

# 2018 FLORIDA SUMMER SCHOOL OF TRUTH

## Session One

### The Two Spirits

#### Bringing the Young People into the Proper Knowledge and Experience of the Divine Spirit and Their Human Spirit

*(Lesson book, chapter 1)*

Scripture reading: John 3:6; 4:24; Rom. 8:16; Gen. 1:26-27; Eph. 1:10; 3:9-11; John 1:14;  
1 Cor. 15:45b; Zech 12:1; John 20:22; 14:17

- I. The Bible reveals to us two distinct “spirits”—the divine Spirit and the human spirit – John 3:6; 4:24; Rom. 8:16.**
- II. God has an eternal purpose – Gen. 1:26-27; Eph. 3:10-11:**
  - A. He created man in His image—for His expression.
  - B. He gave man His dominion—for His representation, thus dealing with His enemy.
- III. God’s economy is the way God fulfills His eternal purpose – Eph. 1:10; 3:8-9; 1 Tim. 1:4:**
  - A. God’s economy (*oikonomia*) is God’s household administration, His plan, His arrangement to distribute the food to the members of His household.
  - B. In God’s economy, He dispenses Himself as life, as life supply, and as everything to them.
  - C. Out of His economy, many believers are being produced to be the components of the Body of God’s Son for a full expression of the triune God.
- IV. God’s way to dispense Himself into us is by:**
  - A. Passing through a process to become the life-giving Spirit – John 1:14; 1 Cor. 15:45b.
  - B. Creating a human spirit within man – Zech 12:1:
    1. By believing into Christ we receive Him as the life-giving Spirit into our human spirit, thus regenerating us, making our spirit the mingled spirit – John 3:6; 4:24; Rom. 8:16; 1 Cor. 6:17.
    2. From this mingled spirit, God carries out His organic salvation in us – Rom. 5:10.
    3. In this way we will fulfill God’s eternal economy.

*FOCUS: The major burdens in this lesson are (1) to impress the young people that everything begins and issues out of God’s eternal purpose, and (2) to help the young people see that the two spirits—the Holy Spirit of God and the human spirit of man—are the key to every experience of Christ as life and to the accomplishment of God’s eternal purpose.*

#### **SUGGESTED MEMORY VERSES:**

John 3:6; 4:24; Rom. 8:16; Gen. 1:26-27; Eph. 3:9-11

Session Two

**The Life-giving Indwelling Spirit  
and the All-inclusive Spirit**

*(Lesson book, chapte2, 4)*

Scripture Reading: John 1:1, 14; 1 Cor. 15:45b; 2 Cor. 3:17; John 20:22; 7:37-39;

- I. Because God, after completing the work of creation, passed through incarnation, human living, crucifixion, resurrection, ascension, and descension, we may speak of Him as the processed God:**
  - A. Through resurrection and in resurrection He became the life-giving Spirit.
  - B. Although God is eternal and unchanging, He has nevertheless passed through a definite process.
- II. *The last Adam* in 1 Corinthians 15:45b and *the Lord* in 2 Corinthians 3:17 both refer to Christ; this indicates clearly that today Christ and the Spirit are one.**
- III. Although we received Christ as our Redeemer, He came into us not only as our Redeemer, but also as the life-giving Spirit.**
- IV. We have the living Christ! He is what we need and what we have; we must not think that if we offend Him, He will leave us; He will never leave us.**
- V. The Spirit—the all inclusive, processed Triune God; when all the aspects and elements of the Spirit are put together we have a totality, a final product known in the New Testament as “the Spirit”—Rom. 8:16, 23, 26, 27; Gal. 3:14; 5:16-18, 22, 25; 1 Pet. 1:2; Rev. 2:7; 14:13; 22:17.**

***FOCUS:*** *In this lesson we want to (1) infuse our young people with an appreciation for the process which the Triune God passed through and equip them with this truth, and (2) help them realize that everything they need for their inward being is in the all-inclusive life-giving Spirit.*

**SUGGESTED MEMORY VERSES:**

John 1:1, 14; 1 Cor. 15:45b; 2 Cor. 3:17

Session Three

**The Essential and Economical Spirit**

*(Lesson book, chapter 6)*

Scripture reading: Eph. 4:4; 1 Cor. 12:4, 13; John 14:17; 1 Cor. 3:16; Rom. 8:9-10; Luke 24:49; Acts 1:8; 1 Cor. 15:45; 2 Cor. 3:17; John 20:22; 2 Cor. 3:6b; Col. 2:19; Acts 2:33; Eph. 4:12

