WITNESS LEE

THE PARTS OF MAN

LIVING STREAM MINISTRY

THE PARTS OF MAN

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ISBN: 0-87083-002-3

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CHAPTER ONE

THE PARTS OF MAN AND THEIR PURPOSES

THE THREE PARTS OF MAN—
SPIRIT, SOUL, AND BODY

A very important verse in the New Testament is 1 Thessalonians 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Man is of three parts: the spirit, the soul, and the body.

It is easy to confuse the spirit with the soul. Some people have thought that the spirit and the soul are synonymous terms. But the Spirit of God states clearly in His Word that the spirit and the soul are two different entities and that there are three parts to our human being. These are joined by two conjunctions: "spirit and soul and body." It is also this way in the Greek text. The grammatical construction clearly shows that the spirit differs from the soul just as the soul differs from the body. The soul is not the body; neither is the spirit the soul. These are three distinct parts of one human being.

The order used by the Holy Spirit in this verse is very important. The first part mentioned is the spirit, then the soul, then the body. Outwardly we have a body, and inwardly we have the spirit. Between these two, as a medium, is the soul. From the inside to the outside are the spirit, the soul, and the body. From the outside to the inside are the body, the soul, and the spirit.

Another verse which shows these three parts of our being and the distinction between them is Hebrews 4:12, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." The soul and spirit are not one entity, since this verse indicates that they can be divided asunder. The soul is the soul and the spirit is the spirit, and these two can be separated just as the marrow can be separated from the joints. The marrow is within the joints; yet the marrow is not the joints, neither are the joints the marrow. They pertain to the physical body and are mentioned with

the spirit and the soul. So in this verse we have again these three parts—the spirit, the soul, and the body.

In Luke 1:46-47, we can also see the difference between the spirit and the soul. Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God." Firstly her "spirit hath rejoiced in God," then her "soul doth magnify the Lord." These are two things done by her two different organs—her spirit and her soul.

Philippians 1:27 further reveals to us that the spirit and the soul are not one entity, but two. It says that in striving for the gospel we must "stand fast in one spirit, with one soul" (ASV). It is possible for us to be "in one spirit" (not the Holy Spirit, but our human spirit), but not "with one soul." These are two different matters related to our two different parts—the spirit and the soul.

So, according to the Scripture man is a tripartite being, composed mainly of the spirit, the soul, and the body. This is very basic for our partaking of the Triune God.

THE THREE PARTS OF THE SPIRIT—CONSCIENCE, FELLOWSHIP, AND INTUITION

Just as our body has many parts, so does our spirit and our soul. Our spirit is composed of three: conscience, fellowship, and intuition. The conscience is for us to discern right from wrong, to justify or to condemn. Romans 9:1 compared with Romans 8:16 proves that the conscience is a part of our spirit. Fellowship is for us to contact God and to commune with God. This is shown in John 4:24 and Romans 1:9. Intuition means to have a direct sense or feeling in our spirit, regardless of reason or circumstance. First Corinthians 2:11 indicates that our spirit can know what our soul cannot. Our soul knows by reason or by circumstance, but our spirit can perceive without these. This is intuition, the direct sense in our spirit.

THE THREE PARTS OF THE SOUL—MIND, EMOTION, AND WILL

The soul is also of three parts. The main one, the mind, is for thinking, considering (Psa. 13:2), knowing (Psa. 139:14), and remembering (Lam. 3:20). In the mind we have thoughts, ideas, concepts, reasonings, understanding,

knowledge, etc. Emotion, another part of the soul, is for us to love (1 Sam. 18:1; S.S. 1:7) or hate (2 Sam. 5:8), to like or dislike, to be joyful (Isa. 61:10; Psa. 86:4) or grieved (1 Sam. 30:6; Judg. 10:16). All our emotional feelings, positive or negative, are in this part of our soul. The will is also a part of the soul. It is the part through which we have our purposes and choices (Job 7:15; 6:7) and make decisions (1 Chron. 22:19). When I consider or reason, I am using the mind. When I feel happy or sorrowful, I am in the emotion. When I make a decision to do a certain thing, the will is in operation. The mind, the emotion, and the will are the three parts of the soul.

Psalm 51:6 reveals that within our being are "the inward parts" and "the hidden part." Hebrews 8:10 compared with Jeremiah 31:33 proves that the mind is one of "the inward parts." The rest of "the inward parts" must be the emotion and the will. Therefore, all the parts of our soul are "the inward parts" of our being, while our spirit is "the hidden part."

THE HEART

Since 1 Thessalonians 5:23 speaks definitely that we are a tripartite being composed of the spirit, the soul, and the body, the heart could not be a separate part in addition to the spirit and the soul. The heart is a composition of the first part of the spirit and all three parts of the soul. It includes the conscience (Heb. 10:22), the first part of our spirit. Thus, it condemns (1 John 3:20) as does the conscience. It also includes the mind, the will, and the emotion, which are the three parts of our soul. Thus, it thinks (Matt. 9:4) and has thoughts (Gen. 6:5; Heb. 4:12); it rejoices (John 16:22) or has sorrow (John 16:6); and it purposes (Acts 11:23) and has intents (Heb. 4:12). Hence, the Scripture shows us clearly that our heart is composed of the conscience, the mind, the emotion, and the will. It is equal to a part of our spirit and the whole of our soul. Since the heart is thus composed of parts of our spirit and soul, it is very closely related to both.

THE PURPOSES OF THE PARTS OF MAN

The purpose of our body is our human existence. It is by our body that we may exist and live physically and practically for the Lord. Our body is for the Lord, and the Lord is for our body (1 Cor. 6:13). The Lord prepares us a body (Heb. 10:5) that we may exist and live for Him. Thus, we must offer our body to the Lord (Rom. 12:1) and glorify Him in our body (1 Cor. 6:20).

The purpose of our heart in God's intention is that it may love Him. Mark 12:30 says, "Thou shalt love the Lord thy God with all thy heart." Our heart is a loving organ, prepared by God for us to love Him. The purpose of our spirit is to contact the Lord (John 4:24), to receive Him (1 Cor. 6:17), and to contain Him (2 Tim. 4:22). Our heart is the loving organ, whereas our spirit is the contacting, receiving, and containing organ. The Lord whom our heart loves is contacted, received, and contained by our spirit. What then is the purpose of our soul? Its main purpose is to reflect and express the Lord. Second Corinthians 3:18, in the original text, has the thought of reflecting. Our soul, that is our person or our personality, must be the very organ, as a mirror, to reflect and express the Lord. Thus, we love the Lord with our heart; we contact, receive, and contain Him with our spirit; and we reflect and express Him with our soul in all that we think, like, and decide—in all that we are and all that we do.

