

LIFE—KNOWING AND EXPERIENCING LIFE

Lesson One

The Divine and Eternal Life and Life Being God Himself

Scripture Reading: 1 John 5:12; John 3:36, 16; 1 Cor. 15:45b; Eph. 4:16b; John 14:6; 1 Tim. 3:16; John 1:4; 10:10; Col. 3:4; John 6:63; 2 Cor. 3:6; 1 Cor. 15:45b; Rom. 8:2

I. The divine and eternal life:

- A. There are three Greek words denoting the English word life: *zoe*, denoting the divine, eternal, uncreated and indestructible life of God, *psuche* denoting the God created human soulish life, and *bios* which is the God created physical life of man.
- B. Although there are three types of life for man, yet only the life of God is really life; no other life can be counted as life because only the life of God is divine and eternal—
1 John 5:12; John 3:36:
 1. Only the *zoe* life is divine; being divine means being of God, having the nature of God.
 2. This life is eternal; eternal means uncreated, without beginning or ending, existing by itself and ever, unchangeably existing—John 3:15-16.
 3. This life is also indestructible; it went into, through, and out of death, and it resurrected and ascended to the highest place of the universe—Heb. 7:16; Acts 2:24; Rev. 1:18.
- C. We have this life and can experience it daily—John 10:10b; 1 Cor. 15:45b:
 1. We must learn to experience this life every day to cause it to grow in us until maturity—John 1:12-13; 3:6.
 2. This life issues in a life that is godly, expressing what God is, and ultimately produces the New Jerusalem, the mingling of the processed Triune God and His chosen, redeemed, regenerated, transformed tripartite man—Rev. 21:2-3.
 3. Since this life is so crucial to us, we must endeavor to maintain this life; we must deal with the things that hinder us from growing in this life and also apply the life practices to enjoy this life every day—Matt. 13:4-8; 1 Cor. 3:2; 1 Pet. 2:2.

II. Life being God Himself:

- A. When we receive life, we receive not the life of God, but God as life; not only did God give us His life, He Himself came to be our life—John 14:6; 10:10b.
- B. Just as life is God Himself, so also life is Christ; just as having life is having God Himself, so also having life is having Christ—John 11:25; 14:6; 10:10b; 1 John 5:12; Col. 3:4a.
- C. Although Christ is life, it is difficult for Christ to give you life; it is the Spirit that gives life—John 6:63, 2 Cor. 3:6; Rom. 8:2.
- D. The Father is the source of life, the Son is the course of life, and the Spirit is the flow of life; life is the Father in the Son as the Spirit flowing into us to be our life and life supply—Psa. 36:8-9; John 4:14; 7:37-39.

FOCUS:

The burden of the first lesson is to impress the young people with the need to enter into another realm, the realm of the divine life. Life is really mysterious. You cannot see it, touch it, smell it, or taste it, but it is more real than anything that is in the physical realm. We need to stir up the young people to desire the real experience and growth in the divine life.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapters 1-2

The Knowledge of Life, Chapters 1-2

QUESTIONS:

1. What are the three words for life and their meanings?
2. What is the difference between “everlasting life” and “eternal life”?
3. Why only the life of God is life?
4. Find one or two verses for each kind of life.
5. Use some verses to show how we may experience and grow in this life today.
6. Why is the Holy Spirit called the Spirit of life?
7. Find one or two more verses that reveal the Spirit is life.
8. Find one or two more verses that show Christ as our life.

MEMORY VERSES:

Genesis 1:26

And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

1 John 5:12

He who has the Son has the life; he who does not have the Son of God does not have the life.

John 11:25

Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

John 14:6

Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

1 Corinthians 15:45

So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

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Lesson Two

Maintaining a Strong Spirit by Calling and Praying and Being Enriched With the Word

Scripture Reading: Acts 2:21; Rom. 10:12-13; Acts 9:14; 22:16; 2 Tim. 2:22; 1 Cor. 1:2; Psa. 116:2, 4, 13, 17; Isa. 12:2-4, 6; 1 Thes. 5:17; 1 John 1:7-9; Matt. 18:18-19; John 15:16; John 1:1, 14; 6:63; 1 Pet. 1:23; 2:2; Matt. 4:4; Jer. 15:16; Job 23:12b; Eph. 6:17-18a; Col. 3:16; Eccl. 12:1; Psa. 119:11

I. Maintaining a strong spirit by calling and praying:

- A. The first thing needed to maintain the life in us is to have a strong spirit; right after we are saved, we must exercise our spirit every day to keep it strong—1 Tim. 4:7, 15.
- B. Calling on the name of the Lord is the easiest, fastest, and best way to exercise our spirit, to touch our spirit, and to maintain a strong spirit—Acts 2:21; Rom. 10:13.
- C. Calling on the name of the Lord is not merely a doctrine; we need to practice it daily and hourly and we should never stop our spiritual breathing—1 Tim. 4:15.
- D. Praying will make our spirit strong because through prayer we contact God, enjoy God, and have fellowship with God—Phil. 4:6; Eph. 6:18; 1 Thes. 5:17.
- E. Our prayer to contact God, to enjoy God, and to fellowship with God will issue in prayers for God's eternal purpose; by praying this way, our spirit will be strengthened and God's economy will be carried out by us—1 Tim. 2:1.

II. Being enriched with the word by pray-reading, reading, studying, and memorizing—Eph. 6:17b-18:

- A. The spiritual inheritance which God has given to us includes the invisible Holy Spirit and the visible Holy Bible; in order to have spiritual growth, we must know the Bible—Col. 3:16.
- B. The Word is God Himself, not in person but in essence; this simply means that God is altogether embodied in the Word—John 1:1, 14; 6:63.
- C. The function of the Word of God—giving life to the believers—John 6:63:
 1. The first function of the Bible in us is to cause us to be regenerated—1 Pet. 1:23.
 2. The Scriptures are like milk that can nourish us and make us grow in our spiritual life—1 Pet. 2:2.
 3. The word of the Scriptures is also our spiritual bread of life; the nourishment of our spiritual life can only be supplied by the word of the Bible—Matt. 4:4.
- D. We need to use our spirit and our mental faculty to receive the Spirit and life from the Word of God; the milk of the word is not milk for the body, but milk for the soul, the inner being—1 Pet. 2:2:
 1. Pray-reading is the best way to receive the Spirit and life from the Word of God—Eph. 6:17b-18.
 2. We need to read the Bible daily—cf. Eph. 3:3-4.
 3. We also need to use our mind in studying the Word of God; we must let the word of Christ fill our mind and let it dwell in us richly—Col. 3:16.
 4. We also need to memorize the Word of God—Eccl. 12:1; Psa. 119:11.