- I. In the Bible, although the Holy Spirit has many titles (e.g. the Spirit of God, the Spirit of Jesus Christ, the Spirit of reality, the Spirit) yet, there is only one Spirit in the whole universe – Eph. 4:4; 1 Cor. 12:4, 13.**
- II. The work of the Holy Spirit has two aspects: inward (essential) and outward (economical) – John 14:17; 1 Cor. 3:16; Luke 24:49; Acts 1:8.**
- III. The Holy Spirit is in us – John 14:17; 1 Cor. 3:16:**
  - A. The Holy Spirit in us is Christ in us – Rom. 8:9-10; 2 Cor. 3:17.
    1. In resurrection Christ became the life-giving Spirit – 1 Cor. 15:45; 2 Cor. 3:17.
    2. In the evening of resurrection Christ breathed into the disciples causing them to receive the Holy Spirit – John 20:22.
    3. To believe into Christ is to receive Christ; this Christ, Who is the Spirit (the pneumatic Christ), enters into us, making us the children of God – John 1:12; 3:5-6; Gal. 2:20.
  - B. The work of the Holy Spirit within us today is entirely related to life, causing us to grow in life unto maturity for the accomplishment of God’s eternal purpose – John 10:10b; 6:63; 2 Cor. 3:6b; Col. 2:19.
  - C. Because the indwelling Spirit is related to our life essentially, our being (our essence), therefore He is also called the essential Spirit.
- IV. The Holy Spirit is upon us—He descended and was poured out upon us – Acts 1:8; 2:33:**
  - A. The work of the Holy Spirit in this aspect is for us to receive power to do the Lord’s work – Luke 24:49; Acts 1:8.
  - B. God does not want to do a religious work, rather God wants to accomplish His eternal economy (plan, arrangement) to build up the Body of Christ; therefore, this outpoured Spirit can also be called the economical Spirit – Eph. 4:12.
  - C. In the New Testament only two out of all the cases of the outpouring of the Holy Spirit are referred to as the baptism of the Holy Spirit:
    1. All the Jewish believers were baptized into one Body on the day of Pentecost – Acts 1:5.
    2. All the Gentile believers were baptized into one Body in the house of Cornelius – Acts 11:16.
  - D. The Spirit of power has already been poured out upon the Body of Christ; therefore, we only need to live in the Body, be in one accord, and pray steadfastly, then we will experience the outpouring of the Spirit – 1 Cor. 12:13; Psalm 133:1-3; Acts 1:14.
  - E. In the Bible, speaking in tongues is not mentioned in all the cases of the outpouring of the Spirit; therefore, speaking in tongues is not a necessary proof that one has experienced the outpouring of the Spirit – Acts 8:14-17; 9:17-18:

1. The tongue-speaking on the day of Pentecost was clearly a language enabling believers from different places to have fellowship with one another and to be built up together – Acts 2:2-11; Gen. 11:1-9.
2. Any speaking in tongues that causes division is not the real gift of the Holy Spirit.
3. Even through the book of Revelation, speaking in tongues still refers to a language – Rev. 5:9; 14:6.

**FOCUS:** *The major burdens in this lesson are to help the young people to see (1) that the experience of the Spirit is not only for our own enjoyment but for us to be one with the Triune God for the accomplishment of His eternal economy, and (2) the experience of the economical Spirit should and can be the normal experience of every believer by their keeping the principles of being right with God and right with the Body.*

**SUGGESTED MEMORY VERSES:**

Eph. 4:4; 1 Cor. 12:13; 1 Cor. 3:16; Acts 1:8; Col. 2:19; Eph. 4:12

## Session Four

### **The Spirit's Work in the Believers (1)— Regeneration and the Human Spirit**

*(Lesson book, chapter 7)*

Scripture Reading: John 3:3-6; Eph 2:1; 1 Cor. 6:17; Rom. 8:16; Jer 17:9; 13:23; Rom. 7:18; Col. 1:12-13; Acts 11:15-17; Prov. 20:27; Job 32:8; Zech. 12:1; Mal. 2:15; Rom. 1:9; Gal. 6:18

- I. The Spirit's work is mainly within the believers; it is for the dispensing of God into man; regeneration is the reality and initiation of the divine dispensing— John 3:3-6:**
- A. According to the Bible, to be regenerated is to be born of the Spirit—vv. 3-6.
  - B. Regeneration also means to be born again or born anew.
  - C. The way to be regenerated is by hearing the gospel and believing—John 3:16.
- II. We need to be regenerated because of two conditions:**
- A. From the negative side, we need to be regenerated because our life has been corrupted and has become evil, and cannot be improved from evil to good—Jer. 17:9; 13:23; Rom. 7:18.
  - B. From the positive side, however, we need to be regenerated because we do not have the life of God—Col. 1:12-13.
- III. The proper understanding of regeneration shatters the natural concept:**
- A. Through regeneration we have received the life and nature of God.
  - B. God's way is not merely to wash us, beautify us, and decorate us outwardly; His intention in His economy is to regenerate us, to cause us to be sons of God born of Him.
  - C. God's salvation is not a matter of ethics; rather, according to His economy, God has regenerated us by the divine life that we may be His sons and live as sons of God—John 1:12-13.
- IV. After God regenerated us by His Spirit to make us His sons, He has been continually supplying to us the Spirit—Gal. 3:5.**
- V. Among Christians there is an inadequate understanding and appreciation of the human spirit; both the Old Testament and the New Testament have many verses concerning this matter.**
- VI. The human spirit**
- A. Our human spirit is the dwelling place of the Holy Spirit, and our human spirit is one with the wonderful Holy Spirit
  - B. The human spirit is the strategic point for the inner life; we all have to know our human spirit; it is here that we have been born again and it is here that we worship God
  - C. Man can be likened to a radio; the Holy Spirit is like the heavenly radio waves and the spirit in man is like the radio receiver; our spirit is the receiving organ.