THE THREE WORLDS

Because man is of three different parts, he is able to contact three different worlds. First of all, there is the physical world with so many material things. We contact the physical world by our physical body through the five senses of hearing, seeing, smelling, tasting, and feeling. Then there is the spiritual world. Is it possible for us to contact the spiritual world by the five senses of the body? Of course not. The spiritual world can only be contacted by our spirit. In our spirit we have a spiritual sense by which we can sense God and spiritual things. There is also a psychological world which is neither physical nor spiritual. Suppose someone gives you a gift and you are very happy. Does this happiness belong to the physical or to the spiritual world? Neither. Experiences such as happiness, joy, and even sorrow, belong to the psychological world. The English word "psychological" comes from the root of the Greek word that means "soul." Thus, the psychological world is of the soul, in which are the things pertaining to the soul.

Man has been created in three parts in order to contact the three different worlds: the physical, the spiritual, and the psychological.

CONTACTING THE SPIRIT BY THE SPIRIT

As man was made by God in three parts to contact the three different worlds respectively, so we must use the corresponding part of our being to

contact each one. To contact the things of the physical world, we must use the body. To contact the things of the psychological world, we must use the soul, the psychological part of our being. If we would contact the things of the spiritual world, we must use our spirit. We can only touch the things of a certain world with a certain organ of our being.

The substance of everything requires the proper organ to substantiate it. If you would substantiate sound, you must exercise your ears, the hearing organ. For color, you need your eyes, the seeing organ. If you exercise your ears to listen to color, you cannot substantiate it, for you are using the wrong organ. To taste food, you must use your tongue. Each substance must be substantiated with the proper organ.

What kind of substance is God? John 4:24 tells us that God is Spirit (ASV, margin). Can we contact God by our physical body? No! This is the wrong organ. Can we contact God by the psychological organ, the soul? No! This is also the wrong organ. We can only contact God by our spirit, because God is Spirit. John 4:24 not only tells us that "God is Spirit," but also that "they that worship Him must worship in spirit." This is a very important verse, in which are covered two spirits. The first is the divine Spirit, God Himself. The second is our human spirit. Since God is Spirit, we must worship Him in our spirit. We cannot worship Him in our body or in our soul. Since God is Spirit, we must worship Him, contact Him, and fellowship with Him in our spirit and by our spirit.

THE TWO SPIRITS MINGLED AS ONE

John 3:6 says, "That which is born of the Spirit is spirit." The two spirits are here mentioned again. They are related to our being born again. To be born again is to have our spirit regenerated by the Spirit of God. That which is born of the Spirit, the Spirit of God, is spirit, our human spirit. We are not born again in our body or in our soul, but in our spirit. The Spirit of God comes into our spirit and regenerates us in our spirit. Then He dwells in our spirit and mingles Himself with our spirit.

Romans 8:16 says, "The Spirit [the Spirit of God] Himself beareth witness with our spirit." Here are the two spirits again—the Holy Spirit of God bearing witness with our human spirit. This proves that God's Spirit is in our spirit, and these two spirits are working together. Therefore, 1 Corinthians 6:17 says,

"He that is joined unto the Lord is one spirit." These two spirits are mingled together as one spirit. We are one with the Lord in the spirit. This is why it is difficult to distinguish in many New Testament verses whether the Holy Spirit of God or our human spirit is referred to. These two spirits are mingled together as one. This is exceedingly vital.

CHRIST AS THE SPIRIT IN OUR SPIRIT

If the Holy Spirit is in our spirit, then where is Christ? He is in the Holy Spirit. Not only is He in the Holy Spirit, but He is the Holy Spirit! First Corinthians 15:45 states, "The last Adam [which is Christ] was made a quickening spirit." The word "quickening" means life-giving. Christ was made a life-giving Spirit. Could this life-giving Spirit be any other than the Holy Spirit? Of course not. Second Corinthians 3:6 says, "The Spirit giveth life." Who is this Spirit that gives life? The answer is in verse 17 of the same chapter: "Now the Lord is that Spirit." So Christ, the Lord, is the Spirit that gives life. This is indeed wonderful! Christ is the Spirit, we have a spirit, and these two spirits are joined as one. How can we contact Christ? By the spirit! The only way for us to contact Christ is to exercise our spirit, because Christ is now the Spirit, and this Spirit is the Holy Spirit in our spirit. If we exercise our spirit, we can contact Christ. This is the secret.

THE DISCERNMENT OF THE SPIRIT FROM THE SOUL

Since Christ, as the life-giving Spirit, dwells in our spirit, we need to discern our spirit from our soul that we may contact and experience Him. We may know that man is composed of the spirit, soul, and body, but to discern the difference between the spirit and the soul is a real problem. To know the difference between the body and the soul is easy, but to discern the spirit from the soul is rather difficult. The following illustration is most helpful. Suppose we find something that we would like to purchase. The more we consider it, the more we feel that we would like to have it. Eventually, we make the decision to buy it. The emotion is exercised, since we like it; the mind is exercised, because we have considered it; and the will is exercised, because we have made the decision to buy it. Therefore, the whole soul is exercised. But when we proceed to buy it, something very deep within us protests. Our emotion likes it, our mind considers it, and our will chooses it; but something deeper than all these protests. This is the spirit. The spirit is the deepest part

within us, the very inmost part of our whole being. It is absolutely different from our soul.

In our body we have the physical life as mentioned in Luke 8:14. In our soul we have the psychological life, that is our human life, as mentioned in Matthew 16:25. In our spirit we have the spiritual life, that is the divine life, the eternal life, as mentioned in John 3:16. The unbelievers have only physical life in their body and human life in their soul. They do not have the eternal life of God in their spirit, because they have not received Christ as life into their spirit. Therefore, they can only live by the body and by the soul. Sometimes they act according to their flesh, and sometimes they do things by desiring, by reasoning, and by choosing. This means they are living by their body and by their soul. They are not able to live by their spirit. But those of us who have received Christ into our spirit can live by our spirit with Him as our life. We can say that I have been crucified, and it is no more I, but Christ that lives in me (Gal. 2:20). The Greek word for "I" is "ego," which is the soul, the self. Our soul, the self, has been crucified and put to death, and there is no more "I," but Christ that lives in our spirit. Thus, we can and must live in our spirit, since Christ is living in it.

