will go with these young ones. Perhaps by this kind of service they will become useful in the Lord's recovery in the coming years. They will be not only "big sisters" but mothers of many young ones.

We cannot appoint anyone to this position. We cannot say, "Sister, come to take care of the young girls." This will not work. Rather, they must go to the Lord and say, "Lord, here I am. I love You. You are my Master. I love the church, and I love the saints. I especially love the young girls ten through fifteen years old. I simply love them, Lord, and I would not go out free. O Lord, deal with me." A young sister may spend three nights to deal with the Lord in this way. After she is thoroughly dealt with by the Lord, she does not need to pray in a begging way, "Lord, have mercy upon me and give me a burden." She may simply say, "Lord, by Your grace I pick up the burden to care for the young girls. Lord, You must go with me." She can give the Lord such a command: "Lord, since I am picking up the burden, You must work with me." The Lord truly will honor her and go with her.

All the brothers and sisters need to pick up such a burden. The older sisters, for example, can pick up the burden to care for the older saints. No one can appoint us to this service. We must all go to the Lord, the Head of the Body, have a thorough dealing with Him, and pick up a burden. There are many categories of burdens. According to my observation, many needs are lying waste, and many useful persons are also lying waste. The useful persons must be matched to the needs. Neither I nor any leading brother can say, "Sister, you do this." That never works. Instead, we must all go to the Lord, have a thorough dealing with Him, and open our spiritual eyes to see the need. Then, without any ambition but even at the sacrifice of our whole life, whatever burden we pick up will be the Lord's will. It is worthwhile to pay the price even of our life. I was nineteen years old when I was saved. On that day I told the Lord, "Lord, even if You gave me the whole world, I would refuse it. I simply want to be poor for the Lord Jesus." If the young sisters do this, they will see the Lord's blessing. We must all pick up a burden to care for people. There is no other way to carry out the Lord's desire.

LEARNING TO BE INTERESTED IN PEOPLE

After we have a thorough dealing with the Lord and pick up a burden, we must learn to be interested in people. Because of the fall, many of us are not interested in others. We consider that whether others go to heaven or to hell is their own business. We do not care whether others grow in life, and we feel that it is sufficient for us to care for our own spiritual welfare. However, the church service requires every one of us to be involved with others. We need an interest in the Lord's people. We may illustrate this interest by the taste for certain foods. Many Chinese people are interested in Chinese cooking and have the taste to go to Chinatown. We, however, need to be interested in the Lord's people. Every day the Lord's people must be our "food" (John 4:31-34). Some older teenage sisters should say, "All the young girls between ten and fifteen years old in the church life are my food. I am interested in the young people to this extent."

Then we can pick up the burden for some specific persons. We should make a list of their names, always keep it in front of us, and pray for them one by one. A teenage sister may pray, "Lord, this one is still not saved. Lord, I will never be at peace until I see her saved. Lord, even for my sake You must save her." We may be too spiritual and say, "Lord, this is not for my sake." However, the Lord may say, "Because you have a genuine burden for this one, I will save her for your sake." Eventually the sister will see the little one be saved. After this she may say, "Lord, this little one is now saved, but she does not love You. I can never be satisfied with this. Do something in her so that she will love You, Lord, as I love You." Again, the sister will see the Lord answer her prayer. Likewise, the older generation must be burdened and pray in the same way. We need to be interested in people and involved with people. Then we can pick up a burden. Many in the church need our shoulders to bear them and our breast to embrace them (Exo. 28:9-12, 15-21, 29). We must love them. When they fall, we should weep, and when they rise up, we should be joyful. We must bear them as our burden. Our service is not to arrange the chairs, do the cleaning, usher, or do clerical work. These are temporary matters as the means, instruments, and channels for us to take care of people. We must all go to the Lord, pray, and pick up this burden.

BECOMING NURSING MOTHERS AND EXHORTING FATHERS

As we pointed out in the previous chapter, the church service is not mainly for doing things but for taking care of persons. Our present training is not to build up our skill to be a leader, to usher, or to arrange chairs. I have no intention to carry out this kind of training. Chair arranging is not for chair arranging itself, and ushering is not for ushering itself. If we do a good job merely in the practical matters but do not take care of anyone, we are a failure. This is the way of a worldly corporation. Whatever we do in the church life is for the care of persons. It is easy to do practical things, but to take care of persons is much more difficult. If a sister asks us to clean her house, we may do it in half a day, but if she asks us to take care of her children, we would certainly refuse, because to do that is not "in our blood." Before a young sister is married, it may be very difficult to regulate her. After she is married and has children, however, there is no need to regulate her. Her children become very skillful regulators, and she is willing to be regulated. Previously she may have refused to do dirty jobs, but now she will happily do the dirtiest job. This is because she now has a mother's "blood." She does it because she loves her children.