**FOCUS:** *The major burdens in this lesson are (1) to impress the young people with the definition of regeneration—in addition to our natural life we receive another life, the life of God, which is God Himself—which is our first experience of the two spirits, and (2) to show them that after our regeneration, every experience of life is a matter of the Spirit in our spirit; therefore we must learn to use, exercise, live and walk by our spirit.*

#### **SUGGESTED MEMORY VERSES:**

John 3:3, 5-6; 1 Cor. 6:17; John 1:12-13; Zech. 12:1; 1 Thes. 5:23; John 4:24

Session Five

**The Compound Spirit and the Spirit's Work in the Believers (4)  
The Anointing, Sealing and Pledging**

*(Lesson book, chapters 3, 10)*

Scripture Reading: 2 Exo. 30: 22-25; Psa. 45:7; Isa. 61:1; Col. 3:5; Gal. 5:24; Rom. 8:13;  
John 7:39; 1 Cor. 1:21-22; 1 John 2:27; Eph. 1:11, 13-14

- I. Exodus 30 shows a marvelous picture that signifies the all-inclusive Spirit; the holy anointing oil is a type (symbol) of the “compound Spirit.”—30:22-25.**
- II. The significance of the ingredients:**
  - A. The olive oil is the base of the ointment; the olive oil signifies the Spirit of God, through the pressure of Christ's death, flowing out.
  - B. Flowing myrrh, smelling sweet but tasting bitter, signifies the precious death of Christ.
  - C. Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death.
  - D. Calamus is a reed and grows in a marsh or muddy place; Calamus, therefore, signifies the precious resurrection of Christ.
  - E. Cassia was used as a repellent to drive away insects and snakes; Cassia thus signifies the power, the effectiveness, of Christ's resurrection
- III. The significance of the numbers and measurements**
  - A. In this compound ointment we have God signified by the number one and God's creatures signified by the number four indicating that the compound ointment is a matter of God plus His creature, man.
  - B. In the compound Spirit we also have the Triune God: the Father, the Son, and the Spirit; although there were four spices, there was a total of three units of five hundred shekels in measure.
  - C. The ointment is composed of five basic elements: olive oil, myrrh, cinnamon, calamus, and cassia; the significance of the number five is that the all-inclusive life-giving Spirit is for the bearing of responsibility
- IV. Today the Spirit of God is the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ; all these elements are included in this one compound ointment.**
- V. When the Triune God reaches us today, He comes as the Spirit; the moving of this Spirit is the anointing within—1 John 2:27:**
  - A. The word anointing refers to the moving of the all-inclusive Spirit within us.
  - B. The anointing adds to us the very essence of God, the divine element; this is similar to the process of painting a table.
- VI. After the anointing comes the sealing; any kind of painting is also a sealing—Eph. 1:13-14:**
  - A. When we believed in the Lord Jesus, the Spirit of God sealed us; this signifies that God is our owner and that we belong to Him.
  - B. Every seal has an image; the Spirit as the seal of God upon us bears the image of God.
- VII. Along with the anointing and sealing is the pledging; Ephesians 1:14 says that the Spirit is the pledge of our inheritance:**

- A. A Pledge, earnest, and guarantee—all these words are about the same in meaning, all referring to a payment that guarantees the balance, but the Greek word also signifies a sample, a foretaste.
- B. The pledging of the Spirit is given for our enjoyment; through the Spirit's pledging, we are encouraged and stirred up; whenever we feel that the situation is hopeless, the pledging fills us with hope

**VIII. We need both the sealing and the pledging because in God's work on us two kinds of inheritances are involved; in God's economy we are an inheritance to God, and God is an inheritance to us; this is a mutual inheritance—Eph. 1:11, 14.**

***FOCUS:** The major burdens in this lesson are to (1) impress the young people with the truth regarding the compound Spirit and (2) to make the matter of the anointing very practical and applicable to the young people in their daily lives.*

**SUGGESTED MEMORY VERSES:**

2 Cor. 1:21-22; 1 John 2:27; Eph. 1:13-14; 4:30

Session Six

**The Human Spirit and the Mingled Spirit**

*(Lesson book, chapters 13, 17)*

Scripture Reading: 1 Cor. 6:17; Rom. 8:4; 2 Tim. 4:22; 2 Cor. 3:17; Rom. 8:16; 9:1; 1 Cor. 2:11;  
John 4:24; Psa. 51:10; 1 Cor. 5:3; Eph. 6:18; 2 Tim. 1:7

