

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2026**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
FIRST AND SECOND TIMOTHY AND TITUS**

Message Three

The Exercise of Our Spirit unto Godliness

Scripture Reading: 1 Tim. 4:7-8; 2 Tim. 1:6-7; 4:22

- I. Man as a vessel, through the exercise of his spirit, was to receive God in Christ as the tree of life so that life as a river would flow in and out of his innermost being for his transformation into precious materials for God's building, God's eternal expression—Gen. 1:26; 2:7-12, 22; 1 Tim. 4:7-8:**
- A. The breath of God has become our human spirit, and our spirit is God's lamp to contain God as the oil and to give us light—Gen. 2:7; Prov. 20:27.
 - B. Man's spirit became a broken lamp through his fall, but through God's recovery in His salvation, man's spirit is regenerated, rebuilt, and reinforced with the vivifying, sevenfold intensified Spirit—Gen. 2:7; Prov. 20:27; Psalms 18:28; John 3:6; Rev. 4:5; 5:6; 1 Cor. 15:45b.
 - C. Regrettably, due to the fall, men have not only overlooked and neglected the human spirit but also have even refused to admit that man has a spirit—cf. 1 Thes. 5:23; Heb. 4:12; Jude 19.
 - D. When we are genuinely in our spirit, we see a throne set in heaven with One sitting upon the throne, and the self is dethroned—"Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting" (Rev. 4:2); "Oh, may my spirit flow, / Oh, may it flow! / I ask Thee, gracious Lord, / Oh, may it flow! / My trust in self o'erthrow, / Down from self's throne I'll go, / That living water flow / In spirit, Lord" (*Hymns*, #846, stanza 5; see Heb. 4:16, footnote 1, and Ezek. 1:26, footnote 1).
 - E. The central government and most prominent part of man's being should be his spirit; a man who is ruled and controlled by his spirit is a spiritual man—1 Cor. 2:14-15; 3:1; 14:32; Eph. 3:16; 1 Pet. 3:4; Dan. 6:3, 10.
 - F. The spirit as our inmost part is the inner organ, possessing God-consciousness, that we may contact God (John 4:24; Rom. 1:9); the soul is the very self (cf. Matt. 16:25; Luke 9:25), a medium between our spirit and our body, possessing self-consciousness, that we may have our personality; the body as our external part is the outer organ, possessing world-consciousness, that we may contact the material world (1 Thes. 5:23):
 - 1. The body contains the soul, and the soul is the vessel that contains the spirit; in the spirit, God as the Spirit dwells; in the soul, our self dwells; and in the body, the physical senses dwell.
 - 2. Our spirit is the deepest part of our being, a spiritual organ with which we contact God (John 4:24; Rom. 1:9); it is in our spirit that we are regenerated (John 3:6); it is in our spirit that the Holy Spirit dwells and works as the key to God's organic salvation, His deification, and His "Christification" of our entire

being; it is in our spirit that we enjoy Christ and His grace (2 Tim. 4:22; Gal. 6:18).

3. God sanctifies us, first, by taking possession of our spirit through regeneration (John 3:5-6); second, by spreading Himself as the life-giving Spirit from our spirit into our soul to saturate and transform our soul (Rom. 12:2; 2 Cor. 3:18); and last, by enlivening our mortal body through our soul (Rom. 8:11, 13) and transfiguring our body by His life power (Phil. 3:21; see footnotes 2 and 3 on Heb. 4:12).

II. The building of God into man is typified by both the tabernacle and the breastplate, and the key to God's building is our mingled spirit:

- A. The uniting bars of the boards of the tabernacle, made of acacia wood overlaid with gold, signify the mingled spirit, which is the divine Spirit mingled with the human spirit, to become the uniting bond of peace—Exo. 26:26-30; Rom. 8:16; Eph. 4:3-4.
- B. In the New Testament the reality of the Urim and the Thummim put into the breastplate is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit—Exo. 28:30 and footnotes 1, 2, and 3; Rom. 8:4, 14; 1 Cor. 2:9-12.

III. The divine Spirit dwelling in our human spirit and the two mingled together as one spirit, the mingled spirit, is the strategic and central point of God's economy—John 3:6; Rom. 8:16; 2 Tim. 4:22; 1 Cor. 6:17; 1 Tim. 1:4; 2 Cor. 4:13:

- A. The great way to fulfill God's economy is for us to live and do everything according to the Spirit by exercising our spirit—Job 10:13; Eph. 3:9; Rom. 8:4; Gal. 5:25.
- B. Whenever we turn to our spirit and exercise our spirit, we touch the Body, because the Body is in our spirit—Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.
- C. When we are in our spirit, we overcome the world, we cannot sin, the evil one cannot touch us, and we are guarded from idols—1 John 5:4, 18-19, 21.

