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# *Our Human Spirit*

*Witness Lee*



**LIVING STREAM MINISTRY**

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# OUR HUMAN SPIRIT

by Witness Lee

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## PREFACE

This book is composed of messages given in 1963, 1965, and 1969 in Los Angeles, California. The message included as chapter 8 in this book was given in 1963. This message was published previously in *The Collected Works of Witness Lee*, 1963, volume 3, as chapter 9 in *Basic Principles of the Experience of Life*.

## FOREWORD

This book is composed of messages given in the summers of 1963, 1965, and 1969 in Los Angeles, California. These messages contain a clear presentation of the basic truth concerning our human spirit. This truth has been missed by most Christians, and nearly all who have seen something of it have neglected it. Few realize the strategic importance of our human spirit.

The Bible reveals that man is a tripartite being possessing a spirit, a soul, and a body (1 Thes. 5:23). It makes a clear distinction between these three parts (Luke 1:46-47; Heb. 4:12; Phil. 1:27). Having a body, man possesses world-consciousness and is able to contact the material world. Having a soul, man possesses self-consciousness, which gives him his personality, his self (Matt. 16:26; cf. Luke 9:25), and is able to reason, choose, and respond emotionally. Having a spirit, man possesses God-consciousness and is able to contact, receive, and worship the Triune God (John 4:24; Rom. 8:16; 2 Tim. 4:22). God is Spirit (John 4:24), and when He formed man (Gen. 2:7), He created him with a spirit (Zech. 12:1). If man did not have a spirit, he would be unable to contact God.

It is in our spirit that we were born again (John 3:6); it is in our spirit that we were made alive (Eph. 2:5; Rom. 8:10); it is in our spirit that God dwells (Eph. 2:22; 2 Tim. 4:22; Rom. 8:16); it is in our spirit that we are joined to the Lord (1 Cor. 6:17); and it is in our spirit that we contact and worship God (John 4:24). Now we must walk and have our whole being according to our spirit—serving in our spirit (Rom. 1:9), praying in spirit (Eph. 6:18), being filled in spirit (5:18), seeing God's revelation in spirit (1:17; 3:5; Rev. 1:10; 4:2; 17:3; 21:10), having fellowship with the brothers and sisters in spirit (Phil. 2:1), and being built together with others into a dwelling place of God in spirit (Eph. 2:22).

The New Testament also reveals three different kinds of life—*bios*, *psuche*, and *zoe*. *Bios*, the physical life, is in the body; *psuche*, the human life, is in the soul; and *zoe*, the divine life, is in the spirit. Before we were regenerated, we had only the physical life and the human life, the soulish life. At the time of our regeneration we received the third life, the divine life, which is God as life. However, most Christians, though they are regenerated

in their spirit, continue to live and behave according to their own considerations and reasonings, likes and dislikes, or standard of right and wrong or good and evil. Such Christians are soulish (1 Cor. 2:14), men of the soul who take their human life as the source of their living. Others walk according to their spirit. These Christians are spiritual (v. 15), men of the spirit who take God as the source of their living. We must all learn to walk not according to the life that is in our soul but according to the life that is in our spirit (Mark 8:35-36; John 12:25; Rom. 8:4-6).

Malachi 2:15-16 tells us that we need to take heed to our spirit. In our daily Christian life we must continually exercise our spirit. It is here that we worship God, fellowship with others, and are filled with the Spirit. It is here that we enjoy the freshness, sweetness, enlivening, and supplying of Christ. Also, in the church we must continually exercise our spirit. The proper church life is a matter absolutely in the spirit. When we turn to our spirit, we are one.

We pray that the points presented in this book will become a vision to all who read them and that many would begin to live according to this vision. Today there is a great need that all the Lord's children become those who walk and live according to their spirit. We also pray that the Lord would grant such a reality in all the local churches.

April, 1984  
Benson Phillips  
Irving, Texas

## **CHAPTER ONE**

### **OUR HUMAN SPIRIT (1)**

Scripture Reading: Gen. 2:7; Zech. 12:1; Job 12:10; Num. 16:22; 27:16; Rev. 22:6; Prov. 20:27; Rom. 1:9; Luke 1:46-47; Acts 17:16; 1 Cor. 5:3-4; 16:18; 2 Cor. 2:13; 7:13; 12:18; 7:1; 1 Thes. 5:23; Heb. 4:12; Phil. 1:27; 2 Tim. 4:22; 1 Cor. 6:17; Rom. 8:4

In this book we will cover one very important thing—our human spirit. First, we need to see that the spiritual life, the divine life, the eternal life, the uncreated life, is just God Himself in Christ as the life-giving Spirit (1 Cor. 15:45). The divine life is the divine Spirit, the life-giving Spirit, who has come into us as our very life. If He did not come into us, He could not be our life. Anything outside of you can never be your life. For anything to be your life, that very thing must be able to get inside of you.

This spiritual life, which is God Himself, has come into us, but into what part of us? For instance, you take in food, but you do not take it into the eyes. You do not take food into the ears. You take food into the mouth, and through the mouth the food gets into your stomach. The stomach is the proper place for you to store and contain food. In like manner, God as life has come into us—into our spirit. But our human spirit, so strategic to the divine life, has been missed by most Christians.

### **THE INNER LIFE IN OUR SPIRIT**

When I was a young Christian, I listened to a good number of Christian teachers. I never heard one word from them saying that we have a human spirit. This matter is so prevailingly mentioned in the Scriptures, yet most Christians have missed it and are still missing it.

The Lord desires to recover the inner life with the church life. The inner life is basic for the church life. If we are not so adequate, so prevailing, in the inner life, it is hard for us to have a proper church life, because the church life is a composition of the inner life in all of us. We have to know the inner life, yet the inner life is a matter absolutely in our spirit.

When we go to school, we study by using the proper organ—our mind. But we come to the church to contact God, to worship God, by using another organ—our spirit. This is not the Holy Spirit. Whenever you mention the word *spirit* to most Christians, they immediately consider the Holy Spirit. They seldom consider that we have a human spirit. But we do have a human spirit! Besides God's Holy Spirit, there is our human spirit.

We come to the church to serve God, to contact God, to deal with God by using our spirit. When you go to the playground to have some physical exercise, you have to use your physical body. When you go to school to study, you have to use your mind. But when you come to the church to contact God, you have to use your human spirit.

## **THE BREATH OF LIFE**

Genesis 2:7 shows us clearly how God created man. God created man with two kinds of materials. One was the dust of the ground. The other was the breath of life out of Himself. God used the dust of the ground as material to form a human body. Then God breathed into man's nostrils the breath of life, and man became a living soul. Two kinds of materials, the dust to form a body and the breath of life getting into this body, resulted in a living soul, a living man. What was formed with the dust was the body, and man as a living soul is the soul. Then the breath of life, after getting into the body, is the human spirit.

I want to impress you as deeply as possible with this phrase *the breath of life*. Proverbs 20:27 says that the spirit of man is the lamp of Jehovah. In the Old Testament the Hebrew word used most of the time for spirit is *ruach*. This word in Hebrew means “spirit,” “breath,” “air,” or “wind.” But the word for *spirit* here in Proverbs 20:27 is not the Hebrew word *ruach*, but *neshamah*—the same word used in Genesis 2:7 for “breath.” In the Old Testament there is at least one verse proving that the breath of life mentioned in Genesis 2:7 is the very spirit of man. The Moffat translation, in Proverbs 20:27, renders the word *spirit* as “conscience.” It says that the conscience of man is the lamp of the Lord because the conscience is the main part of the human spirit (cf. Rom. 9:1; 8:16).

## **THE HEAVENS, THE EARTH, AND THE SPIRIT OF MAN**

Zechariah 12:1 tells us that in God's creation there are three main items. First, God stretched forth the heavens. Second, God laid the foundation of the earth. Third, God formed the spirit of man. In God's creation there are these three main things. With the heavens there are a lot of things, with the earth there are a lot of items, and with man there are many parts, but Zechariah 12:1 just mentions the heavens, the earth, and the spirit of man.

### **THE STRATEGIC POINT**

With man the most important part is the spirit because the spirit of man is the center of his being, and this center is the very spot where God comes into man (John 3:6; 2 Tim. 4:22; Rom. 8:16; 1 Cor. 6:17). This is the strategic point. If we miss this point, we miss the mark. Although electricity has been installed into a building, there is one crucial spot—the switch. The receiver of a radio is the strategic spot where the radio waves come in. In like manner, the very central spot where God comes into man is the spirit of man.

### **THE SPIRIT OF ALL MANKIND**

Job 12:10 mentions the life of every living thing and the breath of all flesh of man. The King James Version says “the breath of all mankind” because the word *ruach* can mean “breath” as well as “spirit.” Darby's translation renders it as “the spirit of all flesh of man.” The American Standard Version renders it as “the breath of all mankind” in the text, but in the note it says “our spirit, the spirit of man.”

All the other living things just have a soul; they do not have a spirit. Only we human beings have a spirit. A dog has a soul, but a dog does not have a spirit. A monkey is quite clever because a monkey has a soul, but a monkey does not have a spirit. Have you ever seen some little monkeys put up a shrine with an idol and worship it? Throughout history there has never been such a thing. No animal has ever worshipped something, but all human beings, whether cultured or barbarian, worship something because they have a worshipping spirit. There is a spirit within man that makes him special. A dog does not have this. A cat does not have this. Only we human beings have such a spirit.