- I. The composition of the human spirit—The spirit is a complete unit, composed of three parts or functions: conscience, fellowship, and intuition.**
- II. The conscience is the leading part of our spirit; if we are wrong in the conscience, the fellowship is broken, and when the fellowship is broken, the intuition does not function:**
  - A. The dealing with the conscience is therefore very basic; a transparent conscience will bring us into the presence of the Lord, resulting in a living fellowship with Him.
  - B. We need to go to the Lord to deal with our conscience; we may need a long time to complete a thorough confession—1 John 1:9.
- III. With a purified conscience, open spirit, pure heart, sober mind, loving emotion, and submissive will, there will be a flow of the Lord within your whole being.**
- IV. We are one spirit with the Lord; to be one spirit with the Lord means that we are blended with Him organically and mingled with Him in life—1 Cor. 6:17.**
  - A. The Lord today is the life-giving Spirit, and we have a human spirit; now these two spirits have become one mingled Spirit.
  - B. Some who misunderstood this mingling said that it caused a third nature to be produced, something which is neither divine nor human; However, this is not the proper understanding of the word “mingle.”
- V. Now that the Spirit is within our spirit through regeneration, He witnesses with our spirit, testifying that we are the children of God; these two spirits within us correspond to each other, together confirming that we are God’s children—Rom. 8:16; 9:1.**
- VI. We daily need to practice having our being according to the mingled spirit; we need to apply this in our talking, in our thinking, and in everything we do.**

**FOCUS:** *The burden of this lesson is to help the young people see that we exercise our spirit by exercising the functions of our spirit—conscience, fellowship and intuition. It may be good to follow up the presentation of this lesson with a time of personal prayer during which all the young people can exercise their conscience to confess their sins.*

**SUGGESTED MEMORY VERSES:**

1 Thes. 5:23; Prov. 20:27; 1 Tim. 1:19; 1 John 1:7, 9; 1 John 2:27; 1 Cor. 6:17; Rom. 8:4

Session Seven

**The Difference between the Spirit and the Soul  
and Knowing Our Spirit**

*(Lesson book, chapters 14, 16)*

Scripture Reading: 1 Cor. 2:14-15; 1 Thes. 5:23; Gen. 2:7; Prov. 20:27; Heb. 4:12;  
Daniel 7:15; Rom. 8:6

- I. If we are going to know our human spirit we must see the difference between the spirit and the soul—1 Cor. 2:14-15:**
- A. The Bible clearly mentions that we have three parts—the spirit and the soul and the body—1 Thes. 5:23; Gen. 2:7; cf. Prov. 20:27.
  - B. The word divides the spirit from the soul just as the sword divides the marrow from the joints which are the bones; the marrow is something within the bones, the joints; in the same principle the spirit is something within the soul—Heb. 4:12.
  - C. There are two schools of theology which have arisen on the parts of man; one believes, as the Bible teaches, that man is a trichotomy; the other school maintains that man is a dichotomy; that is, he has an outer part, the body, and an inner part, the spirit or soul.
- II. To know the spirit is to know it by the sense of the spirit; to sense the spirit is the way to know the spirit—Rom. 8:6.**
- III. To set our mind—that is, to set our self—upon the flesh is death but to set our mind, or our self, upon the spirit is life and peace; here is the key to death or life—v. 6:**
- A. The spirit itself is relatively difficult for us to sense, but we can easily sense such feelings of life in the spirit; the sense of life makes us feel fresh, lively satisfied and vigorous.
  - B. To set the mind on the spirit is not only life but peace; the sense of peace makes us feel natural, restful, comfortable, and at ease.
  - C. The sense of death is not only the opposite of the sense of life, but also the opposite of the sense of peace; the sense of death makes us feel old, depressed, empty and powerless.
- IV. The Christian life is not a matter of right and wrong; it is a matter of living in the Spirit:**
- A. Do not argue with the inner sense of life and peace; the test is whether we have the inner sense of life and peace; we have to take care of the inner sense.
  - B. The Christian walk, the Christian life, the Christian activity is not according to the standard of good or bad, but absolutely according to the spirit.

**FOCUS:** *The burden of this lesson is to help the young people to know their spirit by knowing the sense of life in their spirit, which comes from the intuition of the spirit. For the enriching of the sense of life we need more of the Word of God stored in our being. The Word of God can discern between our spirit and our soul.*

**SUGGESTED MEMORY VERSES:**

1 Thes. 5:23; Heb. 4:12; Rom. 8:6; Luke 7:50; Phil. 4:7

## Session Eight

### The Humanity of Christ

*(Supplement to the Lesson book)*

Scripture reading: Gen. 1:26-27; 1 Cor. 12:12; 1 Tim. 3:15-16; Exo. 25:8-11, 15, 29; John 6:57; 1 Pet. 1:15; John 17:19; 2 Cor. 2:11; 2 Tim. 1:6-7; 2:22; 3:16-17; 4:22

#### I. **God's eternal purpose is to have a corporate man (the church) to be his corporate expression and representation – Gen. 1:26-27; Eph. 3:10-11:**

- A. Christ is both God and man, possessing both divinity and humanity, and in the stage of His incarnation, he expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues.
- B. The church is the enlargement of Christ, and as such should also be the manifestation of God in humanity – 1 Cor. 12:12; 1 Tim. 3:15-16:
  - 1. From the types in the Scriptures we can see the need of a proper humanity for the church life:
    - a) The ark signifies Christ as the testimony, the expression, of God; the tabernacle is the enlargement of the ark and signifies the church as the enlargement of Christ – Exo. 25:8-11, 15, 29.
    - b) The ark was made of acacia wood (signifying humanity) overlaid with gold (signifying divinity); the boards of the tabernacle were also made with the same material and in the same way—acacia wood overlaid with gold.
  - 2. The church is just the manifestation of God in Christ; this depends very much on the humanity of Christ – 1 Tim. 3:15-16.
  - 3. In order for the church to be the expression of God there is the need for all of us to experience and be constituted with the humanity of Christ – John 6:57.

