

TEACHER'S TRAINING FOR THE EUROPEAN WINTER SCHOOLS OF TRUTH

Session One

Becoming Nursing Mothers and Exhorting Fathers in our Care for the Young People

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; Acts 28:30-31:

- A. Because of our fallen nature, however, almost every Christian is sloppy in his spiritual life; this is because no one exercises control over us—cf. Eph. 5:14-18.
- B. 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—1 Cor. 9:26-27; Jude 20.
- C. We need to discipline ourselves in the Christian life and should not tolerate having any matters that remain undealt with.

II. Because the church is an organism, and what an organism needs is 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; the main matter is to minister life to others—John 10:10b:
 - 1. There is at least one verse in the New Testament that says we can give life to the weaker ones—1 John 5:16a.
 - 2. 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 and need us to pray for them and to give them life—cf. 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. 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—1 Cor. 3:6; Eph. 4:16.
 - 2. 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—1 Pet. 5:3.

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. cf. Acts 9:3.
- C. 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—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; 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—Rom. 1:9; Eph. 1:16.

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 merely 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; we need a change in our disposition to care for the younger ones in the church life—Matt. 4:19; John 21:15; Song 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, and we must look to the Lord for the remedy.
- 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 and pray for the burden—John 21:15-17.

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Session 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 our 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. 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.

TEACHER'S TRAINING FOR THE EUROPEAN WINTER SCHOOLS OF TRUTH

Session Three

God's Full Salvation (1)

Scripture Reading: Gen. 1:26; 2:7-9; John 3:18; Rom. 5:12; Eph. 2:4-5; Rom. 10:3; John 1:29; 3:14; Eph. 1:7; 1 John 1:9; Rom. 3:23-26; 5:10-11; 1 Cor. 1:2

Lesson One—God's Eternal Purpose and His Creation of Man as a Three-part Vessel

Background: Most natural religious minds consider that to please God we need "to know" and "to do." But to know and to do is the result of man's fall and the Satanic nature within man. Man has many ways by which he tries to improve himself to please God. He wants to know some good teaching and he wants to do good to please God. But to know and to do is of the fallen nature and is against God's economy.

Burden to Impart: Man was created by God as a three-part vessel with the unique purpose of containing God. In this first lesson we want to deeply impress the young people that they are a vessel, not an instrument, weapon, or tool to be used by God. But man is a vessel to be filled with God like a hand can fill a glove.

Focus: God desires to gain a corporate man who will express Him in His image and represent Him with His authority. Every time we speak to the young people they need a deep impression from us of God's purpose and economy. God's purpose is to gain a corporate man and His economy is that man was made as a three-part vessel to contain Him as life. We need to help them realize that God made us with a spirit so we can receive His dispensing and participate in God's purpose and economy.

Reading Assignment:

God's Full Salvation, lessons 1-2

Lesson Two—The Fall of Man and Man's Need of Salvation

Background: Today among mankind there is a prevailing philosophy that there is no right and wrong, no good and evil, no sin, no God, no judgment, no consequence, therefore no need for a Savior. The liberal philosophy prevailing today is that our need is for tolerance, diversity, understanding, and education. But the Bible clearly states man's perilous condition as one under condemnation and awaiting judgment. Fallen man is sinful before God.

Burden to Impart: We must use this lesson to help the young people realize that man is fallen. They must be brought to the point where they really realize how dreadful is their fallen situation before God. Through this lesson the words condemnation, wrath, and judgment need to be illuminated in the understanding of the young people.

Focus: We need to deeply impress the young people of their fallen condition in Adam, their hopeless state before God and how devastating was the fall on the precious humanity created by God. This lesson needs to cause them to understand that they have a twofold problem, objectively man is under God's condemnation, under God's wrath, and awaiting judgment. Subjectively, man is deadened in his spirit, ruined in his soul and corrupted in his body. This lesson should give them a proper view and burden for the gospel to their friends.

Reading Assignment:

God's Full Salvation, lessons 6-7

Lesson Three—The Source and Basis of Salvation—God’s Love and God’s Righteousness

Background: When people hear the gospel message, they often comment, that they try to be the best that they can. They think that if they are good, God will take them to heaven and save them. But God’s standard is not human goodness, kindness, but righteousness. The Bible clearly states “For all have sinned and fall short of the glory of God” (Rom. 3:23) and “the soul who sins, he shall die” (Ezek. 18:4b). The appreciation of the Lord’s dying love is nearly impossible to understand unless you know your condition before God and can appreciate the sacrifice of love to meet the righteous demand before God.