Job 12:10 says that in God's hand is the life of every living thing and the breath [spirit] of all flesh of man. All the living things have a soul, but we, the

human beings, have not only a soul but also a spirit. We are absolutely different. In this matter we totally disagree with Darwin. We are different from the monkeys. The monkeys just have a soul, but we have a spirit.

## **THE GOD OF THE SPIRITS**

In Numbers 16:22 and 27:16 God is the God of the spirits of all flesh. *All flesh* means fallen mankind. We all became and still are the flesh, but praise the Lord, within the flesh we have a spirit. The Lord God is not the God of the flesh; He is the God of the spirits. So if we are going to know God, to contact God, and to deal with God, if we are going to take God as our life, we have to know our spirit because God is the God of our spirit.

## **THE SPIRITS OF THE PROPHETS**

Revelation 22:6 tells us that the Lord is the God of the spirits of the prophets. In addition, 1 Corinthians 14:32 says, “The spirits of prophets are subject to prophets.” *The spirits of prophets* refers not to the Holy Spirit, but to the human spirits of the prophets. When I was a young Christian, I was taught that with the prophets of God there is always the need of the Holy Spirit. I was never told that with the prophets of God there is also the human spirit.

On God’s side there is the divine Spirit, the Spirit of God. On our side there is the human spirit. When these two spirits meet one with another, there is a divine “deal.” We have such a divine deal by having God as the divine Spirit and our human spirit meet one with another. In dealing with God, the human spirit is just as important as the divine Spirit. Without the divine Spirit there is no way for us to contact God. In the same principle, without the human spirit there is no means, no organ, for us to contact God.

We all have to know that we have such a spirit. If you are going to be a good medical doctor, you must spend a long time studying the body. If we are going to be proper Christians, we must study the spirit.

## **MY SPIRIT**

In Romans Paul says, “I serve [God] in my spirit” (1:9). The very God whom Paul served, he served in his spirit. Do not think that *my spirit* is just a New Testament term. Psalm 77:3 says, “I remember God, and I moan; / I complain,

and my spirit faints.” Also, verse 6 says, “I remember my song in the night; / I muse with my own heart, and my spirit carefully searches.”

*My spirit* is not just a New Testament term but also an Old Testament term. When the psalmist remembered God and considered all the troubles, his spirit fainted. He mused with his heart, and his spirit carefully searched. Brothers and sisters, have you ever exercised your spirit? Have you ever used your spirit? Do you have this kind of experience?

### **PROVOKED IN SPIRIT**

In Acts 17:16 Paul was provoked when he saw so many idols in the city of Athens. When he saw the idols, he was provoked in his spirit. He served God in his spirit, and he was provoked in his spirit by the evil things that he saw.

### **MEETING WITH MY SPIRIT**

In 1 Corinthians 5:4 Paul says that he even gathered with the saints at Corinth with his spirit. While he was absent, he said, “When you and my spirit have been assembled.” He was away from Corinth, but he was attending their meeting. His body was away, but his spirit was attending their meeting. Have you ever attended a church meeting with your spirit while you were away from that church? While Paul was away physically from Corinth, he was still attending their meeting.

### **MY SPIRIT REFRESHED**

Furthermore, Paul says in 2 Corinthians 2:13 that he could not find his brother Titus, so he had no rest in his spirit. Then in 2 Corinthians 7:13 Paul says that Titus’s spirit was refreshed by the Corinthians. Also, 1 Corinthians 16:18 says that some of the saints have “refreshed my spirit and yours.” The spirit of Paul and the spirits of the saints at Corinth all had been refreshed by some dear brothers.

### **MY SPIRIT EXULTING**

In Luke 1:46-47 Mary said, “My soul magnifies the Lord” (present tense), and “my spirit has exulted” (perfect tense) “in God my Savior.” First, Mary’s spirit exulted in God. Second, her soul magnified Him. The spirit comes first, then the soul. The spirit exults in God; then the soul magnifies the Lord.

These are two things. To exult in God is to fellowship with God in the spirit. To magnify the Lord is to express the Lord with our soul.

We have to fellowship with the Lord in our spirit, and we have to express the Lord in our soul. First, we fellowship with Him; then we express Him. First, we exult in Him; then we magnify Him. We exult in Him in our spirit, and we magnify Him with our soul. These two organs are for two kinds of uses. If we are going to contact the Lord, we have to use our spirit. If we are going to express the Lord, we have to use our soul. Our spirit exults in God, and our soul magnifies the Lord.

### **PURIFIED IN SPIRIT**

Second Corinthians 7:1 says that we need to cleanse ourselves from all defilement of flesh and of spirit. We have the flesh, and we have the spirit. In these two parts we have to be cleansed from all kinds of defilement. Surely the spirit here is not the Holy Spirit. The Holy Spirit does not need to be cleansed from any kind of defilement, but our spirit does.

### **SPIRIT AND SOUL AND BODY**

First Thessalonians 5:23 is a verse we have to pay attention to and remember: “The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.” Never consider that the spirit is the soul and the soul is the spirit. Some Christian teachers say the spirit and the soul are just synonyms. However, in verse 23 they are not synonyms, because there is the conjunction *and*—“spirit *and* soul *and* body.” Two conjunctions join three things. The soul is different from the body, and the spirit is also different from the soul. God comes into our spirit and spreads from the spirit to the soul and eventually from the soul to the body. Then we will be wholly sanctified—spirit, soul, and body.

If you say that the spirit is the same as the soul, then I would point you to the monkeys, the tigers, all the beasts, and all the cattle. Job 12:10 refers to the soul of every living thing. Every living thing includes the animals. We are a living thing and we also have a soul, but besides the soul we have something super, something higher—the human spirit. We are different from the animals because they have a soul, but they do not have a spirit. We have a

spirit. We have something more, something super, something higher, for us to contact God. We were made in the image of God with such a super organ, the human spirit, to contact God.

### **SOUL DIVIDED FROM SPIRIT**

Hebrews 4:12 says that our soul can be divided from our spirit, as the marrow from the joints. We know the joints are pieces of bones, and within these bones is the marrow. The marrow is contained and hidden in the bones, but is absolutely different from the bones. The bones are like the soul, and the spirit is like the marrow. The spirit is hidden and contained in the soul, and the soul can be divided from the spirit.

### **IN ONE SPIRIT, WITH ONE SOUL**

Philippians 1:27 says, “Stand firm in one spirit, with one soul striving together along with the faith of the gospel.” To stand firm we need to be in one spirit. To strive together for the preaching of the gospel, for the spreading of the kingdom of God, we need to be with one soul. To stand we need to be in one spirit, but to spread the gospel we need to be of one thought, of one mind, of one opinion, of one concept. This means that we need to be with one soul. So in one spirit is one thing; with one soul is another thing.

### **THE MINGLED SPIRIT**

Finally, we must see that the Lord Jesus as life comes into us, but into what part of us? Second Timothy 4:22 says, “The Lord be with your spirit.” Nothing could be more clear or more definite. The Lord Jesus today is in our spirit. Hallelujah! Christ today is in our spirit. Never forget that Christ is the life-giving Spirit (1 Cor. 15:45) in our spirit.

First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” Because Christ today is the life-giving Spirit, and we have an inner part, the human spirit, these two spirits come together and mingle and become one spirit. He who is joined to the Lord is one spirit. Now we have a mingled spirit. It is rather hard to say whether this is the Holy Spirit or the human spirit because the two spirits are mingled as one.

Romans 8:4 tells us to walk according to the spirit. What spirit is this? We should walk not only according to the Holy Spirit and not only according to

the human spirit, but according to the mingled spirit. Now the Holy Spirit and the human spirit are mingled as one. Here on this earth, in this universe, there is a spot where Christ as the life-giving Spirit is one with us. Now we just walk according to this wonderful, mingled spirit. Christ is the life-giving Spirit within our spirit.

If we are going to know and experience and enjoy this life-giving Spirit, we have to know our human spirit. This is why our human spirit is so strategic. Our human spirit is the center of our being and the unique organ for us to contact the Lord; in our spirit we can be one with the Lord.

## **CHAPTER TWO**

### **OUR HUMAN SPIRIT (2)**

Scripture Reading: John 3:6; 4:24; 2 Tim. 4:22; Matt. 28:20

The Scriptures clearly reveal that we have a human spirit and that God created our human spirit for us to contact Him. In John 3:6 the Lord Jesus said, “That which is born of the Spirit is spirit.” In this verse there are two spirits. It is easy for us to understand that the first Spirit must be God’s Spirit, but what about the second spirit? The second spirit in this verse is our human spirit. Our human spirit is born of God’s Spirit.

### **BORN AGAIN**

Many of us were taught that because we are so sinful, so evil, and so bad, we need to be born again. Suppose that you are not evil or sinful, but that you are so good, even better than the angels. Would you still need to be born again? The angels are good, but they do not have the life of God. We need to be born again. It does not matter whether you are good or bad. You still need the life of God. Even if you were not sinful, you would still need to be regenerated, to be reborn. Before the fall Adam was perfect, pure, and clean; in him there was nothing wrong, nothing short, nothing too much, nothing damaged, nothing ruined, and nothing corrupted. Adam was so perfect, so pure, and so clean. Such a pure, perfect, clean, original man needed to be born again in order to have God’s life. How could Adam have gotten God’s life? By taking the tree of life into him (Gen. 2:9). If the life of the tree of life had gotten into him, he would have been born again! He would have gotten another life, the life of God. To be born again simply means to get another life.