#### II. **In the four Gospels we can see the fine and balanced humanity of Christ:**

- A. The Lord Jesus lived a holy manner of life – 1 Peter 1:15.
- B. The Lord Jesus sanctified Himself for our sake – John 17:19.
- C. The Lord Jesus was meek and lowly in heart – Matt. 11:29; 19:14.
- D. The Lord Jesus came not to be served, but to serve – Matt. 20:28; Mark 10:45.
- E. In His humanity the Lord Jesus was very diligent – Mark 1:35; 3:20-21.
- F. The Lord Jesus did things in an orderly way and with a proper arrangement – Mark 6:39-40.
- G. In His humanity the Lord Jesus was subject to His human parents – Luke 2:51.
- H. In His humanity the Lord Jesus exercised to have no appearance of evil – John 4:6-7; 17:19.
- I. In His humanity the Lord Jesus was faithful and accountable to the Father to carry out the Father's will – John 5:30; Matt. 3:17; 12:18.

#### III. **Satan's strategy to hinder the accomplishment of God's eternal economy is to damage our humanity – 2 Cor. 2:11; Eph. 6:11:**

- A. Satan tries to ruin the humanity of mankind, especially that of the young people, by affecting their mentality, their way of thinking – 2 Cor. 2:11; 10:4-5; 2 Tim. 3:1-5.
- B. In order to affect the mentality of the young people Satan uses the philosophies of men (Col. 2:8) of which some examples are:
  - 1. Atheism – cf. Psa. 14:1; Isa. 45:5; Rom. 1:19-20, 28; 2:14-15; Eph. 4:18.
  - 2. Humanism – cf. Gal. 6:10; 1 Tim. 6:17-18; Heb. 13:15-16; Rom. 12:9-21.
  - 3. Individualism – cf. Psa. 139:13-16; Matt. 10:30; Rom. 12:4-5; 1 Cor. 12:14-22.
  - 4. Materialism – cf. Matt. 6:24; 1 Tim. 6:9-10; 2 Tim. 3:1-4.
  - 5. Moral relativism – cf. Rom. 10:3; 1 John 5:17; Rom. 1:27-28; Lev. 18:22; Lev. 20:13; Gen. 19:5; Judg. 19:22; 1 Cor. 6:9; 1 Tim. 1:10; Jude 6-7.
  - 6. Liberalism – cf. 2 Tim. 3:1-5; Rom. 3:18.
  - 7. Darwinism – cf. Gen. 1:1-2; Isa. 45:18.

- C. The issue of this kind of mental damage is of at least the following three categories: fornication, suicide and not being soberminded – 1 Cor. 6:18, 9-10; Rom. 1:28; 2 Tim. 1:7.

**IV. The way to enjoy and be constituted with the humanity of Christ:**

- A. We can enjoy the humanity of Christ by calling on the name of the Lord out of a pure heart – 2 Tim. 2:22.
- B. We can enjoy the humanity of Christ by eating the Lord through the pray-reading the Scriptures – John 6:57; 63; 2 Tim. 3:16-17; John 17:17; Eph. 5:26.
- C. We can enjoy the humanity of Christ by participating in the Body life – 2 Tim. 2:22:
1. We need to serve in the church life by the supply of the Lord's humanity – Mark 10:45; John 13:14-17.
  2. We need to shepherd others by the supply of the Lord's humanity – John 21:15-17; Matt. 12:19-20
- D. We can enjoy the humanity of Christ by exercising our spirit to contact the wonderful Person of Christ in our spirit – 2 Tim. 1:6-7; 4:22:
1. We exercise our spirit by exercising the three functions of the spirit—  
conscience, fellowship and intuition:
    - a) The conscience is the representative of God's ruling within us; it regulates us by accusing or excusing us and we should exercise our conscience by confessing our sins and by not forsaking its feeling – Rom. 2:15; Acts 24:16; Eph. 4:19; 1 John 1:9.
    - b) Fellowship is our communion with God; it is the function that enables us to contact God and enjoy Him, and we exercise to have fellowship with God by calling on His name and pray-reading His word – John 4:23-24; 1 John 1:3; Rom. 10:12; Eph. 6:17-18.
    - c) The intuition is the sense coming directly from our spirit; it is not influenced by anything outward, and exercise the intuition by obeying the anointing – Mark 2:8; 1 Cor. 2:11; 2 Cor. 2:13; 1 John 2:27; Rom. 8:6.
  2. By exercising our spirit to call on Him and to eat Him in the Word in a corporate way, we simply enjoy His humanity.