FOCUS:

The burden of this lesson is to help the young people from the very beginning of the truth school to begin the life practices of calling, praying, pray-reading, and memorizing. We want to impress them that the experience of life is directly related to the life practices. Every day we will give them some time to exercise these life practices.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapters 20-21

Calling on the Name of the Lord

Life Lessons, p. 26.

Truth Lessons, Level One, pp. 2, 5-6.

The Scriptural Way to Meet and Serve, pp. 169, 171.

QUESTIONS:

1. What are the two simplest ways of maintaining our fellowship with God?
2. When was the first occurrence of calling in the Bible?
3. Itemize the benefits we receive from calling; use a verse for each item.
4. What is the real meaning of prayer?
5. Why is it so important for us as Christians to know the Bible?
6. What is the essence of the Word of God?
7. How does the Word become Spirit and life in us? Have you received the Word as Spirit and life today?
8. Explain briefly the four steps to use our spirit and our mental faculty to receive the Spirit and life from the Word.

MEMORY VERSES:

Romans 10:12

For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him.

2 Timothy 2:22

But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

John 6:63

It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

1 Peter 2:2

As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.

Colossians 3:16

Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

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Lesson Three

Three Lives and Four Laws, the Law of Life and the Light of Life

Scripture Reading: Gen. 2:7; Rom. 5:12, 19; John 3:15; Rom. 8:3; 7:15-16, 22, 24; 8:2, 4, 6, 13; Rom. 8:2; Heb. 8:10; 10:16; Jer. 31:33; Ezek. 36:23-28; Rom. 8:29; Phil. 2:8; John 1:4; 8:12; Psa. 36:9; 119:105, 130; 2 Cor. 4:6; 3:16

I. Three lives and four laws:

- A. Man has three parts—body, soul and spirit; in a regenerated man each of these three parts has a corresponding life—1 Thes. 5:23:
 - 1. When God created Adam He breathed into his nostrils the breath of life, thus Adam obtained the created life of man—Gen. 2:7.
 - 2. Adam ate of the fruit of the tree of the knowledge of good and evil and Satan's life entered into man; thus, man also obtained the fallen life of Satan.
 - 3. Now, we who have believed into the Lord have received the divine eternal life into our spirit—John 3:15.
- B. Each of the three lives has a law; therefore within us are also three laws which belong to the three lives; outside of us there is also the law of God, so there are four laws:
 - 1. The first law is the law of God written on stone tables and was given by God to men through Moses during Old Testament times—Rom. 7:22, 25.
 - 2. The law of good in our mind, derived from our created human life of good contains the good human nature and exactly fits the nature of the law of God outside of us; this law creates in our mind the desire to do good—v. 23.
 - 3. The law of sin in the members is from the fallen and evil life of Satan—vv. 23, 25.
 - 4. When we received the Lord and were saved, the Spirit of God together with the life of God entered into our spirit to become the Spirit of life in us; in the Spirit of life, there is a law which is the law of the Spirit of life—8:2.
- C. We need a clear understanding of our experience of the three lives and the four laws—Rom. 8:6, 13.

II. The law of life and the light of life:

- A. The law of life—Rom. 8:2; Heb. 8:10:
 - 1. The law of the Spirit of life is just the Triune God working, operating, moving, and anointing within us; He is the law—Rom. 8:2; cf. Heb. 8:10; 10:16; Jer. 31:33; Ezek. 36:25-28.
 - 2. The law of life regulates us from within; its main function is to free us from the law of sin and death and to conform us to the image of Christ, so we may express all that God is in our daily living—Rom. 8:2, 29.
 - 3. The law of life will work out in us all that God wants to accomplish; through the function of the law of life, we all shall become the mature sons of God, and God will have His universal, corporate expression.
- B. The light of life—John 8:12:
 - 1. The whole Bible reveals that life comes from the shining of light; when light enters, life follows; where light is, there life is—John 1:4.
 - 2. From the Bible we see that light rests with the Word of God; if we want to obtain light, we must obtain the Word of God—Psa. 119:105, 130.
 - 3. When we talk about light, we are speaking of God as light shining inside of us; this light actually is the sense of life—2 Cor. 4:6.
 - 4. The way to be enlightened is: we must want the shining, we should be open to the Lord and turn to Him, and we should not argue with the light—2 Cor. 3:16.

FOCUS:

The burden of this lesson is to help the young people to see that the real experience of life is effortless. The lesson is the real gospel to the young people. In the old creation it is hopeless, but in the realm of life it is effortless.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapters 3-4

The Knowledge of Life, chapters 9- 10, 14

Basic Principles of the Experience of Life, chapters 5-6

Further Talks on the Knowledge of Life, chapters 13-17

QUESTIONS:

1. What are the three lives within a regenerated man (a Believer)?
2. In Romans 7 and 8, four laws are mentioned; find the verses for each law.
3. What is the law that contains the highest life with the highest power that causes us to live a victorious Christian life?
4. Give an experience of how the law of the Spirit of life operates in you.
5. Can you give a short definition of the law of life?
6. Please explain the functions of the law of life.
7. What is the function of light?
8. How can we experience life by the light? Can you give a personal experience?

MEMORY VERSES:**Romans 7:22-23**

22 For I delight in the law of God according to the inner man,

23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.