### **ANOTHER LIFE**

Even though Adam was so perfect, so pure, so clean, and so good, with nothing changed, nothing damaged, nothing corrupted, or nothing ruined, he still needed the life of God. Adam at the beginning just had one life, but if he had received the life of God, he would have had two lives. Another life would have been added into him. This is rebirth. This is regeneration. To be born again, strictly speaking, has nothing to do with our fall. Even if we are genuine,

perfect, complete, pure, and clean, we still need God's life to come into us. When God's life gets in, we are regenerated.

### **THE SOUL-LIFE**

The Bible tells us that before we were regenerated, we had our human life. This human life is in the soul. In the Bible this is called the soul-life. The New Testament sometimes uses the word *soul* for this life. This is why in the King James Version of the New Testament, a number of times the word *soul* has been translated "life" (Matt. 16:25; Luke 9:24). This word for *life* in the original Greek text is the very word *psuche*, or *soul*.

### **THE PHYSICAL LIFE**

We also have another kind of life—the biological life. This is the life of the body, which in the Greek text is known as *bios*. This is the root of the word *biology*. *Bios* is in the body. When a person is dead physically, that does not mean his human life in the soul is dead, but it means his physical life, the *bios*, is dead. In the soul you have the soulish life; in the body you have the physical life. When a person is dead physically, he is dead bodily. This means that his *bios* is dead, but his *psuche*, his soul-life, is still existing.

### **THE DIVINE LIFE**

Before we were saved, we did not have life in our spirit. Our spirit was only an organ. When we received the Lord Jesus, He came into our spirit to be our life. In our spirit we have another life, the divine life. The Greek word which the New Testament uses for this life is *zoe*. *Zoe* is in our spirit.

*Bios* is the physical life in our body. *Psuche* is the human life in our soul. *Zoe*, referring to the divine life, is in our spirit. This divine life is simply God Himself. This divine life is simply Christ Himself, God Himself, coming into our spirit to be our life. Now we have three kinds of lives. In our spirit we have *zoe*, in our soul we have *psuche*, and in our body we have *bios*. We have a biological life, a soulish life, and the divine life. This divine life, *zoe*, is simply the Spirit.

### **THE BIRTH OF OUR SPIRIT**

Our spirit has been born by God coming into our spirit as life. “That which is born of the Spirit is spirit” (John 3:6b). Now the divine life is in our spirit. Our spirit was born because God’s life got into it, and this birth has nothing to do with our fall. Even if Adam had never fallen, he still would have needed to be born in this way. He still needed to have God come into him as life. Otherwise, he could not express God. We need to be born again by having the life of God get into us. This life gets into our spirit, and our spirit is born. Now in our spirit there is life, and this life is just God Himself.

### **LIVE THE DIVINE LIFE**

Since we have three lives, by what life should we live? By the biological life? By the soulish life? Or by the divine life? We are used to living by the soulish life, but now we need to live by the divine life in our spirit. If we do not know our spirit, we cannot live by the divine life. We all need to know our spirit.

### **THE LORD WITH YOUR SPIRIT**

This divine life has been installed into our spirit. If we need to turn on the lights, we go to the switch. What we need today is to touch the “switch” of our spirit because the divine life is in our spirit. Nothing could be more clear or definite than 2 Timothy 4:22: “The Lord be with your spirit.” We do not have to go to other places. We need to come to our spirit. We are used to going other places. Even when we come to the church meeting and the brothers say, “Hallelujah! Amen!” sometimes we would not go to the spirit. We still would keep ourselves in the mind. We may even question: “Do the brothers need to be so loud and noisy?” This is a strong proof that we are used to being outside of the spirit. We are used to being in the mind, but we must turn ourselves to the spirit. Forget about how loud and noisy the brothers are. You have to exercise your spirit. When you get into your spirit, you may be louder. The problem is that we Christians would not turn to the very spot where God is. Where is God today? “The Lord be with your spirit.”

In Matthew 28:20 there is a great promise given to us. The Lord Jesus promises to be with us until the end, the consummation, of this age. This is one of the great promises in the Bible. He is with us to the end of this age. Where is He with us? He is with our spirit.

Everything we need is in our spirit. The divine life in our spirit is inexhaustible and immeasurable. We have the divine life within us, which is just God Himself in our spirit. This is God Himself after incarnation, crucifixion, resurrection, and ascension. Today this very God comes into us to be with us in our spirit with the incarnation, crucifixion, resurrection, and ascension of Christ.

### **TURN TO THE SPIRIT**

We need to turn to the spirit. We need to be strong in the spirit. We need to act and walk in the spirit because it is here that we have God, Christ, and the divine life. The soul-life and the biological life are secondary. We have the divine life which is God Himself. This is not God before incarnation but God after ascension. The very God with His incarnation, crucifixion, resurrection, and ascension is within us as our life. All the day we should turn ourselves to this dear One by calling on His name (Rom. 10:12-13). We will see the riches, we will see the sweetness, and we will see the refreshment. We will see the power, even the authority.

### **THE STRATEGIC POINT**

The human spirit is the strategic point for the inner life. We all have to know our human spirit. It is here that we have been born again, and it is here that we worship God. “God is Spirit, and those who worship Him must worship in spirit” (John 4:24), not in the Holy Spirit but in our human spirit. In our reborn human spirit we worship God, we serve God, we fellowship with one another, and we grow in life. We even have the church life here. If we are not in the spirit, we cannot have the church life. The church life is a life absolutely in the human spirit. When we turn to the spirit, you are one with me, and I am one with you. Regardless of how much we talk about the church life, we are still not in it unless we turn to our spirit. When we turn to our human spirit, we are in the church life, and we are one.

## CHAPTER THREE

### OUR HUMAN SPIRIT IN THE OLD TESTAMENT

Scripture Reading: Gen. 2:7; Prov. 20:27; Job 32:8; Exo. 35:21; Num. 14:24; Deut. 2:30; Ezra 1:1, 5; Hag. 1:14; Jer. 51:11; Job 6:4; 10:12; 15:13; Psa. 31:5; 32:2; 34:18; 51:10, 12, 17; 77:3, 6; 78:8; Prov. 16:2; Isa. 26:9a; 57:15-16; Psa. 106:33; Prov. 16:32, 18-19; 17:27; 25:28; 18:14; Isa. 29:24; Eccl. 7:8-9; Dan. 5:12; 6:3; Mal. 2:15b-16

The verses listed above are the most precious and the most important verses in the Old Testament regarding the human spirit from Genesis 2 through Malachi 2. It is interesting to see that the first verse refers to the creation of the human spirit, while the last verse in the Old Testament regarding the human spirit exhorts us to take heed to our spirit. We should not just take heed to our outward behavior, but we have to take heed to our inward spirit, because our human spirit is the very source of all our behavior. If we are wrong in the source, regardless of how right we might be in our behavior, we are still wrong. If the source is dirty, then how could the issue be clean? It is impossible. So we all have to take heed to our human spirit. These verses show how strategic, how important, and how prevailing is this matter of our human spirit.

### THE BREATH OF LIFE

Genesis 2:7 unveils the creation of man. God used the dust of the ground to form a body. Then God breathed into the nostrils of this body of dust the breath of life. Proverbs 20:27 says, “The spirit of man is the lamp of Jehovah, / Searching all the innermost parts.” The Hebrew word for *spirit* in this verse is the very word for *breath* in Genesis 2:7.

The word commonly used in Hebrew for *spirit* is *ruach*, but here in Proverbs 20:27 the Hebrew word for *spirit* is *neshamah*, not *ruach*. This is the same word used for *breath* in Genesis 2:7. This verse is a strong word to prove that the breath of life which was breathed into the nostrils of man’s body of dust at the time of creation is our spirit. Job 32:8 tells us also that there is a spirit in man.

## **THE LAMP OF THE LORD**

In Proverbs 20:27 the spirit of man is the lamp of Jehovah for searching our innermost parts, for God's dealing with us. God's dealing with us is always in our spirit and through our spirit. Our human spirit is the means and the organ for God to deal with us, to search us. If you come at night into a building to do something, you cannot do it in darkness. You need light. Our human spirit is a lamp to God for Him to come in to search us, to deal with us.

## **A PROMPTING SPIRIT**

In Exodus 35:21, during the time when the tabernacle was going to be built up, the people's spirit made them willing. Not only did their heart move them, but also their spirit prompted them to go on in a fast way to fulfill God's purpose. This shows that our human spirit is an organ for us to go on to fulfill God's purpose.

## **THE IMPORTANCE OF OUR SPIRIT**

Zechariah 12:1 and Isaiah 42:5 are quite similar to one another. They tell us that in the whole universe there are three main things created by God: the heavens, the earth, and the human spirit. These two verses show us the importance of the human spirit. In the heavens there are many items, and on the earth there are many items, but God did not itemize those things. God just refers to the heavens and the earth. As human beings we also have many parts, but God did not say anything about all the parts of our body or the parts of our soul. God spoke of only one thing: the spirit of man. This shows the importance of our human spirit because our human spirit is the organ, the means, for God to contact us and to deal with us and for us to contact Him and to receive Him.