We must first realize that Christ is the Spirit in our spirit. Then we need to discern the difference between the spirit and the soul that we may deny the soul and live by the spirit. When we live by the spirit, Christ will have the first place in everything. Then we will experience Christ in the spirit, and we will learn how to apply Him in our daily life.

CHAPTER TWO

THE THREE STEPS OF THE LORD'S SALVATION

REGENERATION IN THE SPIRIT

Since we are of three parts, the Lord in His salvation takes three steps to deal with us. These are: (1) regeneration in our spirit, (2) transformation in our soul, and (3) transfiguration in our body. With every part of our being, the Lord has a specific dealing. Our spirit is the innermost center of our whole being and our body is the circumference. Between the center and the circumference is the soul. The Lord starts His salvation from the center by regenerating us in our spirit (John 3:6). At the very moment we receive Christ as our Savior, the Spirit of the Lord comes into our spirit to regenerate us by imparting Christ into our spirit as life. By this divine act our deadened spirit is not only made alive, but the life of God with its divine nature (2 Pet. 1:4) is put into it. Thus, a change of life is begun from the very center of our being.

TRANSFORMATION IN THE SOUL

From the moment we are regenerated in our spirit, it is the Lord's desire that this change of life continue by spreading into our soul, that our mind, our emotion, and our will may all be transformed. Our spirit is regenerated and changed, but our mind, emotion, and will are not transformed and still remain the same. We have Christ as life in our spirit, but we do not have Christ in our soul. We need Christ to continually expand from our spirit into our soul till every part of our soul is transformed into His image (2 Cor. 3:18, ASV). Then we will think as He thinks, love as He loves, and choose as He chooses. We will have the likeness of the Lord in our practical life, because our soul is thoroughly saturated with His divine elements.

We may be regenerated in our spirit, yet not transformed in our soul. Our spirit is renewed, but our soul remains old. Our way of thinking, loving, and choosing may still be one hundred percent old. The Lord is in our spirit, but what about our soul? Thus, we need the renewing or the transformation of the soul.

RENEWING OF THE MIND

Romans 12:2 says, "Be ye transformed by the renewing of your mind." You have been regenerated, but, may I ask, has your mind been renewed? Do you have a new mind, or do you still have the old mind? If our mind remains old, it means that we are not being transformed in the soul. It is quite possible for us to be regenerated in the spirit, but still be old in the mind, emotion, and will. There is no change in our thinking, our loving, and our choosing. In these things we are just the same as the unbelievers. The only difference is that we have been regenerated in the spirit and they have not. As far as the soul is concerned, our way of thinking, our way of loving, and our way of choosing are the same as theirs. This is the reason Romans 12:2 says: "Be not conformed to this world, but be ye transformed by the renewing of your mind." If our mind is renewed, then our soul will be transformed.

How can our mind be renewed? Romans 8:6 says, "The mind of the flesh is death; but the mind of the Spirit is life and peace" (ASV). We may have the mind of the flesh, or the mind of the spirit. When our mind cooperates with the flesh, it becomes the mind of the flesh, but when our mind cooperates with the spirit, it becomes the mind of the spirit. The mind is neutral. The question is whether the mind will stand with the flesh or with the spirit. If our mind submits to the desire of the flesh, it becomes the mind of the flesh, resulting in spiritual death. But if our mind submits to the spirit, it will be controlled by the spirit and become the mind of the spirit, resulting in life and peace.

Since Christ is in the spirit, when our mind submits to the spirit, it is submitting to Christ. Thus, He is given the opportunity to expand from our spirit into our mind. Formerly, nothing of Christ was within our mind, but when our mind submits to the spirit, the Lord has the opportunity to permeate, fill, and renew our mind with Himself. In this way our soul is transformed by the renewing of our mind. Our mind, thus, will be filled with Christ. This is why Paul is able to say in 1 Corinthians 2:16, "We have the mind of Christ." When we are regenerated in our spirit, we have the Spirit of Christ. When our mind submits to the spirit and lets Christ as the Spirit occupy it, we have even the mind of Christ.

Many times we meet some good Christians, but when we talk with them, we realize that in their mind is nothing of Christ. Undoubtedly they love the Lord;

but in their mind, as revealed by their way of talking, there is nothing of Christ. They may talk about spiritual things and use spiritual terms, but there is nothing of the mind of Christ. It is still their mind and their way of thinking about the Lord. They do not have the mind of Christ.

There are other Christians in whom we discover a mind full of Christ, the Spirit. When they express their thoughts and ideas, we sense the presence of the Lord Spirit. Because their minds are under the control and direction of the spirit, the Lord Spirit has the opportunity to saturate and occupy their mind.

The transformation of the entire soul depends on the renewing of the mind. This is extremely important. After we are renewed in the mind, we will automatically be renewed in the emotion and in the will. The mind always adjusts the emotion, and the will is always influenced by the mind. Our thinking balances and limits our emotional feelings, and we make decisions according to what we consider, think, and understand. If our mind is opened to the Lord, the emotion and the will surely will follow. If our mind is closed to the Lord, then, of course, the emotion and the will also will be closed. If the mind is saturated and occupied by the Lord, the Lord will certainly take over our emotion and possess our will. It is for this reason we are told in Romans 12 that the transformation of the soul is by the renewing of the mind. If the Lord can possess our mind, He will automatically control our emotion and our will.

Many Christians love the Lord, but they will not submit their mind to the Lord. Many times a Christian will say, "Yes, I do love the Lord, but I think such and such. I love the Lord, but what about this or that?" They close their mind and imprison the Lord in their spirit. We have a hymn which says that the Lord Spirit has come into our spirit with the intention of flowing out from us, but once He has entered, He is enclosed.* Our spirit should be a residence for the Lord, but it has become a prison. How many Christians have Christ within them, yet He is locked within! There is no way for the Lord to come out, because their mind is not submissive. They have their way of thinking with their old and natural mind. As long as we retain the old mind, we remain old in the soul. We need to submit our mind to the Lord and let Him come into it to possess and renew it.

The life of Christ is always waiting for an opportunity to transform us, but we will not grant it because in our mind we are unwilling to submit to Him.