Burden to Impart: It might be that we need to start with God’s righteous demand and man’s inability to rise to satisfy God’s righteousness. For us to be able to impress the young people with the Lord’s dying love for them they have to understand their condition before God and utter inability to please God and how the Lord Jesus stepped in to pay the price.

Focus: Never has there been a more graphic example of pure love than the death of the Lord Jesus for fallen sinners. We need to impress the young people with the universal and dramatic dilemma that God was facing. His righteousness demanded a righteous payment—death, and God’s love pleaded for forgiveness. How can this dilemma be solved? Only through the death of His beloved Son can both God’s righteousness be fulfilled and God’s love be satisfied.

Reading Assignment:

God’s Full Salvation, lessons 8-9

Lesson Four—The Savior-God

Background: Following a tragedy, people often ask, “If there is a God why wouldn’t He stop these things from happening?” The natural thought is that God is there to serve the whims of fallen man and to protect him from danger. But the deep thought of God is much more than this. What God did, the steps He took, to rescue fallen mankind from judgment and bring him to a level that he could fulfill God’s eternal plan, displays the infinite wisdom and grand design of the Savior-God.

Burden to Impart: We have to impress the young people with the truth concerning the Savior-God. He is not One far away in the heavens who is working miracles to save man, but He became a man, a lowly man, to reach us in our situation and bring us to God. Through His death on the cross He solved all the negative problems in the universe and through His resurrection we were begotten of God with His life and nature to be the real sons of God. This was the need we had and He met every need.

Focus: The burden of this lesson is to present the Savior-God to the young people. He was promised by God and prophesied in the Old Testament, then two thousand years ago, a wonderful thing happened—God became a man. We need to indelibly impress the young people with the greatest event in human history—the infinite God became a finite man. Then we need to impress them with the process He passed through in order to become our Savior. All of these lessons should help them in their own appreciation and experience of the Lord as well as equip them to preach the gospel to their friends and classmates.

Reading Assignment:

God’s Full Salvation, lesson 10

TEACHER'S TRAINING FOR THE EUROPEAN WINTER SCHOOLS OF TRUTH

Session Four

God's Full Salvation (2)

Scripture Reading: Gen. 1:26; 2:7-9; John 3:18; Rom. 5:12; Eph. 2:4-5; Rom. 10:3; John 1:29; 3:14; Eph. 1:7; 1 John 1:9; Rom. 3:23-26; 5:10-11; 1 Cor. 1:2

Lesson Five—Judicial Redemption (1)—Forgiveness, Cleansing of Sins, and Justification

Background: With the prevailing concept today among men that there is no right and wrong, and no sin, it is hard to impress the young people with the need of confession, forgiveness, and cleansing of sins. It is very important that our young people are brought into God's thought through His word concerning the objective matters of forgiveness, cleansing, and justification. If man endeavors to be a good person, and thinking that God will justify them, then it will be hard to leave a deep impression of God's judicial redemption beginning with these precious matters.

Burden to Impart: A proper Christian is one who one who enjoys God's judicial redemption. They are the ones who regularly confess their sins, apply the Lord's precious blood, enjoy the cleansing of sins, and who stand on the promise of God's justification. These three precious items of God's judicial redemption need to become a part of our regular daily experience. While Satan may be attacking and condemning, this lesson should give us the boldness to speak for the Lord and to preach the gospel to our friends.

Focus: While God's judicial redemption is a procedure and not the goal, we still need to impress the young people with what the Lord Jesus accomplished for them objectively and judicially. The matters of redemption, forgiveness, and cleansing need to be presented in vivid detail to deeply impress the young people with the accomplishments of Christ on the cross. Each point needs to get deeply into them and equip them to experience the effectiveness of the cleansing of the Lord's blood.

Reading Assignment:

God's Full Salvation, lessons 11-13

Lesson Six—Judicial Redemption (2)—Reconciliation and Positional Sanctification

Background: Mankind today is completely self-centered, only thinking of himself and his needs. He is totally unaware that his sin has caused him to be God's enemy. One of the greatest needs man has is to be reconciled to God. By virtue of our birth in Adam we were one with God's enemy. But through our birth in Christ we have been reconciled to God and set apart to God for His purpose.

