

KNOWING AND EXPERIENCING LIFE

Session 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

Outline

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.
- C. We have this life and can experience it daily:
 1. We must learn to experience this life every day to cause it to grow in us until maturity.
 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.
 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.

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.
- 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.
- 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.
- 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.

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:

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. When a person receives God’s life, what is it that he received?
7. Why is the Holy Spirit called the Spirit of life?
8. Find one or two more verses that reveal the Spirit is life.
9. Find one or two more verses that show Christ as our life.
10. Try to describe how life being God the Father in the Son as the Spirit is flowing into us.

Memory Verses

- Gen. 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 3:16** For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal 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 Cor. 15:45b** The last Adam became a life-giving Spirit.
- Eph. 3:11** According to the eternal purpose which He made in Christ Jesus our Lord.

KNOWING AND EXPERIENCING LIFE

Session Two

Maintaining a Strong Spirit by Calling and Praying and Being Enriched With the Word by Pray-Reading, Reading, Studying, and Memorizing

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

Outline

I. Maintaining a strong spirit by calling and praying:

- A. The first thing needed to maintain the life that is 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, the fastest, and the best way to exercise our spirit, to touch our spirit, and to maintain a strong spirit—Acts 2:21; Rom. 10:13:
 - 1. Calling on the Lord began in the third generation of the human race with Enosh, the son of Seth—Gen. 4:26.
 - 2. Calling on the name of the Lord was practiced by the New Testament believers beginning on the day of Pentecost—Acts 2:21
 - 3. The purpose of calling is that men need to call on the name of the Lord in order to be saved—Rom. 10:13.
 - 4. The way to call on the Lord is to call on Him out of a pure heart and to call on the Lord corporately—2 Tim. 2:22.
- 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 we have fellowship with God—Phil. 4:6; Eph. 6:18.
- 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:

- 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:
 - 1. The first practical 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:

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.
9. Work out a one year goal with a plan for yourself to take these four steps.

Memory Verses

Rom. 10:12-13 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; For “whoever calls upon the name of the Lord shall be saved.”

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

KNOWING AND EXPERIENCING LIFE

Session Three

Three Lives and Four Laws and 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

Outline

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. When God created Adam He breathed into his nostrils the breath of life; thus Adam obtained the created life of man; the life in man's soul is the created human life—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, causing him to become corrupted; thus, besides the created life, 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 within us who are saved has a law; therefore within us are also three laws which belong to the three lives; besides these, there is the law of God outside of us; so, within and without, 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; hence it is outside of us—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 and mingled with our spirit to become the Spirit of life; in this life of the Spirit of life, there is contained 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; whenever we obtain the Word of God, we obtain light—Psa. 119;105, 130.
 3. When we talk about light, we are not talking about the light outside of us, but 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: first, we must want the shining, second, we should be open to the Lord and turn to Him, and third, 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:

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 Christian)?
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. Try to find two verses in the Bible that talk about the parts of man.
6. Can you give a short definition of the law of life?
7. Please explain the functions of the law of life.
8. What is the function of light?
9. Can you find additional verses that talk about life and light?
10. How can we experience life by the light? Can you give a personal experience?

KNOWING AND EXPERIENCING LIFE

Session Four

The Growth of Life and 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

Outline

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

A. What is *not* the growth of life:

1. Man, by his own determination and effort, can improve considerably in behavior and yet still be very immature and weak in the life of God; this is because his improvement is not the result of his growth in life; therefore, growth of life is not the improvement of behavior.
2. The increase of a believer's spiritual knowledge alone simply causes men to be puffed up and is nothing before God and has no value in life; thus, growth of life is not the increase of knowledge—John 5:39-40; 1 Cor. 8:1; 13:2.

B. What is the growth of life:

1. Life is God Himself, and to experience life is to experience God; therefore, the growth of life is the increase of the element of God in us, until all that is of the Godhead is completely formed in us that we may be filled unto all the fullness of God—Eph. 3:19.
2. When we love Christ, seek Christ, and allow Christ to live in us more and thereby gain us, the stature of Christ gradually increases within us; since this life is Christ who lives in us, the growth of this life is therefore the increase of the stature of Christ within us—Eph. 4:13; Col. 2:19.
3. When we pursue more urgently the working of the Holy Spirit within us and give diligence in obeying the teaching of the Holy Spirit within us as the anointing, the Holy Spirit can then expand His ground extensively; thus life within us will grow to a great extent; therefore, 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, his speech, actions, living or working must all impart the sense that they are not according to himself, but according to God, which also means that 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. 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; if we love the Lord, we surely will be filled with Him; whatever fills us within will come out of us; 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; our Christian life begins anew every day in the morning; we must enjoy the Lord in the Word every day early 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; this means that we have to call on His name; such a short calling means a lot to our Christian life; 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; after having a good start in the morning, we should continue to walk, to live, to do everything by this mingled spirit and with this mingled spirit all day long; we must learn to practice this—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, and this bountiful supply is right within us—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:

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 most important thing in a normal Christian life?
9. Give an example of how can we have a new start every morning.
10. How can we have a victorious Christian life? Itemize the things we must overcome in our daily walk.
11. Give a list of ten verses describing how to have a normal Christian life.