## **A DIFFERENT SPIRIT**

At the time of Numbers 14:24 most of the Israelites were quite rebellious toward God, but Caleb was different. He did not have a different mind, a different will, a different heart, or different decision. Caleb had a different spirit. Verse 24 then says that Caleb fully followed the Lord. We have no other way to follow the Lord. If we are going to follow the Lord, we have to use the

proper organ, our human spirit. Caleb followed the Lord by a different spirit, which was different from all the other spirits.

### **HARDENED IN SPIRIT**

Deuteronomy 2:30 says that God hardened the spirit of Sihon the king. It does not say that God hardened his heart, but his spirit. God's dealing with man is always through the spirit. Even He allows a person to be hardened in his spirit.

### **A STIRRED-UP SPIRIT**

In Ezra 1:1 and 5, at the time of God's recovery of His people back to Jerusalem, God stirred up the spirit of Cyrus, king of Persia, and stirred up the people in their spirit. This again shows that God's dealing with us is through the spirit. It does not say that God stirred up the heart of the king of Persia, because the recovery was altogether God's dealing, and this dealing was absolutely in the spirit. On the one hand, God stirred up the king's spirit. On the other hand, God stirred up the captives' spirit. Then something could be worked out for God's recovery.

Haggai 1:14 refers to the same thing. God stirred up the spirit of Zerubbabel, the spirit of Joshua, the high priest, and the spirit of all the remnant of the people for the completion of the building. Ezra 1 tells us about the beginning of the recovery, but Haggai tells us about the continuation of the recovery. The beginning and the continuation of the recovery were altogether matters in the spirit.

Then how about today's recovery? Surely it could never be something outside of our spirit. It must be something absolutely in our spirit. If God is going to recover His church in so many localities, surely you and I must have our spirit stirred up by God.

Jeremiah 51:11 says also that the Lord "stirred up the spirit of the kings of the Medes, because His purpose is against Babylon, to destroy her." This is the vengeance of the Lord, even the vengeance for His temple. Babylon destroyed God's temple. Now God stirred up the spirit of the kings of the Medes to destroy Babylon. That was a kind of vengeance God rendered upon Babylon, the vengeance of His temple. Though we are not the kings of the

Medes, God still has to stir up our spirit for the destruction of Babylon and for the vengeance of His temple. All of this is in the spirit.

### **GOD'S DEALING IN SPIRIT**

Job 6:4 tells us that to Job's realization what he suffered was not just something outward but something inward in his spirit. According to our spiritual experiences, Job 6:4 is rather deep. Job says, "The arrows of the Almighty are in me, / The poison of which my spirit drinks up." This verse shows that although all the sufferings which happened to Job were outward, he realized that God was dealing with him, not just outwardly but inwardly. God's dealing with him was not just something outward in his surroundings but something inward, deep in his spirit.

### **A PRESERVED SPIRIT**

Job 10:12 says, "You have granted me life and lovingkindness." This means that God had granted Job to live and to enjoy so many good things. In addition, "Your visitation has preserved my spirit" (v. 12). Have you ever realized God's visitation? Job 15:13 says, "You turn your spirit against God." All these verses show us that the relationship, the fellowship, between us and God is absolutely a matter in our spirit.

### **A COMMITTED SPIRIT AND A SPIRIT WITH NO DECEIT**

Psalm 31:5 says, "Into Your hand I commit my spirit." Remember that this is a word spoken in the Old Testament by an Old Testament saint. Have you, as a New Testament saint, ever said something like "I commit my spirit into Your hand"? Mostly we say that we commit our heart into God's hand. Psalm 32:2 says, "Blessed is the man...in whose spirit there is no deceit." Again, all this portrays clearly that the fellowship and the relationship between us and God is absolutely in our spirit.

### **A CONTRITE, STEADFAST, WILLING, AND BROKEN SPIRIT**

In Psalm 34:18 there is a contrite spirit, and in Psalm 51:10, a "steadfast spirit." In Psalm 51:12 there is a "willing spirit." Psalm 51 is a prayer of David. In verse 10 he says, "Renew a steadfast spirit within me." Then in verse 12 he says, "Restore to me the gladness of Your salvation, / And sustain me with a

willing spirit.” Then in verse 17 is a “broken spirit.” Psalm 51 shows us a contrite spirit, a steadfast spirit, a willing spirit, and a broken spirit.

### **MY SPIRIT**

Psalm 77:3 says, “I complain, and my spirit faints.” Verse 6 says, “I remember my song in the night; / I muse with my own heart, and my spirit carefully searches.” The psalmist mused with his own heart, but his spirit carefully searched in the presence of God.

### **A FAITHFUL SPIRIT**

Psalm 78:8 says that the spirit of the children of Israel was not faithful to God. We need a faithful spirit to God. We do not only need to make up our mind or have a strong will, but we need to have a faithful spirit to God.

### **A WEIGHED SPIRIT**

Proverbs 16:2 says, “All the ways of a man are clean in his own eyes, / But Jehovah weighs the spirits.” God puts our spirit on the balance, on the scale, to weigh it. God cares for what we are in our spirit. We consider our ways; He weighs our spirit.

### **A SEEKING SPIRIT**

Isaiah 26:9 says, “My soul desires You in the night; / Indeed my spirit within me seeks You at the dawn.” To desire the Lord is something of the soul, but to seek the Lord is something of the spirit. With our soul we desire the Lord. With our spirit within us we seek Him. We have to seek the Lord with our spirit.

### **A CONTRITE AND LOWLY SPIRIT**

Isaiah 57:15-16 speaks of a contrite and lowly spirit. Verse 16 says that the Lord would not be so hard with us. If He would be too hard with us, then our spirit would faint. Sometimes the Lord allows certain things to happen to us, but still there is a certain kind of limitation because the Lord is careful about our spirit. He knows our spirit cannot suffer that much in a certain hard situation, so He would not allow too much suffering in order that our spirit would not faint. This tells us that God is concerned for our spirit.

## **A PROVOKED SPIRIT**

Psalm 106:33 tells us that the children of Israel provoked Moses' spirit (Darby). This shows us that the spirit is the deepest part of a person and the most important part. I may provoke your mind. That does not mean much. But if I provoke your spirit, that is really something serious.

## **RULING YOUR SPIRIT**

Proverbs 16:32 says, "He who is slow to anger is better than the mighty; / And he who rules his spirit, than he who captures a city." This shows the importance of our spirit. If you could rule your spirit, that means you are so strong. To rule your spirit is better than capturing a city.

Proverbs 25:28 says, "Like a city that is broken down, without walls, / Is a man whose spirit is without restraint." If you cannot manage your spirit, that means you have been defeated like a city that has been broken down with all the walls torn down. Your protection is with your spirit and in your spirit.

## **A HAUGHTY SPIRIT**

Proverbs 16:18 says, "Pride goes before destruction, / And a haughty spirit before a fall." To be haughty in spirit, to be proud in spirit, is awful. "It is better to be of a lowly spirit with the poor" (v. 19).

## **A COOL SPIRIT**

We need a fervent spirit for the Lord, but sometimes for the understanding, we need to be cool in spirit (17:27). It is easy for the sisters to be hot, to be fervent, but it is rather hard for them to be cool. For God's interest we need to be fervent, on fire, but for understanding we need to be cool in the spirit. We need a cool spirit to understand the spiritual things.

## **A SUSTAINING SPIRIT**

Proverbs 18:14a says, "The spirit of a man can sustain his sickness." *Sickness* here means "illness." The spirit of a man can sustain his illness. When we are sick physically, if our spirit is weak, that is terrible. That is really serious. If we are strong in spirit, regardless of how ill we are in the

body, our spirit can sustain the physical illness. “But a broken spirit who can bear?” (v. 14b). When your spirit is broken, that is really serious.

### **TO ERR IN SPIRIT**

Isaiah 29:24 says, “Those who have erred in spirit will come to understand.” To err in another part of our being is not so serious, but if we err in the spirit, that is really serious.

### **PATIENT IN SPIRIT**

Ecclesiastes 7:8-9 says, “Better is the end of a thing than its beginning; / Better is patience of spirit than haughtiness of spirit. / Do not be quick in your spirit to become angry.” If you could be patient and not quick, you would be all right. Many times we are patient, but just patient in our emotions, not in the spirit. The people who are patient in their emotions eventually will be very impatient in their spirit. The real patience, the everlasting patience, is in the spirit. We need to be patient in our spirit, not quick in our spirit.

### **AN EXCELLENT SPIRIT**

Daniel 5:12 and 6:3 tell us that Daniel was a man with an excellent spirit. “This Daniel distinguished himself among the chief ministers and satraps because in him there was an excellent spirit” (6:3).

### **HEEDING YOUR SPIRIT**

Finally, Malachi 2:15-16 tells us to take heed to our spirit. Brothers and sisters, take heed to your spirit. Do not argue. Do not excuse yourself. You have to take heed to your spirit. Your spirit is the source of your behavior. God cares for your spirit, and you have to take heed to it.