Burden to Impart: The burden to pass on in the lesson is that mankind is at enmity with God. We are not only sinners who need cleansing and forgiveness, but we are enemies that need to be reconciled, brought into a sweet relationship with God. Furthermore, God intends to set us apart, making us different from all the others who do not believe. He wants to make us a personal treasure, for Him alone.

Focus: In this lesson on judicial redemption we want to impress the young people that we are reconciled to God. We've been reconciled back to God and all payments have been made in full, and furthermore our close and intimate relationship with God has been restored. We have peace with God. In addition we have been sanctified, set apart for God, and for His purpose. We need to impress the young people that we are different from all the worldly people. We are for God, we belong to God, we are His personal possession, and we are sanctified!

Reading Assignment:

God's Full Salvation, lesson 14

Lesson Seven—Organic Salvation (1)—Regeneration and Shepherding (Feeding)

Background: *The natural, religious thought of most Christians is that they need to improve their behavior. They even think that the Lord has saved them and come into them to strengthen them to live a better life. Many will pray for this and hope for this and they may even believe that if man had not fallen, there would be no need of salvation.*

Burden to Impart: *We have to deeply impress the young people that God's salvation is altogether a matter of life. His judicial redemption as the procedure has solved every negative thing in the universe and paved the way for God to save us in His life. They need to be impressed that the goal of God's salvation is to fill us with His life and nature and to make us the same as He is in life, nature, function and expression. In addition to regenerating us we need to feed on Him.*

Focus: *The young people need to be impressed that what God desires is not just good, well-behaved young people. He desires neither religious nor holy people. He wants to duplicate Himself in man. We need to impress them that God's organic salvation is altogether in the realm of life. This was God's original intention when He placed man in front of the tree of life. God desires to be life to man. We also need to impress the young people that they need to feed on the Lord every day to be nourished in the Lord's life. They also need to learn how to feed others, shepherd others by feeding them in the way of life.*

Reading Assignment:

God's Full Salvation, lesson 15

The Organic Aspect of God's Salvation, chapter 2

Lesson Eight—Organic Salvation (2)—Sanctification and Renewing

Background: *For a clear view of God's organic salvation we have to show the young people the depths of the fall. Our nature is sinful and our body is a body of sin and death. We are full of lust, temper, hatred and self-pity. Furthermore, our mind is full of evil and dark thoughts, dreams, ambitions, and enmity. How can we be saved from these aspects of our fallen nature?*

Burden to Impart: *The burden in this lesson is to show the young people their need of a dispositional sanctification. Their fallen nature needs to be saturated with the divine nature of God. Their thoughts, temper, lust, jealousy, strife, are all indications of their need for a deeper sanctifying work of the Spirit within their nature. Furthermore their minds need to be renewed.*

Focus: *In these lessons on dispositional sanctification and renewing we must find some testimonies and examples to impress them that God intends to change them by life into a different person, a God-man. He will do this metabolically and organically. He also intends to renew our minds through His word operating in us to make us a "new" person in Christ.*

Reading Assignment:

God's Full Salvation, lesson 16; *The Organic aspect of God's Salvation*, chapter three, pp. 40-46

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Session Five

God's Full Salvation (3)

Scripture Reading: John 3:6, 15; 1 Pet. 2:2; Rom. 6:19, 22; 2 Cor. 4:16; Eph. 4:23; 2 Cor. 3:18; Eph. 4:15-16; Rom. 8:29-30; 1 Pet. 1:3; 2 Cor. 5:10; 1 Cor. 9:16-17; Acts 1:8

Lesson Nine—Organic Salvation (3)—Transformation and Building Up

Background: *The natural thought of man is to improve himself through human effort. This is like putting cosmetics on a corpse to beautify it. We must help the young people to realize that the real transformation is metabolic and organic; that it is not of human effort. We also have to help the young people see that it is through the transformation that we are joined and knit together in the building up of God's habitation.*

Burden to Impart: *The burden of this lesson is to help the young people come to know and experience what is meant by "beholding and reflecting the Lord." They need to learn to have a genuine turn to the Lord and remove all the separating veils to behold the Lord with an unveiled face. It is by spending time with the Lord that the real and genuine transformation and building takes place.*

Focus: *The focus in this lesson is to impress the young people to see that God's organic salvation has the church in view. In these more subjective experiences of organic salvation we will need to use examples and testimonies to show them how metabolically the Lord is changing us into His image through the process of transformation. Our transformation is for the building up of the church, the Body of Christ. This is the process by which God's eternal purpose to have a corporate man in His image and with His authority can be fulfilled.*