Romans 8:2, 29

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

Hebrews 8:10

For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

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Lesson Four

The Growth of Life, the Experience of Life, and Living a Normal Christian Life

Scripture Reading: Gen. 2:9; 1 Cor. 8:1; 13:2; Eph. 3:19; 4:13; Rom. 8:6; 2 Cor. 4:16; Phil. 2:12-16; Rom 8:9-11; 13, 26; Rev. 2:4-5; 3:14-16; Psa. 119:147-148; 2 Tim. 1:6a; Rom. 12:11; 1 John 1:6; 2 Cor. 13:14; Gal. 5:16; Rom. 8:4; 1 Cor. 6:17; Phil. 1:19-21; John 7:37-39

I. The growth of life and the experience of life:

- A. First, we need to see clearly what is *not* the growth of life:
 - 1. The growth of life is not the improvement of behavior.
 - 2. The growth of life is not the increase of knowledge—John 5:39-40; 1 Cor. 8:1; 13:2.
- B. After we are clear what is *not* the growth in life we can see what is the growth of life:
 - 1. Life is God Himself, therefore, the growth of life is the increase of the element of God in us, that we may be filled unto all the fullness of God—Eph. 3:19.
 - 2. The growth of this life is the increase of the stature of Christ within us—Eph. 4:13; Col. 2:19.
 - 3. The growth of life means also that the ground of the Holy Spirit has expanded within us.
 - 4. If a believer has really grown in life then the human element has decreased and the element of God has increased; thus, the growth of life is not only the increase of the element of God, but also the decrease of the element of man—John 3:30.
- C. The way to grow in life is to be filled with the Spirit every day and by living according to the Spirit and remaining in the fellowship of life, and by fleeing all negatives things and overcoming all the hindrances to life—1 Thes. 5:16-19; 2 Tim. 2:22.
- D. We also need to see what is the experience of life:
 - 1. To experience God—God Himself flowing into us, being received and experienced by us is life; an experience which results from God passing through man and man passing through Him is considered an experience of life—Phil. 2:13-16.
 - 2. To experience Christ—to let Christ live both within us and out from us; to take Christ as life and thus to live by Christ; to experience Christ means that all our living and actions are Christ Himself living out and acting out from us—Gal. 2:20.
 - 3. To experience the Spirit—all our experiences of life, whether deep or shallow, are produced by the Spirit; therefore they are all experiences of the Spirit of life.

II. Living a normal Christian life:

- A. To live a normal Christian life the first and most important thing is loving the Lord; when we love the Lord, He will fill us—Mark 12:30.
- B. To live a normal Christian life we must be revived every morning; we must enjoy the Lord in the Word in the morning to have a new start of each day—Psa. 119:147-148.
- C. To live a normal Christian life we must be overcoming every day.
- D. To live a normal Christian life we also must abide in the fellowship with the Lord daily and hourly—1 John 1:6; 2 Cor. 13:14.
- E. For us to live a normal Christian life we must be praying persons; by calling on the name of the Lord, we can pray unceasingly—1 Thes. 5:17.
- F. To live a normal Christian life we also must learn to walk by and according to our spirit mingled with the Spirit—Gal. 5:16; Rom. 8:4; 1 Cor. 6:17.
- G. To live a normal Christian life we must live Christ for His magnification by the bountiful supply of the spirit of Jesus Christ—Phil. 1:19-21; Gal. 2:20.

FOCUS:

The burden of this lesson is to bring the young people into a clear revelation of what is life and what is not life. We also want to show them what the real experiences of life are. We also want to help them build up the healthy life practices that will cause them to grow normally in the divine life.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapters 5-6, 23

The Knowledge of Life, chapters 12, 2

Speaking Christ for the Building Up of the Body of Christ, chapter 3

Further Talks on the Knowledge of Life, chapter 18

Practical Lessons on the Experience of Life, chapters 15-16

QUESTIONS:

1. What is the growth of life?
2. Explain the difference between the growth of life and self-improvement.
3. When we baptize people, what should we help them realize?
4. What should we experience as a normal outcome of prayer and reading the Bible and spiritual books?
5. What is the way to be filled with the Lord?
6. Give several illustrations used in the Bible to show how we grow in life.
7. What is the definition of an experience of life? Have you had such an experience? If so, describe it.
8. What is the first experience of life? Give two reasons why it is necessary.

MEMORY VERSES:**Colossians 2:19**

And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Ephesians 3:17

That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

2 Corinthians 3:16-18

16 But whenever their heart turns to the Lord, the veil is taken away.

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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Lesson Five

The Sense of Life and the Fellowship of Life

Scripture Reading: Rom. 8:6; Eph. 4:19; 2 Cor. 13:14; Phil. 2:1; 1 John 1:1-7; 2:27

I. The sense of life—every kind of life has sense; after we are regenerated, we have the sense of the divine life; the experience of life has much to do with knowing the sense, developing the sense, and living by the sense of life—Rom. 8:6; Eph. 4:19:

- A. The scriptural basis for the sense of life is found in two places and beseeches us that we might take care of our inner sense of life—Rom. 8:6; Eph. 4:19.
- B. The source of the sense of life is the life of God, the law of life, the Holy Spirit, Christ, and God; all these cause us to have a feeling within, and this feeling is what we call the sense of life.
- C. The function of the sense of life is to let us know continuously whether we are living in the natural life or in the life of the Spirit, in the flesh or in the spirit; this is what the sense of life makes known to us continuously, and it is for this that we have the sense of life.

II. The fellowship of life—1 John 1:2-3:

- A. The source of the fellowship of the eternal life is the life of God; the life of God entering into us enables us to have fellowship; since this fellowship comes out of the life of God, it is the fellowship of life—1 John 1:2-3.
- B. The Holy Spirit is the medium of the fellowship of life; the life of God rests in the Holy Spirit of God, and it is through the Holy Spirit of God that the life of God enters into us and lives in us—2 Cor. 13:14.
- C. The meaning of the fellowship of life is “joint participation,” or “common participation”; it is the flow of the eternal life within all the believers who have received and possess the divine life—2 Cor. 13:14; cf. Phil. 2:1.
- D. We must pay much attention to maintain the fellowship of life—it is very important for us to realize that the believers’ relationship in life with God is unbreakable; but their fellowship with Him is breakable—1 John 1:7.
- E. The function of the fellowship of life is to inwardly supply us with all that is in the life of God; all the fullness in God is supplied to us through the fellowship of life.
- F. First John 1 reveals a cycle in our spiritual life formed of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God; eternal life issues in the fellowship of the divine life, the fellowship of eternal life brings in the divine light, and the divine light increases the need of the blood of Jesus the Son of God—1 John 1:1-7.