## **CHAPTER FOUR**

### **OUR HUMAN SPIRIT—BORN OF THE DIVINE SPIRIT**

Scripture Reading: John 3:6b; 4:24; Eph. 2:1; Ezek. 11:19; 18:31; 36:26-27

#### **TWO SPIRITS**

John 3:6 says, “That which is born of the Spirit is spirit.” It is evident that in this verse there are two spirits. The first Spirit is capitalized, referring to the divine Spirit. The second spirit has a small letter, referring to the human spirit. That which is born of the divine Spirit is the human spirit. Our human spirit needs to be born of the divine Spirit.

Ezekiel 11:19; 18:31; and 36:26 tell us that God promised His people a new spirit. This new spirit, according to Ezekiel 36:26, is not the Holy Spirit, because Ezekiel 36:27, after the mentioning of the new spirit, says that God will put His own Spirit into us. There are two kinds of spirits. One is the new human spirit, and the other is God’s Holy Spirit. God is able to give us a new spirit by regeneration. What God promised in Ezekiel 36 is still being fulfilled in John 3:6. In John 3:6 we are told that our spirit has to be born of the divine Spirit. This is not just to revive it; this is not just to restore it; but this is to regenerate it.

#### **REGENERATION**

Regeneration and restoration are two different things. Regeneration is not just a restoration. Restoration means to restore, to recover some old things. But regeneration means to put another life into the old thing. It is not to generate but to regenerate. To generate means that it does not exist, but to regenerate means that it exists already, and now another life is put into it.

#### **THE TREE OF LIFE**

In Genesis 1 and 2, man was made in God’s image, but by that time man did not have God’s eternal, uncreated life. What man had was just the breath of life, not the eternal life of God. So after the creation of man, God put man before the tree of life. The tree of life signifies the divine life, the eternal life of

God. God put man before the tree of life so that man would take His life, but before man took the life of God, man fell.

## **REGENERATION AND GOD'S PURPOSE**

Due to the fall, man needs redemption, but redemption is not God's goal. Redemption is not God's aim. Redemption is just God's procedure of recovery. Redemption brings fallen man back to God's purpose. Even if we are redeemed, if we have not received the life of God, God's purpose has not been fulfilled with us. Of course, as long as we receive redemption, we get the life of God. God put these two things together. God makes an all-inclusive deal with us. Most Christians just care for redemption and not so much for life. But we have to realize that redemption is just a recovery procedure for the final purpose, which is to have God's life. God's final purpose is to put His life into us. This putting of His life into us is regeneration. Strictly speaking, regeneration has nothing to do with our fall. Redemption takes care of our fall; regeneration takes care of God's purpose.

## **REDEMPTION AND LIFE**

We can use Coca-Cola bottles as an illustration. The bottles are for containing Coca-Cola, but all the bottles fell into the trash can. First, you need to recover them, to bring them back. But to bring them back is not to fulfill their purpose. If you bring all the fallen bottles back, and you clean them with detergent, they are still empty. This bringing back takes care of the fall. After being brought back, and after being purified and cleansed with detergent, you need a further step—to fill the bottles with Coca-Cola.

We are the bottles, the vessels (Rom. 9:21, 23). Before we were filled with the life of God, we fell into the trash can. Before we were saved, we were in the trash can. Praise the Lord for God's mercy! One day He came to the trash can and brought us out. That was redemption. Redemption takes care of our fall. At the same time, God put His divine life into us.

## **A NEW SPIRIT**

When we believed in the Lord Jesus, we received another life. To receive another life means to be regenerated. We had one life already—our human life, and now we get another life into us—the divine life. This divine life comes into

our spirit. “That which is born of the Spirit is spirit” (John 3:6b). We were in the trash can, but one day God took us out of the trash can. God redeemed us. At the same time, He put Himself into us as the divine Spirit. Then we had the divine life. Then we were born of the Spirit. Praise the Lord! We have regeneration. We have another life. Another Spirit has come into us, which is really something new. Now we have a new spirit, which is the fulfillment of Ezekiel 11:19; 18:31; and 36:26. God promised to give us a new spirit, and He did this by regenerating us with Himself as the Spirit. When we believed in the Lord Jesus, when we called upon His name as our Savior, when we received Him into us, the divine Spirit came into us to be our life, and we were regenerated. We were renewed, and our spirit was made new. Our spirit became a new spirit.

### **ONCE DEAD BUT NOW ALIVE**

Ephesians 2:1 tells us that we were dead in sins. That does not mean we were dead in our body. Physically speaking, we were still quite living and active. That does not mean we were dead in our mind, in our soul, or in our emotions. In our soul we were still quite living, but due to the fall our spirit was dead.

When we believed in the Lord Jesus, the divine Spirit, the Holy Spirit of God, came into our spirit to quicken and enliven it. Not only did God make our dead spirit alive, but He also put Himself into our spirit. Now the divine Spirit is in our human spirit, and these two have become one (1 Cor. 6:17). This is not just a quickening, but also a regenerating. God does not just quicken our deadened spirit, but He also regenerates it. Now our spirit has a new start.

### **WORSHIPPING IN SPIRIT**

The Gospel of John tells us that after the new birth, we have to learn how to worship God. God is Spirit. When we worship Him, we must worship in spirit—not in the Holy Spirit but in our spirit. “God is Spirit, and those who worship Him must worship in spirit” (4:24). The matter of worship includes all spiritual things. Worship in the Bible means to serve God, to pray to Him, to praise Him, to give Him thanks, and to fellowship one with another in the presence of God. Whatever we do toward God, with God, and in God must be done in our spirit. This is a fixed principle, but some of us still do not know

how to use our spirit. Even so many Christians do not know that they have a spirit. In doctrine they may know that there is something which is called the human spirit, but in practice they do not know how to use the spirit. This is the poor situation today, but for the recovery of the church life, there is the need for the recovery of the human spirit.

If we are not in our human spirit, all we have is doctrine. If we have some spiritual reality, that is something in our spirit. We need to have the experience, the realization, of the divine Spirit in our human spirit. God has regenerated our spirit. Our spirit is no longer a dead spirit. Our spirit has been made alive, and our spirit has been regenerated. Now we have the divine Spirit dwelling in our human spirit.

### **THE ENLIVENING, REGENERATING, AND INDWELLING SPIRIT**

There are three steps in this matter of regeneration. First, the divine Spirit comes into our spirit to make our dead spirit alive. Then at the same time the divine Spirit imparts Christ, who is God, into our spirit. This is the regenerating. Following this and at the same time, the Holy Spirit starts to dwell within us. This is the indwelling. By regeneration we have not only the enlivening, and not just the regenerating, but also the indwelling.

We not only have the power of the Spirit but also the life. We not only have the life, but also the presence, the Spirit Himself. His life power enlivens us, His life itself regenerates us, and His presence indwells us. We have the enlivening Spirit, the regenerating Spirit, and the indwelling Spirit within our spirit. Now we have to serve the Lord, we have to worship God, we have to do His work, we have to fellowship with Him, we have to fellowship in Him one with another, we have to help others, and we have to preach the gospel with the Spirit in our spirit.

## CHAPTER FIVE

### OUR HUMAN SPIRIT IN THE NEW TESTAMENT (1)

Scripture Reading: Rom. 1:9a; 2:29; 7:6; 8:4; Gal. 5:16; Rom. 8:10, 16; Acts 18:25; 17:16; 19:21; 20:22; 1 Cor. 2:4, 11, 13-15; 3:1-3; 5:3-4; Col. 2:5; 1 Cor. 4:21; Gal. 6:1; 1 Pet. 3:4; 1 Cor. 7:34; 2 Cor. 7:1; 1 Cor. 14:2, 14-16, 32; 16:18; 2 Cor. 2:13; 7:13; 12:18; Gal. 6:18; Philem. 25

#### MY SPIRIT

The book of John reveals that the Holy Spirit begets the human spirit (3:6), and the human spirit worships the divine Spirit (4:24). Romans tells us to serve God in our spirit: “God is my witness, whom I serve in my spirit” (1:9). I am so grateful to the apostle Paul that he used this pronoun *my* before *spirit*. Paul designated clearly and definitely “in my spirit.” To serve God is not just a matter in the Holy Spirit but also a matter in our spirit.

#### THE HUMAN SPIRIT AND OUR COOPERATION

If we have only electrical waves in the air and we do not have a radio with a receiver, how can we receive the electrical waves? On our side, practically speaking, what we need is a “radio” with a receiver. God has taken care of the heavenly electrical waves, and we have to take care of the receiver. Man can be likened to a radio. The Holy Spirit is like the heavenly radio waves. The spirit in man is like the radio receiver. The receiver is our spirit. God has done His part, and we have to take care of our spirit. We have to cooperate with God by preparing the proper organ to receive what He is, what He has done, and what He is going to do. There is no need for us to take care of the side of the Holy Spirit. That has been fully taken care of by God. We simply need to take care of our side, the human spirit.

The air may be full of electrical waves, but if we do not have a radio, we cannot receive them. If we have a radio, but the receiver within is wrong, it still will not work. We need to prepare a radio, and we need to regulate the receiver properly. When we get the radio, tune it, and regulate it, the music comes in. What we have to take care of is our human spirit. God has done

everything, and God is going to take care of everything. What is needed is our cooperation and coordination. Our coordination that we render to God is to prepare our spirit, to regulate our spirit, and to tune our spirit.