The problem is our stubborn mind. We will not submit our thinking, our concepts, our ideas, our thoughts, our reasonings, our knowledge, and our understanding. This is the problem. As long as we keep our mind, Christ is shut within our spirit with no way out. We must pray: "Lord, now I understand that I must surrender my mind to Thee. If I love Thee, I must give up my thoughts and my concepts. I must submit my thoughts to Thy thoughts and my concepts to Thy concepts." Then the door will be opened and the way paved for the Lord to come out from our spirit and enter our mind. He is already in our spirit, but He is waiting and seeking an opportunity to spread from our spirit into our mind. If we submit our mind to Him, He will have a free way to saturate, fill, and renew it with Himself. Our natural mind must be transformed into the mind of Christ.

RENEWING OF THE WILL AND EMOTION

We must also be renewed in our emotion and will. Do you love others? What is the source and nature of your love? Do others sense something of Christ in your love? Do you have a strong will? What is the source and nature of your strong will? Do you give others a sense of Christ in your strong will? Years ago I stayed in the home of a certain brother. Though he was really a nice brother and full of love, yet I must confess that I was exceedingly troubled by his love. It was a real suffering to me. I could never sense in it one bit of Christ. Everything he did for me was good and full of love. But there is a vast difference between natural love and spiritual love. We need to be transformed from our natural emotion and will into the emotion and will of Christ. We must gain more and more of Christ in our emotion, in our will, in our love, and in our purpose. Then, eventually we will have Christ not only as our mind, but also as our emotion and as our will. Christ will be our thoughts, and Christ will also be our love and our purpose. Christ will be our everything.

What is the way of transformation? How can we be transformed from our natural being into the image of Christ? The only way is to deny the self and bear the cross. By comparing Luke 9:25 with Matthew 16:26, we see that the self is our soul. In Luke 9:25 the Lord says, "gain the whole world, and lose himself"; but in Matthew 16:26 He says, "gain the whole world, and lose his soul." This means that the self is the soul. Thus, to deny the self is to deny our soul. Since we have seen that our soul is composed of the mind, the emotion, and the will, then to deny our self simply means to deny our mind, emotion, and will—that is, to deny our thoughts, our concepts, our desires, our likes,

our choices, and our decisions. This is real self-denial. If we would be transformed in our soul, we must deny our natural mind, emotion, and will. We must realize that our natural being—our mind, our emotion, and our will—has been crucified on the cross. Our old man has been crucified, not only the evil part, but also the good. All that we are, all that we have, and all that we can do have been crucified on the cross. We must fully realize this by faith. Based upon this fact we deny our natural mind, emotion, and will.

If we know the Lord's way of transformation, we will continually look to the Lord that He may strengthen us to do one thing: whenever we are going to think, to love, or to choose something, to say, Stop! Stop! Stop! When we are going to be humble, we must check ourselves: Is our natural humility on the cross? If not, we had better say, Stop! When we are going to love someone, we must first check to see if our natural love is on the cross. If not, Stop! This is acknowledging the cross in a practical way. Sometimes when we are about to speak, our mind is very active. We must check ourselves to see if our natural mind is crucified. If not, then stop! Stop thinking. If we are going to make a decision, we must check ourselves. Am I crucified or not? If not, then refrain from making any kind of decision.

What does it mean to stop? Simply to put our natural man to death. The result will be resurrection. With unbelievers, stop means stop. But with us who have been regenerated, stop means resurrection.

Once Brother Watchman Nee and I were having a time of fellowship together. He said: "Brother, here is a piece of sand, a little piece of stone. If you bury this piece of sand in the ground, what will result? Will anything come out? No, it is finished. But here is a grain of wheat. When you bury this grain of wheat, after a certain time something will grow up." This is a picture of us who have Christ within. We are not a piece of sand, but a grain of wheat. If we are willing to be buried, something within us will grow out. If we stop our thinking, Christ within us will be our thinking. If we cease from our mind, Christ within us will be our mind in resurrection. If we stop our love, Christ within us in resurrection will be our love. This is transformation. Then when we love others, they will not only sense our love, but they will also sense Christ. If we truly learn to realize the crucifixion of the Lord, whatever we do will convey the sense of Christ. Whatever we think, whenever we love, whatever we decide, we will impart a real sense of Christ. We will be transformed from our natural being into the image of Christ.

We have Christ the Lord within us as our life, and the only way for us to live this life is by the cross. We must learn to accept the cross, which means that all we are and have were crucified and put to death. This must be a reality in our daily lives. The practical way to realize the cross is to check ourselves whenever we are about to think, whenever we are about to show love to someone, or whenever we are about to make a decision. We must learn always to say, Stop! We must not only be stopped from doing evil things, but even more from doing good things. When we are going to pray, Stop! When we are going to do anything good, Stop! If we would stop ourselves, Christ will come out in resurrection. Stop, put ourselves to death; then death will bring in resurrection. We must be transformed by the cross in the Spirit. This is the practical way to experience the cross and Christ.

But don't think that saying Stop is so easy. Many times we say Stop, but we don't stop. It is not so easy to stop. Can you stop a brother with a strong mind from thinking? Can you stop him from considering? Can you stop a sister full of natural love and kindness from loving others with her natural emotion? The more you say Stop, the more she will love. Can you stop a brother with a strong will from doing what he decides to do? Impossible! In this matter we do need the Lord's grace.

THE NEED OF CIRCUMSTANTIAL DEALING

Some are always in the mind, some are too emotional, and some have a strong will. We try to stop, but we cannot. Then what can the Lord do? The only way is for Him to put us into certain circumstances. If you are a man who is very much in the mind, the Lord will bring you into a set of circumstances in which your mind will involve you in trouble. He will put you into a certain kind of suffering. If you are a man with a strong will and none can subdue you, the Lord will place you in a certain kind of circumstance to make you suffer long. Your strong will, month by month and year by year, will be broken and subdued.

In chapters three and four of 2 Corinthians there are two main points. Chapter three says that we are transformed into the image of Christ from glory to glory by the Spirit. But the next chapter tells of all manner of sufferings and circumstances. The Lord comes in to put us into certain situations in order to smash us. I have never known any brother or sister who really loved the Lord and yet never experienced any suffering. All the seeking

ones who love the Lord always have some manner of suffering. If a brother is clever in his mentality, the Lord will put him into some perplexing circumstance. One day, he will finally say, "O Lord, no one is as foolish as I!" Before this he always thought he was quite clever. But after a certain amount of suffering, he has been subdued; he admits that he is foolish. Henceforth, he will fear his mind. You need not tell him to stop; he will stop automatically. He has been stopped once for all through the Lord's working in outward circumstances. There is now the mark of brokenness in his mind.