FOCUS:

The burden of this lesson is to make the matter of the sense of life and the fellowship of life very practical to and applicable to the young people in their daily lives. The whole of our inner life is tied to this matter of the sense of life and the fellowship of life. How important it is that the young people are helped to know these vital intrinsic matters of life!

READING MATERIALS:

Life—Knowing and Experiencing Life, chapter 7

The Knowledge of Life, chapter 5

The Experience of Life, chapter 7

Further Talks on the Knowledge of Life, chapters 9-10, 17

Practical Lessons on the Experience of Life, chapters 5, 8

Basic Principles of the Experience of Life, chapter 16

QUESTIONS:

1. How is the sense of life revealed in Romans 8:6? Have you had such an experience today?
2. According to Ephesians 4:19, what is the result of forsaking our inner feelings?
3. Is our inward, peace affected by our environment? Explain.
4. Name some of the feelings included in the sense of life; the sense of death.
5. What is the function of the sense of life?
6. What is the source of the fellowship of life? Have you enjoyed it today?
7. What can cause the fellowship of life to be severed?
8. Using 1 John 1:1-7, explain the cycle in our spiritual life.

MEMORY VERSES:

1 John 1:2-3, 5, 7, 9

- 2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);
- 3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
- 5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
- 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
- 9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

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Lesson Six

Consecration and Preserving Our Whole Being for Life

Scripture Reading: 2 Tim. 4:7-8; 1 Cor. 6:20; 1 Pet. 1:18-19; Gal. 4:5; 2 Cor. 5:14-15; Rom. 12:1; Lev. 3:5, 11; 1 Thes. 4:4; 1 Cor. 12:3; 1 Thes. 5:16-19; 2 Cor. 7:1; Acts 24:16; 1 John 1:7-9; Rev. 12:10-11; Rom. 6:6; 2 Tim. 2:22

I. Consecration:

- A. The basis of consecration is God's purchase; His precious blood was the price He paid to purchase us; since He has already bought us, He can therefore, demand that we consecrate ourselves to Him—1 Cor. 6:20.
- B. The motive of consecration refers to one's heart in consecration; when we touch the love of God and see that He truly is lovely, we will then consecrate ourselves to Him—2 Cor. 5:14-15.
- C. The meaning of consecration is to be a sacrifice—Rom. 12:1.
- D. The purpose of consecration, therefore, is to be used by God, to work for God; but in order that we may work for God, we must first let God work on us.
- E. The result of consecration is that we are caused to cut off all our relationships with people, matters, and things, and to abandon our future and wholly belong to God.

II. Preserving our whole being for life:

- A. In God's full salvation, our entire being is saved and made complete and perfect; for this, God is preserving our spirit from any deadening element, our soul from remaining natural and old, and our body from the ruin of sin—1 Thes. 5:23:
 - 1. Our spirit is composed of three parts: conscience, fellowship, and intuition; our spirit is mainly for us to fellowship with God; to fellowship with God is to contact Him—1 Cor. 12:3.
 - 2. Exercising the spirit to keep it living is the first way to preserve it—1 Tim. 4:7.
 - 3. Another way to preserve our spirit is "cleanse ourselves from all defilement of flesh and spirit" indicating that we should abstain from all defilement of both flesh and spirit—2 Cor. 7:1.
 - 4. Dealing with our conscience—whenever we have a feeling of offense in our conscience, we must immediately go before the Lord to confess our sin and claim the cleansing of His precious blood—1 John 1:9; Acts 23:1; 24:16.
- B. Our psychological heart has three main arteries; these arteries are the three parts of the soul, the mind, will, and emotion; the way to unclog the arteries of our heart is to make a thorough confession to the Lord:
 - 1. We may begin by confessing all the sinfulness and uncleanness that is in our mind, in our thinking; by confessing our thoughts one by one, we shall remove the blockage from this artery.
 - 2. If we go to the Lord concerning our will, He will expose it in a thorough and detailed way; we shall realize that we are very rebellious, that we do not know what it means to be submissive to the Lord; one by one, we need to confess the germs of rebellion in our will.
 - 3. The artery of the emotion also needs to be unclogged; we need to realize how serious this is; as we open to the Lord we shall realize that in many cases we hate what we should love, and love what we should hate.
- C. To preserve our body first requires that we do not live according to our soul; to preserve our body also requires that we not present any member of our body to anything that is sinful—2 Tim. 2:22; 1 Thes. 5:23.

FOCUS:

The burden in this lesson is to help the young people have a definite and strong consecration to the Lord. We also want to help them to maintain the freshness and vitality of their consecration by dealing with their conscience and clearing up all the arteries of their heart that their whole being would be preserved in life.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapters 8-9

The Experience of Life, chapters 3, 6

Life Lessons, Lesson 18

Practical Lessons on the Experience of Life, chapter 3

Life-study of 1 Thessalonians, messages 23-24

QUESTIONS:

1. What is the basis of consecration? What else is needed for us to consecrate ourselves to Him?
2. Use the burnt offering in the Old Testament to show the meaning of consecration.
3. What must first take place before we can work for God?
4. Give two examples of New Testament persons that practiced consecration.
5. What are the three parts of our spirit?
6. What is the main function of our spirit?
7. Find several verses in the Bible that substantiates the three parts of the spirit.
8. What is our psychological heart?

MEMORY VERSES:

Romans 12:1

I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

1 Corinthians 6:19

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and you are not your own?