Memory Verses

- Col. 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.
- Eph. 3:17** That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.
- 2 Cor. 3:16-18** But whenever their heart turns to the Lord, the veil is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. 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.
- Col. 3:15-16** 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.
- 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.
- Rom. 8:4** That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Notes

KNOWING AND EXPERIENCING LIFE

Session Five

The Sense of Life and Obeying the Teaching of the Anointing

Scripture Reading: Rom. 8:6; Eph. 4:19; 1 John 2:20, 27; John 1:1, 14; 1 Cor. 15:45b;
Exo. 30:23-25; Rom. 8:2, 4, 6, 13

Outline

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: Romans 8:6 says, “For the mind set on the flesh is death, but the mind set on the spirit is life and peace”; and Ephesians 4:19 says that the Gentiles “Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness”; the Scripture thus beseeches us that we might take care of our inner sense of life.
- 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. Obeying the teaching of the anointing:

- A. The meaning of the anointing—the anointing refers to the moving of the Holy Spirit—1 John 2:27; cf. Exo. 30:23-25:
 - 1. The all-inclusive Spirit is the ultimate consummation of the processed Triune God; therefore when we talk about the all-inclusive Spirit, we are talking about the Triune God, Father, Son and Spirit, who went through a process to consummate in the Spirit.
 - 2. This all-inclusive Spirit is typified by the compound ointment in the Old Testament—Exo. 30:23-25.
 - 3. 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.
- B. The purpose of God’s salvation is achieved through the anointing; the central purpose of God’s salvation is to work Himself into human beings and be mingled with them as one and the function of the anointing is to anoint God into us so that we may be mingled with God as one.
- C. 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.
- D. If we desire to have the experience of walking according to the spirit, we need to know what is the teaching of the anointing and what is the feeling derived from the inward

moving of the Holy Spirit; it is only in this feeling that we are able to walk according to the spirit—Gal. 5:16, 25; 1 John 2:27.

FOCUS: *The burden of this lesson is to make the matter of the sense of life and the anointing very practical 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 anointing. How important it is that the young people are helped to know these vital intrinsic matters of life!*

READING MATERIALS:

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 meaning of the word anointing?
7. Describe the process through which the Spirit was formed.
8. Name the ingredients of the ointment in Exodus 30 and tell what each represents.
9. What is the central purpose of God's salvation? How is the anointing a factor?
10. What is the teaching of the anointing?

Memory Verses

- Rom. 8:6** For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Eph. 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.
- Col. 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 15:4-5** Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- John 4:24** God is Spirit, and those who worship Him must worship in spirit and truthfulness.

KNOWING AND EXPERIENCING LIFE

Session Six

The Fellowship of Life and Obeying the Teaching of the Anointing

Scripture Reading: Rom. 8:6; Eph. 4:19; 2 Cor. 13:14; Phil. 2:1; 1 John 1:1-7; 2:27; 1 John 2:20, 27;
John 1:1, 14; 1 Cor. 15:45b; Exo. 30:23-25; Rom. 8:2, 4, 6, 13

Outline

I. The fellowship of life:

- 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.

II. The anointing:

- A. There is a very close relationship between the anointing and the fellowship of life; the fellowship of life is the flowing of life, the flowing together of God and all those possessing His life, whereas the anointing is the mingling of God with all those belonging to Him.
- B. A very close relationship also exists between the anointing and applying the blood; the sprinkling of the blood is to cleanse away all that should not be there and the anointing of the ointment is to anoint us with the elements of God, even with God Himself.
- C. Knowing the teaching of the anointing—1 John 2:20, 27; Heb. 8:11:
 - 1. The teaching of the anointing comes from the anointing and is the result of our being anointed; when the anointing is moving within us, on the one hand, it anoints God into us, and on the other hand, it reveals God’s mind to us—1 John 2:20, 27.
 - 2. 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.
 - 3. 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; this enlightenment is also a kind

of anointing of the Holy Spirit as the ointment; therefore, the feeling of the conscience and the teaching of the anointing are both derived from the feeling of the anointing.