Some years ago I met a very good sister who was full of natural affection. Then the Lord sent a certain amount of suffering into her life because of her natural love. For years she was afflicted. After considerable time, she came to the point where she hated to use her emotion. There was no need to tell her to stop. From that time, whenever she loved others, the sense of Christ was in her love. She had been transformed from her natural love into the love of Christ, which had been wrought into her by the transforming Spirit through her suffering.

The breaking of our natural soul-life is a lesson which many saints must learn in a hard way. In some cases, it is easy to learn. We need only realize that the Lord is within as life and learn to check ourself by the cross. Some learn this lesson without much difficulty, but for a great number of brothers and sisters it is not so easy. They must experience much trouble and suffering. Some are dealt with for five years, some for ten, and others even longer. All kinds of suffering are brought to them. But they are not to be pitied. They are in the hands of the Lord. Their "outward man is consumed, yet the inward is renewed" (2 Cor. 4:16, Darby's New Translation). When you meet them after two or three years of the Lord's dealing, more of Christ is within them. After another two or three years, even more of Christ will be within them. I do not mean that they will say more about Christ. They may not say anything about Christ, but the reality and sense of Christ will be within them. I have heard some talk much about Christ, but the more they talked, the less they had of Christ. It is not a matter of talking about Christ, but of having Christ wrought into us. If you have learned the lesson of being broken, the riches of Christ will be wrought into you. When others meet you, they will sense the fullness and the image of Christ. The natural being has been transformed into the image of Christ. Christ will not only be what you speak, but He will also be the very element of your mind, emotion, and will. The substance of Christ will be in your thinking, in your loving, and in your choosing. There will be a sense of

Christ in whatever you are and do. You have been transformed into the image of Christ through the work of breaking in sufferings.

THE WAY OF PRACTICE

We must first realize that we have been regenerated and that Christ has come into our spirit. Then we must learn to apply this indwelling Christ in our daily life. We need to take the instructions in this message and practice them. When you first learned to drive, you were instructed in all the procedure of driving. You had to practice starting the engine, shifting the gears, and driving the car. It would be foolish to push the car. The car runs; yet you must practice how to run it. Even if you pray, "Lord, I am so helpless, so weak; help me to push the car," it will not help. But isn't this the way we pray? "Lord, help me in this matter; it is so easy for me to lose my temper. Help me, Lord; it is so hard to overcome this weakness. O Lord, Thou art almighty; Thou canst help me." I tell you, the Lord will never help you! The more we pray and ask Him to help us not to lose our temper, the more we will lose it. We have forgotten that the Lord is within us. We must apply Him. Supply the car with fuel and it will run. The divine power is within us, waiting to be released. I was saved by the Lord more than ten years before I knew this. One day He opened my eyes to see that someone very powerful is within me, and that this storage of power is nothing less than Himself.

Many Christians do not know how to apply Christ as their life. They know how to cry, "Lord, help me, help me," but the Lord will never help them. He is dwelling within them waiting to be applied. To do this, we must first realize that Christ is within us. Then we must learn to deny ourselves. We must deny our natural mind, our natural emotion, and our natural will. We must learn to put ourselves to death and give the Lord a chance. This is why the Lord tells us to deny ourselves and bear the cross, that is, to put ourselves under the death of the cross. If we do this, the Lord will resurrect us. After resurrection, our mind, our emotion, and our will—our whole soul—will be in the Spirit, full of Christ. Then we will be transformed into the image of the Lord. We must learn to say, "Lord, I deny myself in thinking, in loving, and in choosing. I commit my whole being into Thy hands. I take Thee as my mind, as my emotion, and as my will." If we continue putting ourselves to death and letting the Lord raise us up in resurrection power, our whole being will be transformed and saturated with Christ.

We already have all the riches of Christ. All we need now is a little instruction to apply what we have. We have Christ within us. We must forget about our old way of praying that the Lord might help us. The Lord never answers us when we pray in this way. Stop, use the gasoline, and the car will run. This is the deliverance of the Lord; it is not our working.

Brothers and sisters, you have Christ within you, but do you apply Christ in your daily life? Christ is the life, the life-supply, and the power, but is this a reality to you? Or is it like a beautiful building without an entrance? We must put these instructions into practice. When we are about to think, desire, or decide, we must stop and contact the Lord who is within. Then we will learn to apply Him. We must deny ourselves and contact Him in the spirit. Then we will be transformed by Him, who is the Spirit within us, to His image, from one stage of glory to another.

THE DIFFERENCE BETWEEN THE LIFE AND THE FACULTIES OF THE SOUL

Since the soul is composed of the mind, emotion, and will, there are some who might think that if we deny the self, that is the soul with these parts, we will not be able to live. But we must realize that there is a difference between the life of the soul and the faculties of the soul. The life of the soul is one thing, and the faculties of the soul are another.

Allow me to illustrate with a married couple I knew in China. The brother was so spiritual, and the sister as a wife was so submissive. Whenever you went to their home or met with them, you sensed that the husband was the life to the wife. Even though she had her own life, she relinquished it and took her husband as her life. She never spoke anything of her own, but always according to her husband. If you asked, "Sister, do you like this piano?" she would never say whether she liked it or not. Instead, she would say, "My husband likes it." Perhaps you would ask, "Sister, do you like the new meeting hall?" She would answer, "My husband says it is wonderful." With her, it was always "my husband," "my husband"; yet she spoke. She gave up her life and took her husband as her life; yet she still used the faculties of her soul. We brothers always thought that sister was wonderful because she always took her husband as her life. She gave up her own life; yet she still used her faculties. That is, she still used her mind, her emotion, and her will.

The natural life of the soul has been crucified on the cross, and we must take the Lord as our life. We must give up our natural life, the life of the soul, and take the Lord in the Spirit as our life. But this does not mean that we give up the faculties of our soul. What we must give up is the life of the soul, not the faculties of the soul. All the faculties of our soul still remain as the organs to be used by the Lord in the spirit.

THE FACULTIES OF THE SOUL RENEWED AND IMPROVED

The more we are with the Lord in the spirit, the more keen we will be in our mind. Before we take the Lord as life, we may be quite dull in our thinking. But if we deny ourselves and take the Lord as our life, we will be very keen in our mind. In China there were quite a number of older sisters who never had any kind of education; yet they dearly loved the Lord and learned how to give up themselves and take the Lord as their life. After two or three years they became very keen in their mind, especially when one shared something of the Lord with them. If you told them the first word, they would know the last word. But with those who have little love for the Lord, even though they have a Doctor's degree, there is little comprehension of spiritual things. When you speak with them of the Lord, they say, "What is that? I cannot figure it out."