### **CIRCUMCISION IN SPIRIT**

Romans 2:29 tells us that today in the spiritual realm, in the kingdom of God, everything must be in spirit, not in letter. *In spirit* here is in contrast with *in the flesh* in the previous verse. The Jewish people had their circumcision in the flesh. Now Paul tells us that the real, spiritual circumcision is not in the flesh but in spirit. It is not something in letter but in spirit.

### **SERVING IN NEWNESS OF SPIRIT**

In Romans 7:6 we serve not in the oldness of the letter of the law, but we serve in newness of spirit because we are dead to the law and have nothing to do with the law. Some examples may help to illustrate these matters of the oldness of the letter and the newness of the spirit.

In 1937 I went to a certain prayer meeting in Hangkow, China. All the people knelt down, the pastor started to pray, and I closed my eyes and listened to the prayer. It was a very good composition. It surprised me greatly. I thought that this pastor must be a learned person; otherwise, he could not compose such a good prayer. Then I opened my eyes and looked at the pastor. He was reading! Then I found out that they have a prayer book. For every kind of meeting there is a certain kind of prayer. For Sunday morning service there are certain prayers. For a wedding there are certain prayers and certain verses to be quoted. For a funeral there are certain prayers and certain verses to be quoted. When you come to any kind of meeting, you just open to a specific portion in the prayer book. Everything is there.

Some of the people in the congregation said that whenever they came to a certain meeting, they knew what the first prayer would be, what the second prayer would be, and what text would be quoted. On each occasion the same verses are read, and the same prayer is made. Even the pastor has no need to go to the Bible. Their prayer book to them is the all-inclusive book. Every time they have a wedding, the pastor just goes to that certain portion and practices everything according to that prayer book. This is just the oldness of the letter.

In my whole Christian life, I have not seen many living weddings. Nearly all of them were dead. One pastor, however, instead of going on according to the regulations in letters, wept with tears before the bride and the bridegroom. Then he told the bridegroom, "Today you are not standing in my presence. You are standing in the Lord's presence. I realize where you stand as a young man. I know you. I am so concerned today for you." This was the newness of the spirit. This surprised the congregation. That day the pastor just broke through the dead letter. He broke through the oldness. Later on, that young man was really captured by God due to that wedding.

Today we must serve the Lord in the way of newness. When we come together to meet, we must meet in the way of newness. To be kept in the way of oldness is easy. If I were a pastor, it would be easy for me, having just studied four years in a seminary, to get myself acquainted with a prayer book and read certain portions for certain occasions. But if you are going to serve in newness of spirit you must keep yourself in the presence of the Lord and living in the spirit by contacting the Lord. Otherwise, you would not have the newness, but spontaneously you would have the oldness. To have the oldness is easy, but to keep the newness you need to contact the Lord day by day.

### **THE NEWNESS OF MANNA**

The children of Israel ate manna every day, but there was no oldness. Every day there was the newness of manna, the freshness of manna (Exo. 16:13-15, 21-22). Many people do their grocery shopping once a week. They buy their food and put it into the refrigerator for one week. But God did not give manna once a week. The children of Israel did not come out of their tents on Monday morning, gather manna, and then put it into the refrigerator to enjoy for one week. God sent the manna day by day, early in the morning.

If you love your bed, you miss the manna. You have to rise up every morning to contact the fresh dew since the manna always came down with the dew (vv. 13-14). You have to rise early to gather manna every morning. Every morning it is the same, yet every morning it is fresh. I do believe that what was in the heart of the Lord was that His people had to rise up early in the morning to contact Him.

We have the same Bible every morning, the same manna, but every morning it should be fresh under the fresh dew. It all depends on your

contacting God. If, in your reading of the Bible, there is no contact with God, the same book becomes old. If there is the contact with God, the same book becomes new. To serve God today is not a matter of oldness but a matter of newness. Newness is just God Himself! Newness is in God! If you contact God, if you are in God, if you are one with God, whatever you say is new. For forty years the same manna came down again and again, but every morning it was new. To be new means to be in the presence of God, to be in God. We serve God today in the newness of His presence. I hate to see the oldness in the church meetings. We must learn to be new in the presence of the Lord in everything we do. Whatever we do we must have God in it. Then we have the newness.

### **WALKING ACCORDING TO SPIRIT**

In Romans 8:4 we are told to walk not according to the flesh but according to the spirit. The spirit here in Romans 8:4 is the mingled spirit, our spirit mingled with the Holy Spirit (v. 16; 1 Cor. 6:17). We have to walk according to our spirit because today the Holy Spirit is within our spirit and is even one with our spirit. When we walk according to our spirit, spontaneously we walk according to the Holy Spirit, because the two spirits are one.

Most people walk and do things according to the mind, according to what they think, and according to what they like. Some who walk according to the flesh are doing sinful things, while others are doing good things according to their mind, their thinking, and their likes and dislikes. But we Christians should walk according to the spirit. It is easy to discern the spirit from the flesh, but sometimes it is not easy to discern the spirit from the mind. Perhaps, for example, you may be thinking about visiting a brother, but deep within something is bothering you. You should walk not according to your thinking or your likes and dislikes, but just according to the “inner red light” or the “inner green light.” This is to walk according to your spirit. The flesh is our fallen body (Rom. 7:18, 24; 8:13), and the mind, the thinking organ, is a part of our fallen soul (Psa. 13:2; 139:14; Lam. 3:20). Most people walk according to these two things. When they walk in a better way, they walk according to their thinking. When they walk in a worse way, they walk according to their flesh. We Christians, however, should not walk according to either of these two, but according to spirit. We should not care merely for what is good or bad, right or wrong. We just care for the inner green or the inner red light. We just care for the spirit. We walk according to spirit.

## **WALKING BY THE SPIRIT**

Galatians 5:16 says, “Walk by the Spirit and you shall by no means fulfill the lust of the flesh.” The cross has to deal with our flesh, with our mentality, with our thinking, and with our likes and dislikes, that we may be fully walking by the Spirit who dwells in and mingles with our regenerated spirit. The more we walk by the Spirit, the more we are spiritual. To be spiritual simply means to be in spirit.

## **THE SPIRIT BEING LIFE**

Romans 8:10 says that “though the body is dead because of sin, the spirit is life because of righteousness.” If you are faithful to the Lord, you will realize that, on the one hand, your spirit within is so alive, full of life, but, on the other hand, your body is dead because it is fallen and disabled. Some physically weak brothers and sisters love the Lord so much and are so faithful to the Lord. They discovered that their spirit within is so alive, full of life, yet their body without is disabled, weakened, and dead because of the sin we inherited from Adam. So we need to have our body redeemed, which is the full redemption (v. 23; Phil. 3:21). Our spirit has been regenerated, but our body has not been redeemed yet. We have a hope that someday we will enjoy the full sonship, the redemption of our body.

## **THE SPIRIT WITNESSING WITH OUR SPIRIT**

Romans 8:16 says, “The Spirit Himself witnesses with our spirit that we are children of God.” This verse clearly tells us that there is the Spirit of God and there is our spirit, and these two spirits are one. The Spirit Himself witnesses with our spirit. The two spirits work together as one. First, this verse tells us that there are two spirits—the Spirit of God and our spirit. Second, this verse tells us that these two spirits work together, and third, it tells us that these two spirits work together for the sonship.

## **BURNING IN SPIRIT**

Romans 12:11 says we need to be “burning in spirit.” We need to be on fire. This means that first we are burned and then we burn others. We need to be on fire in our spirit. We are burned with the burning Spirit (Rev. 4:5), and

then we burn others. Oh, to be fervent! To be burning! To be on fire! Then we serve the Lord.

Apollos in Acts 18:24 is an example of this. He was “fervent in spirit” (v. 25). He knew the Bible, yet still he was not so clear about God’s New Testament economy, about God’s way. However, he was burning in spirit.

### **PAUL—A PERSON IN SPIRIT**

In Acts 17:16 Paul was provoked in his spirit by the idols in Athens. Then in Acts 19:21 he purposed in his spirit; he did not make up his mind or make a decision in his will, but he purposed in his spirit. Then in Acts 20:22 he was “bound in the spirit.” He anticipated that he would be bound, captured, and put into prison (v. 23). Before his body was bound, his spirit was bound. By these verses we can realize that Paul was a person living, walking, working, acting, and moving in his spirit.

### **DEMONSTRATING THE SPIRIT**

First Corinthians 2:4 says that when Paul came to Corinth the first time, his speech and proclamation were “not in persuasive words of wisdom but in demonstration of the Spirit.” The apostle’s speech and proclamation were not from his mind with words of speculation but from his spirit with the release and exhibition of the Spirit, hence of power. Whatever we do, we have to demonstrate the Spirit, not our wisdom, eloquence, learning, or attainment. We should demonstrate the Spirit through our spirit in a simple way.

### **THE SPIRIT OF MAN AND THE SPIRIT OF GOD**

First Corinthians 2:11 says that only the spirit of man knows the things of man. Many people who are highly educated do not know what they are, who they are, where they are, or where they are going. Only the spirit of man knows the things of man. You have to go to your spirit.

