

Session One  
(Chapter 1)

**The Two Spirits**

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  
(Lessons 4, 2 II)

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

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  
(Lessons 3, 10)

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

Scripture reading: 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:**
- 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.
  - Flowing myrrh, smelling sweet but tasting bitter, signifies the precious death of Christ.
  - Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death.
  - Calamus is a reed and grows in a marsh or muddy place; Calamus, therefore, signifies the precious resurrection of Christ.
  - 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**
- 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.
  - 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.
  - 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:**
- The word anointing refers to the moving of the all-inclusive Spirit within us.
  - 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:**
- 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.
  - 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:**
- 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.
  - 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 Four  
(Lessons 13 III-V, 17)

**The Human Spirit and the Mingled Spirit**

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-i-t 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; Provo 20:27; 1 Tim. 1:19; 1 John 1:7, 9; 1 John 2:27; 1 Cor. 6:17; Rom. 8:4

Session Five  
(Lessons 18, 12)

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

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 to 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 Six  
(Lessons 19, 20)

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

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 in 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 Seven  
(Lessons 21, 11)

**SERVING IN OUR SPIRIT AND THE SPIRIT'S WORK IN THE BELIEVERS (2)  
EMPOWERING AND SUPPLYING THEM TO SPEAK CHRIST**

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