It is the same with the emotion. Do you think the Lord demands that we abandon the faculty of our emotion? No; the Lord demands that we give up the life of our emotion. If we love the Lord and are really filled with the Lord Spirit, we will be very emotional. A person who is not emotional can never be spiritual. You cannot ask a chair to be spiritual, for nothing without emotion can be spiritual. A spiritual person is a very emotional person. If you do not know how to love, how to weep, how to be happy, how to be sorry, I am afraid you are not a Christian. The most spiritual person is the most emotional, yet their emotion is under the control of their spirit. They are spiritually emotional. The Apostle Paul was very emotional. We read that many times he wept and was quite tender in feeling, in love, in mercy, and in compassion. He was not naturally emotional, but spiritually emotional. His emotion was under the control of his spirit.

A spiritual person is not only keen in the mind and tender in the emotion, but also strong in the will. Not one spiritual person mentioned in the Scriptures is like a jelly-fish, without any backbone. It is the naturally

emotional person who is like a jelly-fish. All the spiritually emotional persons are tender, yet very strong in the will. The more you are in your spirit, the more strong you will be in your will. A spiritual person is one who is keen in the understanding of his mind, sensitive in the feeling of his emotion, and strong in the purpose of his will. This reveals that all the faculties of the soul are still there, but renewed and improved.

THE FACULTIES OF THE SOUL AS INSTRUMENTS OF THE SPIRIT

We must realize, therefore, that it is not the faculties of the mind, emotion, and will that must be crossed out. It the life of the soul that must be given up. We need to realize that the natural life of the soul has already been put to the cross and that we must take Christ as our life. But the faculties of our soul still remain as instruments to be used by the Spirit to express the Lord Himself.

There may be two brothers who are very thoughtful, but one is naturally thoughtful while the other is spiritually thoughtful. With the first, while he is very thoughtful, there is no sense of anything spiritual or of the Lord. But with the other, whenever he speaks, you sense something out from the spirit and of Christ. It is the same with two brothers who are ministering. One brother ministers in the mind, and the other ministers with his mind also; but with the first there is no sense of anything of the Lord. With the second, however, you sense that he is rich in thought, yet strong and fresh in his spirit with something of the Lord. While he is speaking in his spirit through his mind, the richness and freshness of the Lord are there. With the first, the source is his mind; but with the second, the source is not his mind, but the Lord in his spirit. Something comes out of the Lord from his spirit through his mind.

One of the best translations of Romans 8:6 is: "For the mind set on the flesh is death; but the mind set on the Spirit is life and peace" (New American Standard New Testament). Our mind is a part of the soul, yet when it is set on the flesh it becomes a mind of the flesh, and when it is set on the Holy Spirit with our spirit, it becomes the mind of the spirit. This means that when our mind is used, controlled, and directed by the Holy Spirit with our spirit, it is the mind of the spirit. In this way the mind is not the life of the soul, but a faculty of the soul to be controlled, directed, and used by the Holy Spirit with our spirit. Then it becomes the mind of the spirit.

We must learn the lesson of denying the natural mind, emotion, and will, and putting them all under the control of our spirit with the Holy Spirit. We must deny the life of the soul and take the Lord as our life in the spirit to control all the parts of the soul that they might be used to express Himself.

First Corinthians 2:11 tells us that the spirit of man knows. The mind is an organ to be used by our spirit to know. Then 2 Corinthians 7:13 says that the spirit of Titus was refreshed with joy. This shows that our spirit joys or rejoices through the emotion. In the Epistles of Paul we are told many times to exercise our mind and emotion in the spirit. Many times he encourages us to be joyful, to be happy, to rejoice, and even to enjoy ourself in the Lord. We must exercise our spirit to use our mind and emotion. Then Acts 19:21 says, "Paul purposed in the spirit." This simply means that Paul exercised his will in his spirit. He made a decision with his will under the control of his spirit. This does not mean that he was a man in the will, but that his spirit directed his will. Paul was so much in his spirit that his mind, emotion, and will were all used by the Holy Spirit with his spirit.

THE NEED OF SELF-DENIAL

Whatever we do, we must first reject our natural mind, emotion, and will. This means to reject ourselves and take the Lord Jesus as our life. This is done by returning to our inmost part to sense what is there in our spirit. While we are listening to a brother speaking to us, we must reject ourself with our natural thinking in order to take the Lord in that particular matter as our life. This is the way for us to act as a normal Christian. If we do this, our spirit in which the Holy Spirit is dwelling will have opportunity to express more of the Lord within us. We must continually learn to care for the inner anointing, the inner registration, the inner sense, deep within our spirit. If we go along with this sense, we will be those who are walking in the spirit. Then all the faculties of our soul will be renewed, enriched, and improved with the Lord. I do not say that the life of our soul will be improved—that will be put death. But all the faculties of our soul will be improved and transformed to express the Lord adequately and fully in our daily life.

TRANSFIGURATION IN THE BODY

In the way of His salvation, the Lord firstly regenerates us in our spirit that we may have Him within us as our life. Then He begins to transform us in our

soul that He may saturate, fill, and possess our whole being. Thus, we may be transformed into His image to be His very expression even now while living on this earth. By His regeneration in our spirit we receive His divine life. By His transformation in our soul we grow in His life and eventually become mature in His life. Then at His coming back, He will transfigure us in our body.

Our spirit has been regenerated and our soul may be also fully transformed, yet our body still remains old. With all its physical weakness and illnesses, it is under the power of death. It is still mortal and subject to infirmity and death. Though it may be quickened today by the Lord's Spirit that dwells in us (Rom. 8:11), yet it is a mortal body, subject to death and needing to be fully redeemed (Rom. 8:23). Today, by cooperating with Him in our spirit, we may experience the Lord's Spirit spreading His life-power into our body to quicken and even to saturate it to a certain degree. But regardless of how much it may be quickened and even saturated by the Lord's Spirit, it still requires the Lord's full redemption. This is why we often groan within ourselves. But, praise the Lord, when He comes back, He will transfigure this "body of humiliation that it may be conformed to the body of His glory" (Phil. 3:21, ASV). Then "we shall be like Him" (1 John 3:2), not only in our spirit and in our soul, but also in our body. By that time we shall be in His full likeness both inwardly and outwardly, from the very center of our being to the full circumference, from our innermost spirit to our outermost body. That will be the ultimate consummation of the Lord's salvation. Thus, we will enjoy the Lord's redemption and salvation to the uttermost. Hallelujah! That is what we are now waiting and looking for (Rom. 8:23; Phil. 3:20).