2 Corinthians 5:14-15

- 14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- 15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

1 Thessalonians 5:23

And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

KNOWING AND EXPERIENCING LIFE

Lesson Seven

Obeying the Teaching of the Anointing

Scripture Reading: 1 John 2:20, 27; John 1:1, 14; 1 Cor. 15:45b; Exo. 30:23-25; Rom. 8:2, 4, 6, 13

I. The meaning of the anointing—the anointing refers to the moving of the Holy Spirit—1 John 2:27; cf. Exo. 30:23-25:

- A. The all-inclusive Spirit is the Triune God, Father, Son and Spirit, who went through a process to consummate in the Spirit—2 Cor. 3:17.
- B. This all-inclusive Spirit is typified by the compound ointment in the Old Testament—Exo. 30:23-25.
- C. Since the Spirit is a living person, He is always moving; He is moving within us to sanctify us, to separate us from the common worldly things, so that we may be filled with the holy nature of God, adding all that God is to us.

II. The purpose of God's salvation is achieved through the anointing; the function of the anointing is to anoint God into us so that we may be mingled with God as one.

- A. Concerning the teaching of the anointing, the Holy Spirit attends to the anointing, and we take care of the obedience; if there is no obedience, it is difficult to have the experience of the anointing.
- B. If we desire to have the experience of walking according to the spirit, we need to know what the teaching of the anointing is; it is only in this feeling that we are able to walk according to the spirit—Gal. 5:16, 25; 1 John 2:27.

III. There is a very close relationship between the anointing and the fellowship of life; the fellowship of life is the flowing of life, whereas the anointing is the mingling of God with all those belonging to Him—1 John 1:2-3, 7; 2:27.

IV. A very close relationship also exists between the anointing and applying the blood; the sprinkling of the blood cleanses away all that should not be there and the anointing is to add into us with the elements of God—1 John 1:7, 9.

V. Knowing the teaching of the anointing—1 John 2:20, 27; Heb. 8:11:

- A. The teaching of the anointing is the moving of the compound Spirit within us, while it anoints God into us, it also reveals God's mind to us—1 John 2:20, 27.
- B. Although the teaching of the anointing comes from the anointing these two occupy different parts in our being; the anointing is in our spirit, whereas the teaching of the anointing is in our mind.
- C. The normal feeling of the conscience is derived from the Holy Spirit, who is in our spirit, and passes through our mind to enlighten us.

VI. Obedience to the teaching of the anointing:

- A. In order to live in fellowship, we must live in the anointing and always sense the anointing; if we obey the teaching of the anointing constantly, we can constantly experience the anointing and live in fellowship.
- B. With the anointing, the reality of His presence and sense of the light from His face follow; therefore, by the anointing we can experience the presence of God in a practical way—2 Cor. 3:18.
- C. The teaching of the anointing is the center of all spiritual experience and is also a very wonderful part of God's salvation; may we pay more attention to it and experience it more.

FOCUS:

The burden of this lesson is to lead the young people one step further into knowing the Lord inwardly through the teaching of the anointing. First we can identify and know the sense of life and enter into the fellowship of life. This leads us into the experience of knowing the teaching of the anointing and then learning to obey the anointing to remain in the fellowship of life.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapter 10

The Knowledge of Life, chapter 6

The Experience of Life, chapter 7

Further Talks on the Knowledge of Life, chapters 11, 17

Practical Lessons on the Experience of Life, chapters 4, 8

Basic Principles of the Experience of Life, chapter 7, 16

QUESTIONS:

1. What is the meaning of the word anointing?
2. Describe the process through which the Holy Spirit was formed.
3. Name the ingredients of the ointment in Exodus 30 and tell what each represents.
4. What is the central purpose of God's salvation? How is the anointing a factor?
5. What is the relationship between the anointing and the applying of the blood?
6. What is the teaching of the anointing?
7. What are the two things we need in order to follow the teaching of the anointing?
8. What is the difference between the feeling of the conscience and the teaching of the anointing?

MEMORY VERSES:

Romans 8:6

For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Ephesians 4:19

Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

1 John 2:27

And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

Colossians 3:15

And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

John 4:24

God is Spirit, and those who worship Him must worship in spirit and truthfulness.

KNOWING AND EXPERIENCING LIFE

Lesson Eight

Clearance of the Past and Dealing with Sins

Scripture Reading: 2 Cor. 5:17; Luke 19:1-10; Acts 19:18-19; Rom. 8:5-6; Matt. 5:23-26;
1 John 1:9; Prov. 28:13; Lev. 5:14-16

I. Clearance of the past:

- A. There is no clear teaching in the scripture concerning the clearance of the past, but there are two very good examples: one is found in Luke 19 and the other is in Acts 19.
- B. There are four categories of the things of the past that need to be cleared up; after we have been saved, there needs to be a clearing up and conclusion of these matters:
 1. Unrighteous matters—Unrighteous means unjust, illegal; all we have obtained in the past by unjust, illegal means and all illegitimate relations with others and unjust dealings toward others are things we should clear up.
 2. Improper matters—Improper means that the very nature of a certain thing or matter is improper or indecent.
 3. Evil and unclean matters—Evil and unclean matters are things related to idols, such as graven or portrait idols, or candlesticks and censers used in idol worship.
 4. Old ways of living—Old ways of living refer to our entire old manner of living before we were saved; after we are saved, we should put an end to our whole former manner of living and have a new beginning—Luke 19:8-9; Acts 19:18-19:
- C. The basis of the clearance of the past is not according to the demand of outward regulations but according to the moving of the Spirit within—2 Cor. 5:17; Rom. 6:4.
- D. Life and peace are the degree to which we are required to clear the past; if we follow the demand of our inner sense to restore what we owe, to confess our sins, to eliminate improper, demonic, and dirty things, and to end our old way of living, we will have the sense that we are strengthened, enlightened, satisfied, and enlivened; we will also have the sense of peace, security, and God's full presence.