Session Nine

**Being Filled in Spirit and  
the Spirit and the Word**

*(Lesson book, chapters 18, 12)*

Scripture Reading: Eph. 5:18; 3:19; Acts 2:2-4; 13:52; John 14:17; Rom. 8:11; Acts 1:8; 2:17; Eph. 5:19; John 6:63; 2 Tim 3:16; Eph. 6:17-18; 5:18-19; Col. 3:16; Acts 6:7; 12:24; 19:20; 8:1, 4; 4:31

- I. We have seen that there are two aspects of the all-inclusive Spirit, one is essential (inward) and the other is economical (outward); these two aspects of the Spirit can be seen in the matter of being filled with the Holy Spirit—Acts 2:2-4.**
- II. The outward aspect of the Holy Spirit is by no means more precious or more difficult to obtain than the Holy Spirit within, the only requirement being that we be willing to be used by God.**
- III. The way to be filled in spirit—Eph. 5:18-19:**
  - A. In order to receive the infilling of the Holy Spirit, we all must make a thorough confession; we must come to the Lord, not occupied by so many things or persons.
  - B. The way to be filled is also by speaking; such speaking, singing, and psalming are not only the outflow of being filled in spirit, but also the way to be filled in spirit.
- IV. This filling is not only for your nourishment, it is for you to dispense; speaking is generating, speaking is imparting, speaking is dispensing.**
- V. In our Christian experience, the Word and the Spirit must always be one; it is important to see that the Spirit is embodied in the Word—John 6:63.**
- VI. Concerning the Spirit, there are two extremes, one found among fundamentalists and the other among Pentecostals:**
  - A. Certain fundamental Christians care primarily for Bible doctrine; but to have only the doctrine of the Bible without the Spirit is to have a lifeless body.
  - B. The Pentecostals represent another extreme; they may neglect the Word and emphasize the Spirit in an abnormal, unbalanced way.
- VII. We can say that the Spirit and the Word are one because this is clearly revealed in the Bible—John 6:63:**
  - A. His spoken words are the embodiment of the life-giving Spirit—John 6:63.
  - B. Second Timothy 3:16 says that all Scripture is God-breathed; every word of the Bible is the breath of God.
  - C. Ephesians 6:17 even identifies the Word as the Spirit; in this verse the Spirit and the Word are one thing.
- VIII. If we want to experience the fire embodied in the Word, the Spirit embodied in the Word, we need to exercise our spirit to pray-read the Word—Eph. 6:17-18.**

- IX. In Acts those who received the Spirit did not go out and preach the Spirit; they preached the word—Acts 8:1:**
- A. In Acts we are told three times that the word grew and that the word multiplied—Acts 6:7; 12:24; 19:20.
  - B. The divine Word is what we really need and we should be one with the Word, full of the Word, saturated with the Word, and constituted with the Word; then when we minister, we minister the Word by the Spirit—Acts 4:31.
  - C. We have the Holy Spirit in our spirit, and we have the Holy Word, the Bible, in our hands; when the Word enters our spirit it becomes the Spirit, and when the Spirit is expressed from our mouth it becomes the Word.
- X. We need to spend time every day to touch the Spirit in the Word; every day we need to open the Bible to receive the Spirit through the Word.**

***FOCUS:** The burden of this lesson is to help the young people to learn how to be filled in spirit. This is a matter of exercising our spirit to have fellowship with God through His Word. This session can be used to help the young people to learn how to have the personal pray-reading in order to enter into personal and intimate fellowship with the Lord. The presentation of this lesson should be followed up with a practice session.*

**SUGGESTED MEMORY VERSES:**

Eph. 5:18; Rom. 10:12-13; John 6:63; 2 Tim. 3:16; Eph. 6:17-18; Col. 3:16

Session Ten

**Exercising Our Spirit and  
Walking According to the Spirit**

(Lesson book, chapters 19, 20)

Scripture Reading: 1 Tim. 4:7; 2 Tim. 1:7; 4:22; 1 Tim. 1:5; Heb. 10:22; 1 John 1:7; Eph. 6:18;  
1 Thes. 5:17; Rom. 8:4, 16; 1 Cor. 6:17; Rom. 8:14; Gal. 5:16, 22-23, 25