If you have some problem with your husband, you have to go to the spirit. If you have some problem with your wife, go to the spirit! Then you will know! The spirit of man knows! Your spirit knows! If you are not clear about what you have to do with your wife, your husband, your children, or your brothers, go to your spirit. If you do not know how to deal with your brothers in the Lord, go to your spirit. If you do not know what to do with the church

problems, with a church matter, go to your spirit. The spirit of man knows because it is the reality of man. Also, the Spirit of God reveals the things of God and the situation, the condition of man, to man in his spirit (vv. 11-12). So if we are going to know the things of man and the things of God, we have to come to our spirit. It is here that we know the things of man, and it is here that we see the things of God. We all have to come to our spirit. Then we are persons in the spirit, spiritual men and not soulish men. The soulish man does not receive the things of the Spirit of God (v. 14). The soulish man is a man governed by his mentality. When we turn to the spirit and when we stay in the spirit, we become spiritual men.

### **THREE KINDS OF PERSONS**

In 1 Corinthians 2:13-16 and 3:1-3 there are three kinds of persons: spiritual, soulish, and fleshy. The soulish person is one who lives according to his mind, emotion, or will. He does not know or care for his spirit. He just lives, works, and walks according to his soul. The fleshy person is one who walks and lives according to the lust of the fallen body, the flesh.

A fleshy person so easily criticizes, condemns, and scorns other people. Another person may be so nice, always careful, full of consideration, and caring for others. Even if I were so poor, so bad, and so ugly, this nice person would not say a bad word about me. Yet this nice person may still be a soulish man because he may not even know that he has a spirit. He may be working on his Ph.D. in sociology and learning how to be humane by exercising his mind. On the other hand, a spiritual man is one who walks not according to the flesh, nor according to anything of the soul, but according to the spirit. Now he is a spiritual man, so he has the spiritual discernment; he can know the spiritual things, and he can even know all the things of man. A spiritual man is a wise man. The more you live in the spirit, the more you have the wise discernment of all things, even the things of God.

## CHAPTER SIX

### OUR HUMAN SPIRIT IN THE NEW TESTAMENT (2)

Scripture Reading: Eph. 1:17; 2:22; 3:5; 5:18; 6:18; 4:23; Col. 1:9-10; Phil. 2:1; 2 Tim. 1:7; 4:22; Heb. 12:9; Rev. 22:6; 1:10; 4:2; 17:3; 21:10; 1 Thes. 5:23; Heb. 4:12; Luke 1:46-47; Phil. 1:27; 1 Cor. 6:17

#### A SPIRIT OF WISDOM AND REVELATION

Ephesians 1:17 says, “That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.” To know God, to know Christ, and to know the church, we need a spirit of wisdom and revelation. This can only be possible if we are willing to exercise our spirit.

#### IN SPIRIT

There are four verses in Ephesians with the little phrase *in spirit*: 2:22; 3:5; 5:18; and 6:18. In chapter 2 *in spirit* is for God’s building. In chapter 3 *in spirit* is for seeing the revelation of the mystery of Christ. Then in chapter 5 we have the infilling of the indwelling Spirit in our spirit: “Do not be drunk with wine, in which is dissoluteness, but be filled in spirit” (v. 18). In spirit we have the filling—not the outpouring, not the outward filling, but the inward filling of the Holy Spirit in our spirit.

Just as the drunken people are filled with wine in their body, we have to be filled with God in our spirit. Their body becomes a container of wine, and our spirit, in the same way, becomes the container of God. God is our divine, spiritual wine (John 2:10; Matt. 9:17; Psa. 104:15). We contain this wine with our spirit, so we have to be filled with God in spirit. Ephesians 6:18 charges us to pray “at every time in spirit.” The church life is absolutely a matter in our spirit. God’s dwelling place, the church, is in our spirit (2:22). To see God’s mystery about the church, the Body of Christ, is in spirit. To be filled with God in His economy is in spirit, and to pray to God is in spirit. The church life is absolutely a matter in our spirit, so we all have to learn how to be in spirit.

#### ONENESS IN SPIRIT

If we would take care of our spirit, we would not argue, but we would be one in the church. If six brothers came together and forgot about their spirit, right away they would fight. The southerners would fight against the northerners, and the older would fight against the younger. But, praise the Lord, we have a place to go! We have the means to use. When we get into our spirit and exercise our spirit, we all will be one. Oneness is in our spirit. The church life is in our spirit.

## **A RENEWING SPIRIT**

Ephesians 4:23 tells us that we need to be renewed in the spirit of our mind. Usually with the worldly people, their mind is absolutely separate from their spirit. In Ephesians 4:23, however, the spirit is one with the mind and becomes the spirit of the mind. When our spirit is one with our mind, when our mind is subject to our spirit, our spirit becomes a renewing spirit. We are being renewed day by day in such a spirit that is one with our mind.

## **SPIRITUAL UNDERSTANDING**

Colossians 1:9-10 reveals that when we have such a renewing spirit in our mind, we have spiritual understanding. Understanding is the function of our mind. Our understanding needs to be spiritual. Some of the brothers who are students may have the understanding of mathematics, physics, or a certain science, but not the spiritual understanding. We can only have spiritual understanding by having our mind subject to our spirit. If our mind is independent, separate from the spirit, it is impossible to have spiritual understanding. When our mind is subject to the spirit, under the control of our spirit, one with our spirit, right away the understanding of our mind will be renewed to be a spiritual understanding. We will have the ability to understand things in a spiritual way.

The issue of being “filled with the full knowledge of His will in all spiritual wisdom and understanding” (v. 9) is “to walk worthily of the Lord to please Him in all things” (v. 10). Because you have the spiritual understanding, you can please God. You can know His will. To know God’s will is a matter of spiritual understanding. If your mentality is still so worldly without anything related to the spirit, it is rather hard for you to understand God’s will because God’s will is always revealed to your spirit. Without my two eyes I could not

see things in the physical realm. In like manner, without spiritual understanding I could not know God's will.

### **FELLOWSHIP OF SPIRIT**

In Philippians 2:1 there is the "fellowship of spirit." Our fellowship in the local church among the brothers and sisters is something of the spirit. When you are not in the spirit, it is rather hard for anyone to fellowship with you. If I am outside of my spirit and you come to fellowship with me, it is just like coming to talk to a cow. You cannot fellowship. To fellowship one with another we all need to be in the spirit. When we are in the spirit, it is marvelous. In 1968 many saints went to the Far East. Sometimes they were frustrated with the different language, but sometimes when those brothers from the Far East came to them, even without understanding one another's language, there was a certain kind of flow within them and between them. This is the fellowship of spirit. Christian fellowship is a matter in our Christian spirit.

### **A SPIRIT OF POWER, OF LOVE, AND OF A SOBER MIND**

Second Timothy 1:7 says, "God has not given us a spirit of cowardice, but of power and of love and of sobermindedness." Our spirit is the center of our being. Then we have our soul, with three parts, surrounding our spirit: our mind, emotion, and will. God has given us a spirit of power. Power is a matter in the will. He has also given us a spirit of love, a matter in the emotion, and a spirit of sobermindedness. Three aspects are mentioned about the spirit because the spirit is surrounded with the soul in three aspects. God has given us such a spirit—so powerful in our will, so loving in our emotion, and so sober in our mind.

### **THE LORD WITH YOUR SPIRIT**

We should never forget 2 Timothy 4:22: "The Lord be with your spirit." If the Lord Jesus is here in our spirit, what should we do? We have to remain in our spirit all the time. We can join the Lord because He is right in our spirit. Praise the Lord! Now we can localize the Lord Jesus. Where is the Lord? Hallelujah, He is in my spirit! The Lord Jesus is in our spirit!

### **THE GOD, THE LORD, AND THE FATHER OF OUR SPIRIT**

Hebrews 12:9 says that God is “the Father of spirits.” In the margin of the American Standard Version, it says “our spirits.” God is the Father of our spirit. Our body was not born of Him, but our spirit was born of Him. Our spirit was born of God (John 3:6). This is why Galatians 4:6 and Romans 8:15 reveal that if we are going to call Him “Abba, Father,” we have to do this in spirit because He is the Father of our spirit. Revelation 22:6 says the Lord is “the God of the spirits of the prophets,” and Numbers 16:22 and 27:16 say the Lord is “the God of the spirits of all flesh.” All these verses tell us that God is the God, the Lord, and the Father of our spirit. So we have to know our spirit, and we have to know how to exercise our spirit, how to use our spirit. Otherwise, we just could not contact God.

### **SEEING IN SPIRIT**

Revelation 1:10; 4:2; 17:3; and 21:10 use the term *in spirit*. John the apostle, on the island of Patmos, said four times that he saw something “in spirit.” In spirit John saw the seven golden lampstands. In other words, in spirit he saw the local churches (1:10). In spirit he saw God’s throne (4:2) with all His divine judgment on the world. Also, in spirit he saw Babylon the Great (17:3). Finally, in spirit he saw the holy city, Jerusalem (21:10). The book of Revelation is composed of these four visions. If we are going to see these four visions, we have to be in spirit.

If you are in spirit, you will see the real situation. You will see what a local church is, what a Babylonian thing is, what the destination, the doom, of this world is, and what the New Jerusalem, the Body of Christ, is. If you are going to be clear about all these things, you need to be in spirit. In spirit you will see the local churches. In spirit you will see the doom, the destination, of today’s world. In spirit you will see that Babylon is fallen (17:3, 5; 18:2). Finally, in spirit you will see that the local church is just an expression of the New Jerusalem. If you are in a local church, you are in an expression of the New Jerusalem. We all need to be in spirit.