First Thessalonians 2:7 says, “We were gentle in your midst, as a nursing mother would cherish her own children.” To cherish is not merely to do a job or to carry out a business; it is to care for a living person. Verse 11 says, “Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying.” Paul nourished the Thessalonians as a mother and exhorted them as a father. The apostle was not a businessman or a school master. He was a nourishing mother and an exhorting father. He had an interest in people. If we do not have an interest in people, we are finished with the church service; we are not qualified to serve. We should not say that only the apostle Paul could be like this. What the apostle did is an example for all the believers. We are not apostles, but we should still be nursing mothers. Even the brothers must nourish others as a mother, and the sisters should exhort others as a father. This does not depend on our being male or a female; it depends on the kind of heart we have. A sister can have the heart of a father, and a brother can have the heart of a mother.

This passage shows what the apostle Paul was in the Lord’s service. He did not consider himself to be a great man. He considered himself as a small nursing mother and an exhorting, consoling father. His heart was the heart of a mother and of a father (2 Cor. 12:14-15). The heart of a mother is altogether for the care of her children, and the heart of a father is for their upbringing. Even if a mother keeps her house clean and in order, she will condemn herself if she neglects her children. To care for her children is of the first importance; to clean the house is the last. In the church service we should all have such a heart. Strictly speaking, we do not care for keeping the chairs. We care for keeping the persons. The keeping of chairs will not enter into the New Jerusalem, but the keeping of persons will go on forever.

I am afraid that too many of us in the church service care only for the practical service, not for the persons. We need the Lord’s mercy to properly exercise our heart. This is a great test to us. Some of us were born in such a way that we do not care for anyone. This is according to our natural disposition. Hallelujah, we have been reborn in another way! We have been reborn, not into a natural family but into the church. This is another birth with another disposition that is absolutely different. The disposition of our new birth is one that sacrifices our self, our soul, and even our lives for the care of others.

HAVING A HEART OF LOVE TO CARE FOR PEOPLE

We have tried many ways to gain the increase, but little has worked. Recently, we changed from preaching the gospel in the meeting every week so that the saints could do the preaching in their homes. However, almost no saints opened their home for the gospel. This caused me to have much concern before the Lord. There is no way that works if we do not have a care for and interest in people. However, if we do have a care and interest, the care itself will open up a way. We should not say that we have no way or that no one will accept the gospel. Even the closed doors of China were eventually opened, and thousands were saved. The work in China was very difficult at the beginning. At first when one missionary went to visit the villages, no one would open the door. The children would even throw stones and mud at him. Still, he would not run away. He would stop, turn around, and say, “Thank you. That is enough.” The love and endurance that this brother had for the sake of the people eventually touched their heart. The way of the gospel in every Chinese village was difficult. If we had thought that there was no need to go to places like that, then we would have had no way there....If we had a burden, a care, and an interest for people, we could have brought in a hundred people in the last few months. Because some said that it was too difficult for the saints to bring people to the gospel meeting, we tried letting the saints preach in their homes. Eventually, however, there was no preaching in the homes. It is not that we are short of ways; it is that we are short of heart....Under no situation should we say that there is no way. It altogether depends upon the kind of heart we have. In principle, the situation in the United States, the most modern nation on the earth, is the same today as it was in old China. The devil at that time was the ancient serpent, but today he is more modern. The same serpent uses different ways to

keep people from the Lord. Therefore, we need a praying spirit and a heart to love and care for people. If we have this kind of heart and an intensified care for people, the way will be opened.

HAVING A CHANGE IN OUR DISPOSITION TO CARE FOR THE YOUNGER ONES IN THE CHURCH LIFE

Having a burden to care for others requires us to have a change in our disposition. Too many of us still hold on to our natural disposition. We do not contact people and invite them to our homes because they are not the same as we are. Since we are the only ones who match our disposition, we only “invite” ourselves. However, all nursing mothers are forced by their children to change their ways. A certain proverb says, “No mother can change her children, but all the children can change the mother.” However, some mothers who can be changed by their children resist being changed by others in the church life. The first time the Lord met Peter and Andrew, He told them, “Come after Me, and I will make you fishers of men” (Matt. 4:19). From that time on, their business was no longer fish; it was men. After the Lord was resurrected, He came back to Peter and said, “Simon, son of John, do you love Me more than these?...Feed My lambs” (John 21:15). The Lord made the disciples fishers of men and feeders of lambs. This is to bear a burden to care for people. In Song of Songs the Lord’s seeker asked Him, “Tell me, you whom my soul loves, Where do you pasture your flock? / Where do you make it lie down at noon?” The Lord answered, “If you yourself do not know, / You fairest among women, / Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds’ tents” (1:7-8). While we are seeking after the Lord, He will still remind us to follow the church and take care of the “young goats.” We should not be a seeker of the Lord without any “young goats.” Too many of us do not have younger ones under our care in the church life. This is a great shortcoming, and we must look to the Lord for the remedy.