- I. From Paul's word in 1 and 2 Timothy we see that to exercise ourselves unto godliness is to exercise our spirit—1 Tim. 4:7; 2 Tim. 1:7; 4:22:**
  - A. If you are going to exercise yourself unto godliness, you have to know how to exercise your spirit because the very God is in your spirit.
  - B. Paul utilized the word *exercise* to stress the vital need of another kind of gymnastics; this kind of gymnastics pertains solely to the matter of godliness.
- II. In order to be able to exercise our spirit it is vital to take care of our conscience:**
  - A. Before we can properly exercise our spirit, we must first have a good conscience.
  - B. whenever we exercise our spirit to contact the Lord, we need the blood—1 John 1:7, 9.
- III. We have to start to exercise our spirit by praying, because to pray is something in the spirit—Eph. 6:18:**
  - A. Paul charges us to pray without ceasing; Paul's command to pray without ceasing implies that unceasing prayer is like breathing; the way to do this is to call on the name of the Lord—1 Thes. 5:17.
  - B. The Spirit is embodied in the Word and for us to experience the supply of the Spirit in the Word we must exercise our spirit; pray-reading is one of the best ways to exercise our spirit—Eph. 5:17-18.
- IV. We must see that it is crucial to exercise our spirit in the church meetings; whenever we come together in a church meeting, we need to function, to pray, praise, or give a word of testimony—1 Cor. 14:26.**
- V. If you read through your Bible, you will see that the Lord's ultimate charge to you is that you walk according to spirit—Rom. 8:4.**
- VI. The leading of the Spirit is not derived from the outward environment, but from the inward sense and consciousness of the divine life; this leading proves that we are sons of God—v. 14,**
- VII. In Galatians 5 Paul speaks twice about walking by the Spirit, about two kinds of walk by the Spirit—Gal. 5:16, 25:**
  - A. The Greek word for walk in verse 16, *peripateo*, means to have our being, to deport ourselves, to order our manner of life, to walk about, It is used with respect to ordinary daily life.
  - B. The Greek word for walk in verse 25, *stoicheo*, has a very different meaning; it is derived from a root which means to arrange in a line.
  - C. If we consider Galatians 5:25 in light of the other verses where the Greek word *stoicheo* is used for walk (Rom. 4:12; Phil. 3:16), we shall see that to walk by the Spirit is to walk by the Spirit as our rule.

**FOCUS:** *The purpose of this lesson is to follow up and further strengthen all the previous lessons concerning the matter of the exercise of our spirit, and to further impress the young people with the fact that the exercise of our spirit is a very practical matter in our daily lives. This session could also be followed up with a time during which the young people could spend personal time with the Lord in order to practice the personal pray-reading and confess their sins.*

**SUGGESTED MEMORY VERSES:**

1 Tim. 4:7; Acts 24:16; 1 John 1:9; 2 Cor. 3:16, 18; Col. 3:15; Gal. 2:20; 5:16, 25

Session Eleven

**Serving in Our Spirit and the Spirit's Work in the Believers (5)  
Empowering and Supplying Them to Speak Christ**

*(Lesson book, chapters 21, 11)*

Scripture Reading: Rom. 1:9; 7:6; 12:1, 11; 2 Cor. 3:6, 8; 1 Cor. 9:16; Acts 1:8; 1 Cor. 2:4;  
1 Thes. 1:5; Acts 4:31

- I. With Christians there are always two aspects; the first aspect is a matter of the Christian life, a life matter, and the second aspect is a matter of the Christian service, a service matter—Rom. 1:9; 7:6.**
- II. The real service is our functioning in the church life in a way that ministers Christ—2 Cor. 3:6.**
- III. The basis of our service is first we have the aspect of life, then, based on that fact, we have the matter of service:**
  - A. Without life and the adequate growth in life, we cannot have the service; we must all rise up to serve according to our capacity in life.
  - B. The Christian service is a matter of life and in the Body.
  - C. We need to learn to serve in the spirit—not in the letter, not in the law, not in doctrine, but in the spirit—Rom. 7:6:
    1. “But now we are discharged from the law, having died to that in which we were held, that we should serve in newness of spirit and not in oldness of letter.”
    2. We need to learn not only to walk, to live, in the spirit but also to serve in the spirit, and to serve in the newness of the spirit.
- IV. The purpose of all we do in the church service is to minister Christ to others; there are many lessons to learn in ministering Christ to others by cleaning, by cooking, and by doing many different practical things.**
- V. We all have to realize that it is God's desire that we Christians should be a speaking people, and we have to try our best to fulfill His desire—1 Cor. 9:16:**
  - A. We are His witnesses and we have to speak Him, speak for Him, and speak forth Him on every occasion—Acts 1:8.
  - B. To speak we need the Spirit; this Spirit is upon us and this Spirit is within us—1 Cor. 12:13.
- VI. We the believers must speak by preaching the gospel:**
  - A. We all should learn that to preach the gospel we must preach in power, in the Holy Spirit, and in much assurance—1 Thes. 1:5.
  - B. Our power is the Triune God as the Spirit.
  - C. When we speak the word of God, we have to speak it with boldness; this boldness is very much related to the Spirit, and the Spirit is related to prayer.
  - D. Learn to speak the living word and learn to speak the rich word; if you are going to speak such a rich word you have to study to pick up the riches in the Word.
  - E. The young saints can preach the gospel with power and impact if they trust in prayer, the Word, and the Spirit.