CHAPTER THREE

THE PARTS OF MAN AT DIFFERENT STAGES

In this chapter, we will share some very basic points about the parts of man. That is, we will see what is contained in each of the three parts of man and what is their condition at creation, after the fall, and in salvation.

THE PARTS OF MAN AT CREATION

Let us first look at the parts of man as God originally created him. Genesis 2:7 says, "The Lord God formed man of the dust of the ground." Without a doubt, this is a reference to man's body. God used the dust of the ground to form a body for man. All the constituents and elements of our body are exactly the same as those found in dust, such as copper, iron, salt, sulphur, etc. It was the body of man that God formed of the dust of the earth.

Genesis 2:7 continues to say that God "breathed into his nostrils the breath of life." This is a reference to man's spirit. God breathed the breath of life into man's nostrils. This breath became the human spirit of man.

Finally, this verse ends with the statement that "man became a living soul." This, of course, is a reference to man's soul. When the breath of life was breathed into the body, the soul was produced. The body is without, the breath of life that becomes our human spirit is within, and the soul is the medium between the spirit and the body.

This word reveals that man not only has a soul, but is a soul. First Corinthians 15:45 confirms this: "The first man Adam was made a living soul." Our soul is our person. As a person, everyone is a soul. This is why the Scriptures often call human beings "souls." (See Gen. 12:5; Exo. 1:5; Acts 7:14.)

In the Scriptures the word "soul" refers sometimes to a person, as indicated by the above verses, sometimes to the soulish part of our human being (1 Sam. 18:1; Luke 1:46; Matt. 16:26), and sometimes to the soulish life of man (Matt. 16:25; John 12:25), but not the eternal life of God.

At creation, man as a soul had two organs: the outward organ of his body, and the inward organ of his spirit. Man's body as the outward organ was created to contact the physical world. Man's spirit as the inward organ was purposed to contact the spiritual world. Our physical body was made with dust, but our spirit was made with the breath of life. Therefore, it is not physical, but spiritual. The human life is not in the body or the spirit, but in the soul, for the soul is the person. Therefore, at creation, man with his soul was a soul, a human being, who had two organs: his body and his spirit.

THE PARTS OF MAN AFTER THE FALL

Not long after God created man, man fell. When man ate the fruit of the tree of the knowledge of good and evil, Satan entered into the body of man through the fruit of that tree (Gen. 3:6), for the fruit, we know, entered man's body. Romans 7:23 tells us that sin is in the members of our body. Sin is the evil nature of Satan. However, to express it in this way is rather conservative. We could even say that sin is Satan. Since sin is in the members of our body, we may say that Satan has entered our body. Satan is called by the Bible "the evil one" (Matt. 6:13; 1 John 5:19, ASV). The Greek text simply says "the evil." "Evil" is Satan himself; therefore, sin is Satan personified. Satan is really sin itself.

Because Satan as sin came into man's body, his body was changed in nature. Man's body became the flesh. (In Romans 8:13, "flesh" and "body" are interchangeably used.) When sin was injected into the body of man, the body underwent a change in nature. It became corrupted and ruined by sin, and thus was changed into the flesh. This is why all kinds of lusts are in the members of our body (Gal. 5:24; Col. 3:5). Originally, man's body was not flesh; it was good and pure (Gen. 1:31). It became flesh because it was ruined by the Evil in it. We must realize that fallen man has Satan as sin in his body, and the by-product is the flesh.

The Scriptures use two more terms to describe the fallen body of man. Romans 6:6 mentions "the body of sin" and Romans 7:24 "the body of death." On one hand, the body of fallen man is a "body of sin," because it is filled with that evil element called "Sin." Therefore, man's body has become exceedingly sinful and active in sin. It actively commits sin because it is a body full of the power of sin. It is extremely alive to commit sins!

"The body of death" signifies that man's body is weak to the uttermost in doing the things of God. In regard to the law of God, the will of God, and all the good things of God, the body is weak to the point that it is a "body of death." It is simply dead to the law, the will, and the goods things of God. It is impotent—a body of death. As far as sin is concerned, man's fallen body is very active, but as far as God's law is concerned, it is dead and powerless. In sinning, it is a body of sin; in obeying the law of God, it is a body of death.

When Satan entered man's body, he utilized it as a base to take over the soul. Man as a human being or soul, came under the influence and control of the flesh. The soul was then damaged and became the self. When the body became the flesh, it damaged, influenced, and even led the soul into captivity. Consequently, the soul became the self. We have pointed out in chapter two that Luke 9:25 and Matthew 16:26 prove that the soul of fallen human beings is the self.

Although we cannot find a verse which says that man's body is Satan, there is a verse which clearly indicates that the fallen soul, the self, is Satan. We have already seen that Satan as sin is in the body. Now, Matthew 16 shows that Satan not only has ground in the soul, but is also mingled with the soulish self. "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan" (vv. 22-23). Then the Lord said, "If any man will come after me, let him deny himself" (v. 24). The two terms, "Satan" and "self," are used interchangeably in this passage. Furthermore, He said, "For whosoever will save his [soulish] life shall lose it...What is a man profited, if he shall gain the whole world, and lose his own soul?" (vv. 25-26).

Four terms are in the above four verses: Satan, self, soulish life, and soul. Verse 23 refers to Satan, verse 24 to self, verse 25 to the soulish life, and verse 26 to the soul. By reading this portion carefully, we will realize that these four terms are used interchangeably. Beyond a doubt, it means that Satan is mingled with self! Self is the nature of the soulish life, and the soulish life is the life of the soul, the person.

Do we clearly see the correspondence? The Lord said, "Get thee behind me, Satan," and, "If any man will come after me, let him deny himself." It means that self and Satan are mingled as one. Therefore, the very nature of the soulish life, which is the life of the soul, the man himself, is the satanic self.

The life of the soul is soulish, and the nature of this life is the satanic self. After Satan came into man's body, he used it as a base to invade the soul and even mingle himself with the soul. Hence, the satanic self is the nature of the fallen, soulish life. For this reason, the soul, or the man, is exceedingly self-centered. Self is the big "I," the "ego," the "me." Through the mingling of Satan with the soul, the soulish life has become the ugly, sinful ego. Fallen man's nature is actually that of Satan, for his soulish life is mingled with Satan in oneness. Thus, man displays the ugly self.