IV. The subject of 2 Timothy is the inoculation against the decline of the church, and the key to receiving and dispensing this inoculation for the saints' growth in life and their enjoyment of Christ is to exercise our spirit, which is to fan our God-given spirit into flame—Phil. 1:25; 1 Tim. 4:7-8; 2 Tim. 1:6-7; 4:22; Acts 6:10; 1 Cor. 14:32:

- A. Godliness, a living that is the expression of God, is the issue of the divine dispensing for the divine economy, and this dispensing depends on the exercise of our spirit to live Christ in our daily life for the corporate manifestation of God in the church life—1 Tim. 1:3-4; 3:15-16; 4:7-8; 2 Tim. 1:6-7.
- B. The word *exercise* implies forcing; if we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit until we build up a strong habit of exercising our spirit—1 Tim. 4:7.
- C. To exercise our spirit is to fan our spirit into flame—2 Tim. 1:6-7:
 1. Second Timothy 1:6 refers to “the gift of God,” and verse 7 indicates that what God has given us is our regenerated spirit, our mingled spirit, of power, of love, and of sobermindedness; thus, the gift of God is our God-given spirit.
 2. We saved ones have the capital to live the Christian life and the church life, and this capital is our God-given spirit.
 3. Fire is in our regenerated spirit, which is indwelt by the Holy Spirit; actually, our spirit is the fire—Luke 12:49-50; Rom. 12:11; Rev. 4:5; Prov. 20:27.
- D. To exercise our spirit, to fan our God-given spirit into flame, we must deal with the parts of our soul surrounding our spirit—our mind, emotion, and will—cf. 1 Pet. 3:4:

1. A spirit of power is a spirit with a subdued and resurrected will, a spirit of love is a spirit with an emotion filled with God as love, and a spirit of sober-mindedness is a spirit with a renewed mind—2 Tim. 1:7.
 2. Our dear Lord Jesus is the Shepherd and Overseer of our souls; our soul is our inner being, our real person; our Lord shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person—1 Pet. 2:25; Psa. 23:1-6; cf. Heb. 13:17.
 3. Because the exercise of the spirit is linked to the parts of our soul and is so vital to living in the reality of God's economy, we need to cooperate with our Lord in His heavenly ministry by "establishing the souls of the disciples"—Acts 14:22.
 4. To establish the souls of the disciples is to establish them (1) in their mind, that they may know and understand the Lord and the things concerning Him (1 Cor. 2:16; Phil. 3:10); (2) in their emotion, that they may love the Lord and have a heart for the Lord's interest (Mark 12:30; Rom. 16:4); and (3) in their will, that they may be strong to remain with the Lord and do the things that please the Lord (Acts 11:23; Col. 1:10; 1 Thes. 4:1).
- E. To exercise our spirit, to fan our God-given spirit into flame, is to rejoice always, pray unceasingly, and give thanks in everything in order to enjoy the indwelling Spirit as the secret of doing all things in Christ—2 Cor. 12:2a; Phil. 4:11-13; Psa. 91:1; 1 Thes. 5:16-18.
- F. To exercise our spirit, to fan our God-given spirit into flame, is to set our mind on the spirit—Rom. 8:6; Mal. 2:15-16:
1. When we set our mind on the spirit, we have the inner sense of life and peace, the sense of strength, satisfaction, rest, release, liveliness, watering, brightness, and comfort.
 2. When we set our mind on the flesh, we have the inner sense of death, the sense of weakness, emptiness, uneasiness, restlessness, depression, dryness, darkness, and pain.
 3. Our Christian life is not according to the standard of right and wrong but according to the inner sense of life and peace in our spirit—Rom. 8:6; 2 Cor. 2:13-14.
- G. To exercise our spirit, to fan our God-given spirit into flame, is to discern our spirit from our soul—Heb. 4:12:
1. We should always be on the alert to discern and deny anything that is not of the spirit but of the soul, the self—Matt. 16:25; cf. Luke 9:25.
 2. Whatever we are, whatever we have, and whatever we do must be in spirit; everything that God is to us is in our spirit—Rom. 2:28-29; 1:9; 8:4; 12:11.
- H. To exercise our spirit, to fan our God-given spirit into flame, is to live the normal Christian life, to practice the normal Christian church life, and to overcome the church's degradation by pursuing Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.
- I. To exercise our spirit, to fan our God-given spirit into flame, is to pray, to approach God in a personal and confiding manner, for the interests of God—Christ, the kingdom of God, and the house of God—as the goal in God's eternal economy—1:6-8; 1 Tim. 1:3-4; 2:1-3, 8; 1 Kings 8:48; Jude 19-21.