**VII. God desires that we Christians would be a speaking people; we must be a people all the time speaking Christ:**

- A. All of us in the Lord's recovery have to speak Christ in our daily life to our parents, our children, our cousins, and our in-laws; we all owe so much to our relatives.
- B. Then we need to continue to speak Christ every day; all human beings today need Christ, yet we need to speak to them—Rom. 1:14

**Focus:** *The major burdens of this final lesson are (1) to impress the young people with the fact that to have a normal Christian life we must have a proper balance between life (inflow) and service (outflow); in order to have the full enjoyment and experience of the Spirit we must not be self-centered, but rather we must flow out, and (2) to lead the young people into a normal and healthy church life. In order to maintain their freshness and vitality in the Lord, they need the church life and they need a gospel-preaching life. We must lead them to be burdened for their unbelieving friends and relatives to share the gospel and raise up young ones for the building up of the Body of Christ.*

**SUGGESTED MEMORY VERSES:**

Mark 10:45; Rom. 12:1, 11; 2 Cor. 3:6; John 6:63; Rom. 1:16; 2 Tim. 2:21-22

## SOUTHERN CALIFORNIA YOUNG PEOPLE—TEACHERS' TRAINING

### Message 1

#### **Raising Up Young People who are Useful to the Lord for His Ultimate Move**

Scripture reading: Acts 17:26-27; Dan. 4:26; Rev. 1:5; Dan. 2:34-35; Matt. 26:6-13;  
Col. 3:16; Psa. 119:11; Phil. 4:8, 13; 1 Tim. 2:4; Judg. 5:15b, 16b; 2 Tim. 3:16-17

#### **VIII. The Lord sovereignly arranges the world situation and the kingdoms of the world under His heavenly rule so that the environment might be fit for God's chosen people to receive His salvation and be prepared to be His bride—Acts 17:26-27; Dan. 4:26; Rev. 1:5.**

- C. As we look at today's world situation, review past history, observe the condition of Christianity, and consider the light shown to us in the Scriptures, it is not difficult to conclude that this is a critical moment in time.
- D. According to our study of biblical prophecies and the world situation, we truly feel that today we are in the last age; God will speed up His move in this last age.
- E. In such a time the Lord must take the quick way; He must quickly gain a group of people whom He has not gained before to be His overcomers on this earth and His bride to welcome His return—Rev. 19:7-9.

#### **IX. The Lord's recovery is spreading, and will spread at a good pace; there will be churches in all the major cities and in all the leading countries on earth; the young people must realize that their responsibility is tremendous; if during the coming years many of them are perfected, the Lord's recovery will spread at a rapid speed:**

- A. Today the whole world is opened to the Lord's recovery; if we have one thousand brothers and sisters, each one can immediately be sent out, because Western Europe is opened, New Zealand is opened, Australia is opened, and even Eastern Europe, Africa, South America, and Central America are all opened up.
- B. For the accomplishment of this task, the young people need preparation:
  - 1. They must pursue and grow in their spiritual life, earnestly maintaining a living fellowship with the Lord, fully consecrating themselves to Him and having proper dealings with Him; to be the Lord's overcomers, we must love the Lord and grasp the opportunity to love Him—Matt. 26:6-13.
  - 2. They must be equipped in the truth; they need to read and get the word into them, and get themselves into the word so that they may be mingled with the word—Col. 3:16; Psa. 119:11:
    - a. The Lord's greatest recovery among us is not in power, nor is it merely in the matter of life or the church; the Lord's most prevailing recovery among us is the recovery of truth—1 Tim. 2:4.
    - b. The Lord truly did an extraordinary work among us; the release of the truth has been a strong revival in the history of the church, which the Lord has given to us—Isa. 11:9.
    - c. We expound the Scriptures neither according to theology nor according to tradition; rather, our way of expounding the Word is according to the experience of life.
  - 3. We need to build up a good character; we need to exercise ourselves to build up a character that is useful to the Lord—2 Tim. 2:21; Phil. 4:8, 13.

4. We need to receive a higher education; all the young people must get a college degree; do not make spirituality an excuse for not studying; rather, study more diligently than the secular students, get the highest grades, and go on for advanced degrees:
  - a. The young people need to study hard and endeavor to learn some languages, because one day they will go to different parts of the world for God to bear witness, to preach the gospel, and to lead people to know God.
  - b. There is a need in the Lord's recovery today for those with the highest education; the young people must endeavor to gain the best education.

**X. 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:**

- A. 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:
  1. 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—Eph. 1:17:
    - a. 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 Cor. 3:16.
    - b. To teach is to roll away the veil; go to the Summer school for the purpose of rolling away the veil—2 Cor. 4:3-4.
  2. Whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and our sins; the result is that we are convicted; this conviction comes from the revelation we receive—John 16:8.
  3. 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.
  4. After we have been corrected, we will receive the proper instruction—the instruction in righteousness; righteousness is a matter of being right.
- B. 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—2 Tim. 3:17.

# SOUTHERN CALIFORNIA YOUNG PEOPLE—TEACHERS' TRAINING

## Message 2

### 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:**
  - A. In these coming weeks, we have to go to the Lord in prayer every day 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. 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 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 Two Spirits—The Divine Spirit and the Human Spirit* to become familiar with the lessons and burdens of each session:
    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 lose one of these group times; if we have no plan these crucial times may be wasted or lost.
  - 2. Because we are on *The Divine Spirit and the Human Spirit* 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.

**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. 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.