II. Dealing with sins:

- A. We see from the scriptures (Matthew 5:23-26; 1 John 1:9; Prov. 28:13) how we are to deal with sins: towards men, we must be reconciled with them and agree with them; towards God, we must confess our sins; and concerning sin, we must forsake it; this is what we mean by dealing with sins.
- B. The object of our dealing with sins is the sins themselves; there are two aspects with regard to sin: the nature of sin within and the action of sin without; the dealing with sins of which we are speaking is our dealing with the sins which we commit outwardly, the sins in our actions.
- C. Our object in dealing with sins includes all the sins we have committed; God does not require us to deal with all the sins at once, but to deal with all those that we are conscious of while in fellowship with Him—1 John 3:20; cf. Eph. 4:19.
- D. The limit of our dealing with sins is similar to that of our clearance of the past; it is life and peace; when we deal with sins, we should do it until we have life and peace within.
- E. The practice of dealing with sins depends on who we have sinned against; if we have offended God, we must deal with it before God and ask His forgiveness; if we have sinned against man, we should deal with it before man by asking man's forgiveness and recompensing for any losses.
- F. Since dealing with sins has such a close relationship with our spiritual life, we should endeavor to experience this lesson continuously; although this experience is not a deep

one, yet no one can be so spiritual as to say that they have no need to deal with sins—1 John 1:8-9.

FOCUS:

The burden of this lesson is to help the young people into a life of dealing with the obstacles to the experience and enjoyment of Christ. The most basic dealings involve dealing with our past and dealing with our sinful actions. This is a good place for the young people to begin their dealings with the Lord.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapters 12-13

The Experience of Life, chapters 2, 4

Life Lessons, Lesson 3

Practical Lessons on the Experience of Life, chapters 10-11

Basic Principles of the Experience of Life, chapter 13

QUESTIONS:

1. What are the four categories of the matter of clearance the past?
2. What is the basis of the clearance of the past? How should we lead others to end their past?
3. To what degree should we proceed in ending our past?
4. Give an example from the Bible of the clearance of the past.
5. What is the difference between sin and sins?
6. What is the basis of our dealing with sins?
7. To what extent should we deal with sins?
8. When does God forgive our sins?

MEMORY VERSES:

2 Corinthians 5:17

So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Luke 19:8

And Zaccheus stood and said to the Lord, Behold, the half of my possessions, Lord, I give to the poor, and if I have taken anything from anyone by false accusation, I restore four times as much.

1 John 1:8

If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.

Proverbs 28:13

He who covers his transgressions will not prosper, But whoever confesses and forsakes them will obtain mercy.

Psalms 66:18

If I regarded iniquity in my heart, The Lord did not hear.

KNOWING AND EXPERIENCING LIFE

Lesson Nine

Dealing with the World

Scripture Reading: 1 John 5:4; Gen. 2:9; 4:14, 16, 20-22; James 4:4; 1 John 2:15-16;
1 Pet. 3:20-21; 1 Cor. 10:1-2; Rom. 8:6

- I. The contamination of sin and of the world differ in that the contamination of sin is savage, rough and ugly, while the contamination of the world is cultured and refined, often appearing beautiful in the sight of man; the damage caused by sin and the world upon man differ greatly: sin contaminates man, whereas the world both contaminates and possesses man—1 John 2:15.**
- II. In Genesis 4 we see the formation of the world:**
 - A. The Bible divides man's needs into three main categories: provision, protection, and pleasure; in order to maintain his existence, he needs not only the various provisions, such as clothing, food, but also a means of defense to protect himself from being hurt and a form of amusement for his happiness.
 - B. When he lost God, man naturally lost God's provision, protection, and pleasure; in order to meet the necessities of life and survive, man used his own strength and devised means of supply, defense, and amusement; from this time, man created a godless civilization.
 - C. Therefore, the formation of the world has five steps: first, man lost God; second, he became fearful and was desperate concerning his needs; third, he created a godless life; fourth, Satan disguised himself and utilized man's needs; fifth, Satan organized man's own supply for his needs into a system.
- III. The Greek word for world, *kosmos*, has more than one meaning; it denotes an order, a set form, an orderly arrangement, hence, an ordered system—John 15:19; 17:14; James 4:4.**
- IV. We have seen that the world denotes an evil, satanic, anti-God system that is constituted of the things created by God; the contents of this system are the lust of the flesh, the lust of the eyes, and the vainglory of life—1 John 2:16.**
- V. Through baptism we are delivered from the world by water; Noah's family was saved through the flood which destroyed the world and thus was delivered from the corrupted world—1 Pet. 3:20-21; 1 Cor. 10:1-2.**
- VI. The world in our daily living consists of people, activities, and things which usurp the place of God in us; therefore, these objects are the aim of our dealings.**
- VII. The basis of our dealing with the world is the same as dealing with sin; it is based upon the sense of life obtained during fellowship; God wants man to deal with the things which he feels are unholy and usurping.**
- VIII. The extent to which we deal with the world is life and peace—Rom. 8:6.**
- IX. The practice of dealing with the world:**
 - A. John charges us not to love the world or the things in the world; he tells us that if we love the world, the love of the Father is not in us; not loving such a world is the ground for overcoming the evil one.
 - B. It is the divine life in our spirit that has the ability to overcome the evil, satanic world; the divine life in our spirit can overcome temptation—1 John 5:4.

FOCUS:

The burden of this lesson is to help the young people see a vision of the world and to see how much we are bound and occupied by the things of the world and our need to deal with the things that occupy us to release and deliver us from the usurpation of the world.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapter 14

The Experience of Life, chapter 5

Life Lessons, Lesson 3

Basic Principles of the Experience of Life, chapter 14

Life-study of 1 John, pp. 172, 174-175, 320

Recovery Version of the Bible, 1 John 2:15, note 2

QUESTIONS:

1. Explain the difference between sin and the world.
2. How are the three categories of man's needs related to the formation of the world?
3. Give a definition of the world according to 1 John 2:15.
4. What are the contents of the world? Discuss each briefly.
5. How are we delivered from the world?
6. What does the world in our daily living consist of?
7. What measuring rule do we use regarding the world, and how could this differ from one believer to another?
8. How do we deal with the world practically?