No one should take the excuse that he is not gifted. Although no woman is gifted to be a mother, as a female, she is qualified to be a mother. As long as we are Christians, we all have a talent. In the parable of the talents in Matthew 25:14-30, the Lord said that there are three kinds of servants—one with five talents, one with two, and one with one. The least number of talents is one. We have at least one talent, and we need to use it. Everyone can take care of three or four younger Christians. This word is not a rebuke; it is the speaking of the truth. Since you love the Lord and His recovery, I would beg you to bring this matter to the Lord and pray for the burden. All our other concepts and dissenting thoughts are of no value. We should let the elders bear their responsibility and take the lead, and we should simply follow. What we need to do is pick up the burden to care for the younger ones, to feed the lambs in the Lord’s recovery. The Lord’s recovery is not the recovery of the elders; it is the recovery of all the saints. If all the saints function in this way, we do not need to worry about how good and capable the elders are. (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, pp. 13-18, 22-23, 25-29)

SOUTHERN CALIFORNIA YOUNG PEOPLE—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. 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; we must learn from history not to teach anything other than God’s economy—1 Tim. 1:3-4:
 - 1. The Greek word for *economy* means “household law”; a household management, administration, government, dispensation, plan, or distribution—Eph. 1:10; 3:9.
 - 2. 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.
- 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; to “fan into flame the gift of God” in us—2 Tim. 1:6:
 - 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 by opening all the “doors” and “windows” of our entire being including our mind, emotion, will, heart, and even our spirit.
 - 2. If our being is closed, we need to call on the name of the Lord Jesus opening not only our mouth but also our spirit and our heart so the draft will come in and 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 which will bring a spirit of prayer, an atmosphere of prayer to our class.

II. Once we have an atmosphere of prayer, we are now ready to teach, not in a doctrinal way but in an experiential way turning 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—cf. Acts 8:31.
- 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—Acts 20:31:
 - 1. 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.
 - 2. Every point of the lesson should be presented in a way that will create an experiential impression; apply every point to their actual situation.
 - 3. In order to teach in an experiential way, we must convert every point in the lesson from doctrine into experience.
 - 4. The more we speak in this way, the more they will be unveiled to see a vision that will expose them, and usher them into the experience of what we have been presenting.
- C. If we teach in the way of merely imparting doctrines from the lesson materials, we will do nothing more than impart some knowledge to the minds of our students—cf. 2 Cor. 3:6b.

SOUTHERN CALIFORNIA YOUNG PEOPLE—TEACHERS’ TRAINING

Message Three

Practical Helps for Conducting the Small Group Sessions

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, we have to pray very much for this crucial time—Col. 4:2, 12-13:**
 - A. In these coming weeks, we have to go to the Lord in prayer everyday to deal with all the practical items; we need to pray thoroughly for the summer school of truth, for the practical arrangements, for the hospitality, the lessons, the groups, the transportation, for all the serving saints, the meal preparation, the activity times, the small group times, the messages, and everything else we may consider.
 - B. 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 we also need a lot of personal preparation:**
 - A. In these coming weeks, read carefully through all the lessons that we will be covering from the book, *The Vision and Building up of the Church* to become familiar with the lessons and burdens of each session.
 - 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 we need to build up an atmosphere that is full of love, encouraging, positive, mutual and age-appropriate—cf. Deut. 14:21:**
 - 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.
 - 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.
- 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.
 - 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.
 - 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 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.
- VI. Serving in a blended way and with a harmonious coordination between all the serving ones and helpers in each group—Matt. 18:19; Acts 1:14:**
- 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. 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—1 Cor. 14:26:**
- A. We need to be exercised in our spirit to be living and vital, not dead and boring—Rom. 7:6.
 - B. If the serving ones are open, new, and living, then the young people can also be open, new, and living—12:11.
- 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—cf. Luke 24:32.**
- 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.
 - 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.
 - C. 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.
- 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—cf. Phil. 3:13:**
- 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.