

Teachers Training

- I. The proper understanding of teaching – 2 Tim. 3:16-17; John 6:63; Eph. 6:17:**
- A. The Scriptures teach us not merely about God; they teach us God Himself and the things of God.
 - B. The Scriptures are God's breath, His Spirit.
 - C. The nature of the summer school of truth:
 - 1. Not teaching theology but ministering the Triune God as spiritual food.
 - 2. The teachers should be "waiters" serving food in a "restaurant"
 - 3. Our speaking should bring the young people to the Triune God through the lesson books, which are based on the Bible
 - D. The uniqueness of the Bible:
 - 1. It is the holy breath.
 - 2. It is the breathing out of God – cf. Gen. 2:7; John 20:22.
 - 3. It is Spirit and life – John 6:63.
 - 4. It is living and operative and sharper than any two edged sword – Heb. 4:12.
 - E. The word of God is profitable for teaching, conviction, correction, and instruction in righteousness:
 - 1. Teaching is the rolling away of the veil, i.e., revelation.
 - 2. Conviction comes from the revelation we receive; what we see will reprove us – cf. 2 Cor. 13:3.
 - 3. Correction is the result of conviction; we are brought back to the right way.
 - 4. Instruction in righteousness is to cause us to go on in a proper way.
 - F. The man of God becoming complete, fully equipped unto every good work:
 - 1. The word makes you not a good man, but a God-man; you should have only one "o".
 - 2. This completing of the man of God is the issue of teaching, conviction, correction and instruction in righteousness.
- II. Receiving the word as the living Spirit and coming to the full knowledge of the truth – 2 Tim. 3:16-17; John 6:63; Matt. 4:4; 1 Tim. 2:4:**
- A. The nature of the Bible is Spirit and life; when we speak it, others should receive life through the Spirit.
 - B. Our receiving of the word should be inhaling God Himself as the essence of the word, and our speaking should be the exhaling of God Himself; this requires much prayer.
 - C. Our speaking should nourish others with the word that proceeds out through the mouth of God – Matt. 4:4; cf. 1 Tim. 4:6.
 - D. We must experience and minister the sword of the Spirit killing the enemy – Eph. 6:17:
 - 1. To experience this requires us to touch the Spirit in the word.
 - 2. The word of God is the sword indirectly, not directly.

3. We should be able to give an experiential testimony of Eph. 6:17, that is, how we experienced the sword of the Spirit killing the enemy in us.
 4. We will be preserved in the church life and in the ministry by receiving the word as the Spirit.
 5. In the word of God is a spiritual antibiotic which kills the germs of offenses and other spiritual diseases.
- E. Coming to the full knowledge of the truth – 1 Tim. 2:4:
1. Truth does not mean doctrine but reality, that is, all the real things revealed in God's word, which are mainly Christ as the embodiment of God and the church as the Body of Christ.
 2. Every saved person should have a full knowledge, a complete realization of these things.
 3. For us to minister these things requires us to be in the reality of them.

III. Learning to teach God's economy in an experiential way – 1 Tim. 1:3-4; 2 Tim. 1:6-7; 2:2, 22:

- A. We must not teach differently from God's economy – 1 Tim. 1:3-4.
1. God's economy is His household administration, which is to dispense Himself in Christ into His chosen people for the Body of Christ.
 2. Different teachings distract people from God's economy; we should not be distracted even by other Biblical things, such as history and prophecy.
 3. God's economy must be our unique burden, view, and vision; we should be able to say, "My entire being is soaked in God's economy, and I know nothing else."
- B. We must fan into flame the gift of God for the purpose of committing these things to faithful men who shall be competent to teach others also – 2 Tim. 1:6; 2:2:
1. The gift of God which is in us is the divine life and the divine Spirit in our regenerated human spirit.
 2. The "fire" of the Spirit is in us as the "stove," but in order for the fire to burn, there is the need of a "draft."
 - a. The first step in fanning the gift is not to exercise; it is to open all the "doors" and the "windows" of our being, including our spirit, heart, soul, mind, emotion, and will.
 - b. Then, we should exercise our spirit by calling on the name of the Lord – 2 Tim. 2:22.
 - c. Do not teach others with an "ice-cold" mind but with a burning spirit – Rom. 12:11.
 - d. In order to teach in this way, you must be a person of prayer and bring in an atmosphere of prayer through your speaking.
- C. We must learn to teach not in a doctrinal way but in an experiential way:
1. We must learn to apply all of the points of the teaching to practical, personal experience.
 2. For example, if you are going to teach on man's fall and need of salvation, you must help people to realize that they themselves are fallen people; help them to realize that often they have disobeyed the demands of their conscience.

3. Do not give lectures but talk to the young people in a personal and practical way.
4. Our speaking should stir up a praying spirit in others; for this we ourselves must have a praying spirit.

IV. Knowing the structure of the truth, being saturated with the truth, and converting doctrine into experience – 1 Tim. 2:4; 3:15, 25:

- A. The truth refers to the real things revealed in the New Testament concerning Christ and the church according to God's New Testament economy – see footnote 6 on 1 John 1:6.
- B. The structure of the truth is the Triune God with His all-inclusive redemption, including His salvation; so you need to learn all the aspects of the truth concerning the Triune God and be saturated with the reality of the Divine Trinity.
- C. You should also dive into the truth concerning the divine redemption and have a clear view of how the redemption accomplished by the Triune God becomes our full salvation.
- D. You must prepare yourself to teach by being saturated with the truth of God's economy:
 1. In your speaking, do not speak peculiar things to arouse curiosity or to display your knowledge of history or science or other things; be restricted all the time to God's economy.
 2. You can minister to others only what you yourself have enjoyed; otherwise, your teaching will be doctrinal and in vain.
- E. We must learn to teach others in an experiential way rather than in a doctrinal way:
 1. For example, if you are teaching about transformation, you should not only say that transformation is the result of sanctification, but you should fellowship regarding why it is so.
 2. You can only do this if you have experienced transformation as the result of sanctification; otherwise, you will only pass on knowledge.
 3. You must convert every point in the lesson from doctrine into experience.
 4. We must not damage the young people by giving them mere knowledge; we should "hit two birds with one stone," the "bird" of experience, and the "bird" of doctrine.
 5. In the ministry in the Lord's recovery, we present our teachings not in the way of doctrine but in the way of life; people do learn doctrine, but it is doctrine learned through experience.
 6. Pray over every point that you will share, saying, "Lord, have mercy upon me. I need some experience of this matter."

Suggested Reading:

Teachers Training – Witness Lee
The Ministry of God's Word – Watchman Nee