MEMORY VERSES:**1 John 2:15-16**

- 15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;
- 16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.

Romans 12:2

And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

John 17:16-17

- 16 They are not of the world, even as I am not of the world.
- 17 Sanctify them in the truth; Your word is truth.

KNOWING AND EXPERIENCING LIFE

Lesson Ten

Dealing with the Flesh and the Self

Scripture Reading: Rom. 7:23; Gal. 5:19-21; Phil. 3:3-6; Exo. 30:31-32; Rom. 8:8; Gal. 2:20; Rom. 6:6; Gal. 5:24; Rom. 8:13; Matt. 16:21-25

I. The definition of the flesh—we can find at least three definitions in the Bible of the flesh:

- A. The first definition of the flesh refers to our corrupted body—Rom. 7:23.
- B. The flesh also refers to the totality of man's fallen being; the flesh is the uttermost expression of the fallen tripartite man—Gal. 5:19-21
- C. The Bible shows us that the flesh has not only an evil aspect, but also a good aspect; the good flesh desires to do good and to worship and serve God—Phil. 3:3-6.

II. We need to see what the position of the flesh before God is and what is God's attitude toward the flesh?

- A. God cannot mingle with the flesh—cf. Exo. 30:31-32.
- B. God and the flesh cannot exist together—cf. Exo. 17:14, 16.
- C. God is determined to remove the flesh—He established circumcision—cf. Gen. 17.
- D. The Bible's conclusion of the flesh—if man belongs to the flesh he cannot please God—Rom. 8:8.

III. Whatever belongs to our being, because it is flesh, needs to be dealt with; we need to see the way to deal with the flesh:

- A. The objective fact—the fact that we have been crucified with Christ is the basis of our dealing with the flesh; our dealing with the flesh is to bring forth in experience the fact that we have died with Christ—Gal. 2:20; Rom. 6:6.
- B. The subjective experience—although objectively, we have been crucified, like all spiritual realities, we must experience it in the spirit—Rom. 8:13.

IV. After seeing the matter of dealing with the flesh, we must go on to see that our self also needs to be dealt with—Mat. 16:24:

- A. The self is the soul life with the emphasis on human thoughts and human opinions—16:21-25.
- B. Nothing damages and frustrates the building up of the church more than the self; the self is the embodiment of the soul, which is expressed through the mind.

V. We need to see the way to deal with self is by the cross—v. 24:

- A. The objective fact—our dealing with self rests in Christ; that is, our old man has been crucified with Him—Rom. 6:6.
- B. The subjective experience—our dealing with the self is through the Holy Spirit.
- C. As we exercise our spirit to put our self on the cross, we will enjoy His sweet death which is effective to kill our self—Matt. 16:24.

VI. Applying the experience of dealing with self:

- A. The application of the experience of dealing with self is in the fellowship in the Holy Spirit; if we desire to live in the experience of dealing with self, we must live in the fellowship of the Holy Spirit.
- B. If we live in the fellowship of the Holy Spirit and touch the Holy Spirit, then we must allow the Holy Spirit to execute the cross of Christ upon all our living and actions.
- C. If one who loves God has is willing to cooperate with the Holy Spirit, the Holy Spirit will bring him deeper and deeper into the cross and put his self thoroughly to death.

FOCUS:

The burden of this lesson is to lead the young people into the normal proper dealings with the flesh and the self. First, we need to impress them with what the flesh and the self are. Then we need to see God's way for us to deal with these two internal enemies. Praise the Lord that in both experiences there is the objective accomplished fact and the subjective experiential way to deal with them. We need to impress the young people with the seriousness of these dealings for their growth in life and progress in the Lord.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapter 15

The Experience of Life, chapters 9-10

Basic Principles of the Experience of Life, chapters 10-12

QUESTIONS:

1. Give the three definitions of the flesh in the Bible.
2. Briefly state God's attitude toward the flesh.
3. Upon which fact do we base our dealings with the flesh?
4. What do we have that enables us to execute the cross of Christ upon our flesh?
5. Use Matthew 16 to show that the self is equal to the soul life.
6. How does Matthew 16 reveal the relationship between self, opinion and Satan?
7. What is the proper understanding of the truth of bearing the cross, and what has been your understanding?
8. By what means can we have the experience of dealing with self?

MEMORY VERSES:**Galatians 2:20**

I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Romans 6:6

Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Romans 8:13

For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Matthew 16:24-25

- 24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
- 25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

KNOWING AND EXPERIENCING LIFE

Lesson Eleven

Building Up Of the Body of Christ in Oneness and Having a Normal Church Life

Scripture Reading: John 1:12; 1 Cor. 12:27; Matt. 7:17-18; John 14:6; 15:16; Matt. 28:19; 1 Pet. 2:2; Eph. 4:3, 11-12a; Heb. 1:9; 3:14; 2 Tim. 2:22; Matt. 18:19; 28:18-20; 1 Pet. 1:23; 2:2; 2 Tim. 2:2; John 12:24; 1 Cor. 14:1, 4, 12, 26, 39; Psa. 45:1; Matt. 16:18

I. The building up of the body of Christ in oneness:

- A. Life issues in the building up of the Body of Christ; when we first believed, we received the life of God into our spirit; on one hand, we become the sons of God and on the other hand, we become the members of the Body of Christ—John 1:12; 1 Cor. 12:27.
- B. The Body of Christ, the church, is not an organization but an organism, an issue of the dispensing of the Triune God into us as life; because we are the Body of Christ, we can never be independent of one another.
- C. The way to build up the Body of Christ:
 1. The first thing we must do to build up the Body of Christ is to preach the gospel—John 15:16.
 2. These newly saved members and we must grow in life for the Body of Christ—1 Pet. 2:2.
 3. Without oneness, there is no way to build up the Body of Christ; therefore, we all must be diligent to keep the oneness of the Spirit—Eph. 4:3.
 4. There are certain ones in the Body of Christ that are gifts to the Body; they have special functions to perfect the saints; we need perfecting in order to build up the Body of Christ—Eph. 4:11-12a.
 5. After being perfected, the saints must function according to the extent they have been perfected to build up the Body of Christ—v. 12.