D. Obedience to the teaching of the anointing:

1. 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.
2. 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.
3. 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. Once we understand the sense of life, we can begin to enjoy the fellowship of life and the anointing becomes much more meaningful to us. This lesson also stresses the need to obey the teaching of the anointing to remain in the fellowship of life.*

READING MATERIALS:

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 source of the fellowship of life? Have you enjoyed it today?
2. What can cause the fellowship of life to be severed?
3. Using 1 John 1:1-7, explain the cycle in our spiritual life.
4. What is the relationship between the anointing and the applying of the blood?
5. What is the teaching of the anointing?
6. What are the two things we need in order to follow the teaching of the anointing?
7. What is the difference between the feeling of the conscience and the teaching of the anointing?

Memory Verses

1 John 1:2 (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).

1 John 1:3 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.

KNOWING AND EXPERIENCING LIFE

Session Seven

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; Luke 19:8; Lev. 5:14-16

Outline

I. The 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:

- D. 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.
- E. 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.
- F. 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.
- G. 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.
- H. 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.

- I. 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:

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. Share one experience you had on clearance of the past.
6. What is the difference between sin and sins?
7. What is the basis of our dealing with sins?
8. To what extent should we deal with sins?
9. When does God forgive our sins?
10. List five verses that show a practical dealing of our sins.

Memory Verses

- 2 Cor. 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.
- Rom. 8:5-6** For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Prov. 28:13** He who covers his transgressions will not prosper, but whoever confesses and forsakes them will obtain mercy.
- Psa. 66:18** If I regarded iniquity in my heart, / The Lord did not hear.

KNOWING AND EXPERIENCING LIFE

Session Eight

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

Outline

- 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:

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. What are the five steps of the formation of the world?
4. Give a definition of the world according to 1 John 2:15.
5. What are the contents of the world? Discuss each briefly.
6. How are we delivered from the world?
7. What does the world in our daily living consist of?
8. What measuring rule do we use regarding the world? How could this differ from one believer to another?
9. What two factors influence our inner feelings toward the world?
10. How do we deal with the world practically?

Memory Verse

1 John 2:15-16 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him. 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.

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

KNOWING AND EXPERIENCING LIFE

Session Nine

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

Outline

I. Consecration:

- A. The basis of consecration is God's purchase; His precious blood was the price He paid to buy us that we may belong to Him; 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 especially to abandon our future and wholly belong to God.
- F. In summary—We have been saved and regenerated; we see that we have been purchased by and for God, and we have consecrated ourselves for God's satisfaction because of His love; we may have everything already, but now is the time to experience these things item by item, to grow in life and to mature in life.

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; such a preservation by God and His thorough sanctification sustain us to live a holy life unto maturity that we may meet the Lord in His parousia—1 Thes. 5:23:
 1. Our spirit is composed of three parts: the conscience, the fellowship, and the intuition; our spirit is mainly for us to fellowship with God; when we have fellowship with God, we 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, perfecting holiness in the fear of God," indicating that we should abstain from all defilement of both flesh and spirit—2 Cor. 7:1.
 4. Dealing with our conscience to stay living—whenever a Christian has the feeling of offense in his conscience, he must immediately go before the Lord to confess his sin according to this feeling 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, which are also the three parts of the soul, are the mind, the will, and the emotion; the way to unclog the three main arteries of our psychological 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; when we realize how serious is the problem we have with our emotion, we may be deeply sorrowful; 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; as long as we are living on this earth, we need to preserve our body—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:

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 our consecration equal to? Why is it necessary?
2. What is the basis of consecration? What else is needed for us to consecrate ourselves to Him?
3. Use the burnt offering in the Old Testament to show the meaning of consecration.
4. Are you a voluntary offering? Do you mean it?
5. What must first take place before we can work for God?
6. Give two examples of New Testament persons that practiced consecration.
7. What are the three parts of our spirit?
8. What is the main function of our spirit?
9. Have you ever been condemned by your conscience? When and about what?
10. Find several verses in the Bible that substantiates the three parts of the spirit.
11. What is our psychological heart?
12. Describe, according to your own experience, what clog up your three arteries most.

KNOWING AND EXPERIENCING LIFE

Session Ten

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; Psalms 45:1; Matt. 16:18

Outline

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 final 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:

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?
9. What are you perfected in? Have you perfected others?
10. Compose a fifty-word prophecy out of this lesson and speak it to your class.

Memory Verses

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

Eph. 4:16 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.

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.