Now let us see the condition of man's spirit as a result of the Fall. Although the Bible clearly shows that Satan entered into man's body, using it as a base to mingle himself with the soul, we cannot find one hint in the Scriptures that Satan has ever entered man's spirit. This is very interesting. Not one verse shows that Satan has any ground in man's spirit. It seems that God must have drawn a boundary line, telling Satan to stop and go no further. Satan may be in man's body and soul, but not in his spirit.

Only one verse of Scripture says that man's spirit was defiled. Second Corinthians 7:1 speaks of the filthiness of flesh and spirit. Ephesians 2:1 and Colossians 2:13 tell us that we were dead in trespasses and sins. This certainly cannot mean that we were dead in body or soul, for the fact is that our bodies are still alive and our souls are still exceedingly active! Therefore, it must mean that we were deadened in our spirit. Fallen man's spirit has been defiled and even deadened, but it has never been taken over by Satan.

Ephesians 2 speaks of Satan being in the children of disobedience, but not in their spirit. He has come into man's body and has even invaded and taken over his soul, but there is no hint that he has any ground in man's spirit.

Since the heart of man is composed of all the parts of the soul and the conscience part of the spirit, it spontaneously becomes evil when the soul is taken over by Satan and the spirit deadened by sin. Jeremiah 17:9 says, "The heart is deceitful above all things, and desperately wicked." Consequently, the mind of the heart is blinded by Satan (2 Cor. 4:4) and becomes hardened (2 Cor. 3:14, ASV).

Thus, man who was created by God with the purpose of being His vessel to contain and express Him, has been completely damaged by the Fall. The body as the outward organ has been taken over by Satan and thereby corrupted to

become the flesh. The spirit as the inward organ has been defiled and deadened—made dormant and put out of function. The soul as the person, the human being, having been mingled with Satan as one, has become the self. And the heart is deceitful above all and desperately wicked, with the mind blinded and hardened by Satan. This is the condition of fallen man.

THE PARTS OF MAN IN SALVATION

When we received the Lord Jesus as our personal Savior, we believed in Him as the One who died for our sins and thus received forgiveness. Then we were justified and reconciled to God by His death (Rom. 5:10). To be reconciled to God means that all problems between us and God have been solved. Moreover, we who were deadened in spirit have been quickened or made alive in the spirit (Eph. 2:5). By the redeeming blood of Christ, the conscience of our spirit and of our heart has been cleansed (Heb. 9:14; 10:22). All filthiness has been purged away. But something more wonderful has happened: Christ, the Lord Spirit, has entered into our spirit as our life to make our deadened spirit alive! When He entered our spirit, we received another life, the life of God, and were regenerated (John 3:6). Christ, as the all-inclusive, life-giving Spirit (1 Cor. 15:45) is now in our spirit (2 Tim. 4:22), not in our soul.

Before we were regenerated, we had only the human life and were only one person or one man. Now we have both the human life and the divine life and are two men. Formerly, we were only one man in the soul, but now we are two men—one in the soul and one in the spirit. The man in the soul possesses the human life and is the soulish man. The soulish man is also the old (Rom. 6:6; Eph. 4:22; Col. 3:9) and outward man (2 Cor. 4:16). However, the other man in our spirit possesses the divine life. This is the spiritual man, the new man (Eph. 4:24; Col. 3:10), the inward man or inner man (2 Cor. 4:16; Eph. 3:16).

Originally, we only had human life in the soul, and this soulish life was our person, our very being, while our spirit was simply an organ. However, after our regeneration, the situation has been radically changed. Since divine life came into our spirit, our spirit has become another person, another being. It is no longer an organ; it has now become our person, our very being. Our spirit, which now contains the divine life, has become our person, while the soul has become a mere organ, which is to be used by the spirit.

The soul as the person with its life has been crossed out. However, the faculties of the soul, such as those for thinking, loving, and choosing, are still there. The soulish life, the "ego" or the "I," has been crossed out, reducing the soul to only a functioning and useful organ for the spirit. Originally the soul was the person and the life, and the spirit was an organ. But now the spirit has become the person and the life, and the soul must become only an organ. We should no longer live by the soul, but rather by the spirit. The spirit as the person will then use the soul as an organ.

Today, is your soul your life or just an organ? Our soul must be reduced to be only an organ used by our spirit. We must not give our soul any ground or rights to be our life. Our soul may suggest: "I desire to go to the beach!" But we must tell our soul: "Do not say that. In fact, do not say anything! You have no rights; you are only an organ! When I want to do anything, I will use you as an organ. You are no longer the person or the life. As the life, you have been crossed out. My life is now Christ in my spirit."

We must not treat our soul as our life anymore. Our soul is now merely an organ to be used by our spirit. It has absolutely no rights, for it is no longer a life, but an organ. Our soul-life has been put away and crossed out; therefore, we should not henceforth live by it. Since our regenerated spirit has been mingled with Christ as our life, we must live by our spirit, keeping the soul only as an organ to fulfill the purposes of our spirit. When we love, we must love according to our spirit, not according to our soul. Our soul now is just an organ, no more the man. Our real man now is in our spirit.

When we live in our soul, we are living in the self; thus, we are immediately involved with Satan, sin, and the flesh. On the other hand, when we deny our soul, all the negative things are kept from us. We must rid ourselves of the soulish life, self, Satan, sin, and the flesh. Really, it is very simple. When we learn to live, walk, and act in our spirit, we are automatically out of the realm of all these negative things! Positively, we are enjoying Christ as the all-inclusive, life-giving Spirit in our spirit; negatively, we are separated from the old, outward, soulish man and all its involvements.

At the time the Lord regenerated us, He also renewed our heart. Ezekiel 36:26 says, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." "A new heart" is the old heart renewed. "The stony heart"

was the hardened heart. "A heart of flesh" is the softened heart. So, by the Lord's regeneration, our heart has also been renewed that we may have a new heart with abundant ability to love the Lord. Thus, the purpose of the heart has been fully recovered—to love the Lord that our spirit may contact, receive, and contain Him. Hallelujah! Now we have a new heart that can love the Lord and a new spirit that can contact, receive, and contain Him!

How necessary for the Lord's children to know these things. We do not need to know so many other things which are not of life, but we must know these things related to the inner life. May we always love the Lord with our heart and live by Him as our life in our spirit!