II. Having a normal church life:

- A. One of the first things we need in the church life is to have partners, companions; it is so good to have partners in Christ to experience life and grow together; our partners make the church life more real and more dear to us—2 Tim. 2:22.
- B. Preaching Christ to beget members for the Body of Christ; the preaching of the gospel is the way to carry out God's economy in life—Matt. 28:19; John 15:16.
- C. After they have believed and are baptized, they are saved, having been born of God to be members of the Body of Christ; they are babes needing to be fed with the milk of the word that they may grow—1 Pet. 2:2.
- D. After the new ones become more established in the faith, you need to perfect them further; you must teach them everything you have learned—Matt. 28:20; 2 Tim. 2:2.
- E. The final step is to prophesy and help your new ones to prophecy in the church meeting so that you may build up the church, the Body of Christ—1 Cor. 14:4b.

FOCUS:

The burden of this lesson is 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.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapters 18, 24

The Body of Christ, chapter 2

Living Uniquely for the Gospel, pp. 31-32

Further Light Concerning the Building Up of the Body of Christ, chapter 1

QUESTIONS:

1. Tell us what the second issue of the life of God is. Find some verses in the Bible that reveal this. Are you experiencing this?
2. Using a verse in the Bible, explain what the church is.
3. What is one of the things that God hates that we should put under our feet?
4. Summarize the five ways to build up the Body of Christ.
5. Have you experienced or practiced any of the above? If not, do you know why? If yes, can you explain it?
6. What are the five steps to have a normal church life?
7. Define what the gospel is. Is this gospel the goal of your life?
8. What are the three foundation stones of a Christian life? Can you give two verses for each item?

MEMORY VERSES:

Matthew 16:18

And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1 Corinthians 12:27

Now you are the Body of Christ, and members individually.

Ephesians 4:3, 12

- 3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
- 12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Ephesians 4:15-16

- 15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- 16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

KNOWING AND EXPERIENCING LIFE

Lesson Twelve

Two Kinds of Fruit Out of the Divine Life

Scripture Reading: Gen. 1:26; 2:8-9; Rev. 2:7; 22:1-2; 2 Pet. 1:1, 3, 8-11;
Gal. 5:16, 22-23; John 15:5, 16

- I. Every life bears fruits or results—according to the revelation of the Scriptures, there is a divine principle set up by God as His economy which is that God wants to dispense Himself into us to live in us as our life; this divine life is a producing life, producing two kinds of fruit:**
 - A. Today, Christ as the embodiment of God is our tree of life, and this tree of life is growing in us; we have received the divine life, and this very productive divine life is growing within us.
 - B. The Lord Jesus told a parable of a sower going out to sow the seed; He is both the sower and the seed of life; He sows Himself as the seed of life into us, the earth; we are the earth that grows Christ—Mark 4:1-20.
- II. According to the Bible and according to our experience, this life produces two categories of fruit; the first category of fruit is the category of Christian virtues—Gal; 5:22-23; 2 Pet. 1:8:**
 - A. The issue of faith as the seed of life growing within us to its full development is that God and we become one entity; divinity is mingled with humanity to constitute us into God-men—2 Pet. 1:1, 8:
 1. If we live by taking Christ as our life, we will bear the fruit of Christian virtues day after day.
 2. The divine attributes expressed in our human virtues are the Christian virtues, which are the fruit in our character.
 - B. Galatians 5 is another portion of the Word that tells us about this kind of fruit; if we walk by the Spirit, we will bear the fruit of the Spirit, such as love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control—vv. 22-23.
- III. If we are such fruit-bearing believers in the Christian virtues, the second category of fruit will be borne by us; this second category of fruit is to bear the fruit of persons regenerated through our dispensing of the divine life—John 15:16:**
 - A. The fruit borne by the branches in John 15 denotes the saved persons regenerated with the divine life through the dispensing of the branches—v. 16b:
 1. If you are not a person that bears the first category of fruit, the fruit of virtues, you will not be prevailing in the gospel regardless of what way you use; your preaching can only be prevailing when you bear the fruit of virtues.
 2. Then when you speak Christ in the preaching of the gospel, the second category of fruit will be there, the fruit of persons—v. 5.
 - B. The preaching of the gospel depends upon the person rather than the way; if you are not the right person it does not matter what way you take.
- IV. As we take Christ as our divine power and as the very companion with whom we walk, then we will be full of fruit in two categories: the category of virtues and the category of solid persons; we need the fruit in these two categories to afford us a rich, bountiful entrance into the coming kingdom—2 Pet.1:8-11.**

FOCUS:

The burden in this final lesson is to impress the young people that the issue of our knowing and experiencing life should be two kinds of fruit: the fruit of a proper humanity with the divine attributes of God expressed in our human virtues and the fruit of persons brought to the Lord through our living testimony and gospel preaching. May all the young people be brought more and more into the real experiences of life for their growth in life and building up.

READING MATERIALS:

Life—Knowing and Experiencing Life, chapter 17

Our Urgent Need—Spirit and Life, chapter 3

QUESTIONS:

1. Life is active and living. When you got saved you received the life of God. Briefly explain what is the first purpose and issue of the life that God has put in you.
2. Write the portions of the Bible that reveal the two kinds of fruit that the divine life produces.
3. Are you experiencing the growing of the divine life within you? Are you experiencing some of the virtues of the divine life in your life?
4. Can you list the virtues of the proper Christian life from both 2 Peter and Galatians 5?
5. Have you recently shared with someone concerning the Lord? Did he or she get saved through your preaching?
6. Briefly explain why we must bear fruit.

MEMORY VERSES:**2 Peter 1:3**

Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

2 Peter 1:8

For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

Galatians 5:22-23

22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,
23 Meekness, self-control; against such things there is no law.

John 15:16

You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.