Reading Assignment:

God's Full Salvation, lesson 17

The Organic aspect of God's Salvation, chapter three, pp. 52-57

Lesson Ten—Organic Salvation (4)—Conformation and Glorification

Background: *A common mantra of today's youth is "be yourself"; or, "stay true to yourself." This kind of thinking exalts the soul-life and the self of the young generation. The young people also have the need to fit in and not be different. But in God's salvation He is saving us from self-likeness. That means He is saving us from expressing ourselves. At your school are you conformed to the image of a typical young person, or are you conformed to the image of God's Son? How we dress, speak, conduct ourselves must express Him.*

Burden to Impart: *For us to express Christ and not ourselves, we must learn the basic and fundamental lessons of being conformed to the death of Christ and applying the cross to our soul-life. There is a great need for us to at the beginning stages of their Christian life, impress the young people concerning the way to deny their soul-life and exercise their spirit to be saved in the Lord's life from our self-likeness.*

Focus: *We need to inspire the young people to take the way of life, the way of living the Lord and not living ourselves by being conformed to the image of the Firstborn Son of God to reach the goal of glorification. We need to impress them that the Lord will be coming soon and that we*

need to be matured in life before He comes. Then we will have a resurrected and glorified body to meet Him in the His coming.

Reading Assignment:

God's Full Salvation, lessons 18-19

The Organic aspect of God's Salvation, chapter three, pp. 68-76

Lesson Eleven—The Three Stages of Salvation and Reward and Punishment

Background: *Most Christians believe that once you are saved, you will go to heaven and there is no further need of anything. This kind of concept allows them to indulge in all kinds of sinful and worldly activities and not be concerned at all about their growth in life. We have to deeply impress the young people that it matters whether we grow or not. It matters before God whether we are defeated or matured in our Christian life.*

Burden to Impart: *We need to impress the young people that we have to eat the Lord every day; that we need the growth in life unto maturity and not make any excuse for a defeated life. We must encourage them that we must constantly be growing all the time. We need to infuse a kind of desperation into the hearts of the young people to pursue Christ to gain Him at any cost.*

Focus: *We do not want to be those who started the race and could not finish, but those who could run all the way to the end. As Paul said "I finished my course." May all the young people be inspired to run the Christian race all the way to the end. The second part of this lesson is to impress them with God's system of reward and punishment. It would be good to instill a healthy fear of God into them to not shrink back but to be the faithful and prudent slaves when He comes.*

Reading Assignment:

God's Full Salvation, lessons 22-23

Lesson Twelve—Preaching the Gospel

Background: *Our initial thought may be that the young people are too young to be burdened for the gospel to their friends. But this is the very first function of a newly saved person. He can lead others to Christ. The easiest time is when they are young and the easiest place is the schools for them to begin their gospel preaching. We must be bold and help lead our young people into a gospel living, a living of being burdened for their friends' salvation.*

Burden to Impart: *In this lesson we want to create a kind of urgency within the young people, that they need to be deeply impressed with the need not only to confess the Lord before men, but also to be the Lord's witnesses, testifying of the Lord's great salvation. Now in this last session, having seen the full and complete vision of God's full salvation, they can be equipped to present this gospel, the gospel of God's economy to their friends, relatives, and neighbors.*

Focus: *In this last session, we want to impress the young people with the charge to go and disciple the nations. As believers in Christ we cannot be passive or slothful in our service, but we must be those who do something for our Lord. Our commission is to preach the gospel to our friends, classmates and neighbors. Now the young people can be fully equipped to go and tell the world of God's wonderful salvation.*

Reading Assignment:

God's Full Salvation, lesson 24

Crucial Truths in the Holy Scriptures, vol. 3, pp. pp. 421-432

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Session Six

Practical Helps for Shepherding in the Small Group Sessions

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

I. Before the Winter School of Truth begins, we have to pray very much for this crucial time:

- A. In these coming weeks, we have to go to the Lord every day to pray thoroughly for the Winter 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. 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 Winter 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, *God's Full Salvation* to become familiar with the lessons and burdens of each session.
- B. 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.
- C. 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.

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

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. As believers in Christ, we have received the eternal life and the divine Spirit, but there is a concern that you will go to your group with "ice water" instead of a flame—2 Tim. 1:6:
- B. We hope that there will be much prayer in the groups in the Winter 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:**
 - 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—Matt. 18:19; Acts 1:14.
 - 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.**
- 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.**
- 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.