### **THE DIVIDING OF SOUL AND SPIRIT**

First Thessalonians 5:23 shows that the soul and spirit are not the same but are two separate items. Hebrews 4:12 reveals that the spirit and soul can be divided just like the marrow can be divided from the joints. The joints are the bones, and within the bones is the marrow. The marrow is hidden within the

bones just like the spirit is hidden within the soul. The spirit is so hidden in the soul that it needs to be divided from the soul by the living and operative word of God, which is “sharper than any two-edged sword” (v. 12). Sometimes it is really hard to separate the spirit from the soul, so the living word is needed.

The soul and the spirit can be divided because they are two items, two entities, two kinds of substances. Regardless of how hidden the marrow is within the bone, still they are two things. Regardless of how hidden our spirit is within our soul, still they are two things, two organs, two items. We have to learn how to divide our soul from our spirit.

### **EXULTING IN OUR SPIRIT**

In Luke 1:46-47 Mary says, “My soul magnifies the Lord, and my spirit has exulted in God my Savior.” First, our spirit exults in the Lord; then our soul can magnify Him. The tenses of the verbs in these two verses show the order: our soul magnifies (present tense), and our spirit has exulted (perfect tense).

### **IN ONE SPIRIT, WITH ONE SOUL**

Philippians 1:27 says to “stand firm in one spirit, with one soul striving together along with the faith of the gospel.” To be in one spirit is one thing. To be with one soul is another thing. First, we need to be in one spirit. Then we all need to be with one soul. To stand together for the church life we need to be in one spirit, but if some brothers went to preach the gospel together without being one soul, they would have a lot of trouble. So many young brothers on the campus are really one in the spirit, standing firm for the church life. But when they go to preach the gospel, sometimes they have a different soul. We need to be not only in one spirit but also with one soul. “In one spirit” is for the standing, and “with one soul” is for the acting, the working, the striving together.

### **ONE SPIRIT WITH THE LORD**

Praise the Lord for 1 Corinthians 6:17: “He who is joined to the Lord is one spirit.” The Lord is within our spirit, so we are one spirit with the Lord. “The last Adam became a life-giving Spirit” (15:45). “The Lord is the Spirit” (2 Cor. 3:17). “The Lord be with your spirit” (2 Tim. 4:22). “He who is joined to the

Lord is one spirit” (1 Cor. 6:17). I like these four verses, and I could never forget them. The Lord is the life-giving Spirit, and we have such a wonderful spirit. Today we are just one spirit with the Lord because these two spirits are mingled together as one spirit.

## **CHAPTER SEVEN**

### **THE DIFFERENCE BETWEEN THE SPIRIT AND THE SOUL**

Scripture Reading: 1 Cor. 2:14-15; 1 Thes. 5:23; Heb. 4:12; Luke 1:46-47;  
Matt. 10:38-39; 16:24-26; Mark 8:35-36; Luke 9:23-25; John 12:25

If we are going to know our human spirit, we must see the difference between the spirit and the soul. The most important passage showing us the difference between the spirit and the soul is 1 Corinthians 2:14-15: “A soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually. But the spiritual man discerns all things, but he himself is discerned by no one.”

#### **A SOULISH MAN**

Verse 14 tells us clearly that the soulish man does not receive the things of the Spirit of God. The soulish man can never know anything about God. There is no possibility for the soulish man to know God, but the following verse says that the spirit, the human spirit, knows. With the soulish man there is no possibility to know God, but with the spiritual man there is the full possibility. So by these two verses you can see the difference between the soul and the spirit. If you are a man of the soul, you can never know anything of God. If you are a man of the spirit, then you know the things of God. By this passage we can see the difference between the spirit and the soul, yet so many Christians today still insist on saying that the spirit and the soul are synonymous terms. However, 1 Corinthians 2:14-15 shows that with the soul there is no possibility to know anything of God, but with the spirit there is the full possibility.

If you are a man of the soul, you are just in darkness with the things of God. You have to be a man of the spirit. Then you will know the things of God. These verses reveal a great difference between the soul and the spirit. There is no possibility for us to know anything of God if we are a soulish man. What is a soulish man? A soulish man is a man living by the soul and in the soul. The

difference between being soulish and being spiritual is the very difference between the soul and the spirit. We cannot say that the spirit is the same as the soul. If we say this, we are in darkness. We all must be very, very clear that the spirit is absolutely different from the soul. Are the ears the same as the eyes? The eye and the ear are not synonymous terms. You cannot say this. The eyes are the eyes, and the ears are the ears. These are two different organs, two different parts of your being. In like manner, the soul is not the spirit. The teaching of dichotomy, that man is of two parts, is absolutely unscriptural.

### **SPIRIT AND SOUL AND BODY**

Second, we have 1 Thessalonians 5:23. We must open to the Word and read it. Do not listen to any man's opinion. Do not listen to any man's word. Come back to the Word of God and read it: "The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ." This verse clearly mentions that we have three parts—the spirit and the soul and the body. Two conjunctions connect three things. There is no ground to say that the spirit is the soul. We all must give up the human teaching of dichotomy and come back to the Word of God.

In 1954, when we were in Hong Kong, we had a conference. An American brother who was a missionary to Japan came to Hong Kong to attend the conference. After the conference he came and said that he was really impressed with the conference, the atmosphere, and the messages, but he did not agree that the spirit was different from the soul. To him the spirit and the soul were synonymous terms.

Then I asked him about 1 Thessalonians 5:23: spirit and soul and body. I told him that if he said that the spirit was the soul, then I would say that the soul was the body. Anyhow, he said that whatever 1 Thessalonians 5:23 said, he would not admit that the spirit and soul are two different parts of our being.

### **JOINTS AND MARROW**

Hebrews 4:12 says, "The word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of

the heart.” The word divides the spirit from the soul just as the sword divides the marrow from the joints, which are the bones. The marrow is not the same as the bones. The marrow is something within the bones, the joints. In the same principle the spirit is something within the soul. It is easy for people to see the bones. But it is not so easy for people to realize what the marrow is. You have to break the bones to get to the marrow. In like manner, the spirit is under the covering of the soul, but it is absolutely different from the soul.

### **THE SPIRIT HAVING EXULTED AND THE SOUL MAGNIFYING**

Luke 1:46-47 says, “Mary said, My soul magnifies the Lord, and my spirit has exulted in God my Savior.” My soul magnifies, and my spirit has exulted. These verses again clearly show the uniqueness of the soul and the spirit. The spirit first exults, and then the soul magnifies the Lord. Again, if we are going to know the spirit, we have to see the difference between the spirit and the soul.

### **DENYING THE SOUL**

In the teaching of the New Testament, especially in the Gospels, it always tells us that we have to deny the soul, to lose the soul, but it never tells us that we have to deny the spirit. In the Epistles we are always told that we have to walk according to the spirit, live in the spirit, and do things by the spirit. In the Gospels there is the denying of the soul; then in the Epistles there is walking according to the spirit (Rom. 8:4). The New Testament does not tell us to walk and live and do things in the soul.

Matthew 10:38-39 says, “He who does not take his cross and follow after Me is not worthy of Me. He who finds his soul-life [the word here in Greek is *psuche*, meaning “soul”] shall lose it, and he who loses his soul-life for My sake shall find it.” Then Matthew 16:24-26 says, “Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?” The soul must be denied.

Then Mark 8:35-36 says, “Whoever wants to save his soul-life shall lose it; but whoever will lose his soul-life for My sake and the gospel’s shall save it.

For what does it profit a man to gain the whole world and forfeit his soul-life?" Luke 9:24-25 says, "Whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake, this one shall save it. For what is a man profited if he gains the whole world but loses or forfeits himself?" Matthew 16 says "forfeits his soul-life." Luke 9 says "forfeits himself." That means to deny the soul.

John 12:25 says, "He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life." In all the four Gospels the Lord told us again and again that we have to lose the soul, to deny the soul, but we cannot find a word telling us that we have to lose the spirit or deny the spirit. On the contrary, the Epistles charge us to walk according to the spirit, to do things in the spirit, and to pray in the spirit (Rom. 8:4; Rom. 1:9; Eph. 6:18). In the teachings of the Gospels we are told to deny the soul, to lose the soul, but in the teachings of all the Epistles we have to take care of the spirit, walk in the spirit, do things in the spirit, and pray in the spirit. So there is a big, big difference between the soul and the spirit.

## **CHAPTER EIGHT**

### **THE SPIRIT WITH THE FACULTIES OF THE SOUL**

Scripture Reading: Matt. 16:24-26; Luke 9:23-25; Lev. 11:43-44; 1 Cor. 2:14; Rom. 8:6; 1 Cor. 2:11; 2 Cor. 7:13b; Acts 19:21

#### **THE SPIRIT AND THE SOUL**

Thus far, we have seen that the spirit and the soul are two distinct parts of man's being (1 Thes. 5:23; Heb. 4:12; Luke 1:46-47). The body is man's outermost part, and his spirit is his innermost part (John 7:38). Between these two parts is the soul as a medium. A human being is tripartite, of three parts—spirit, soul, and body. The Bible also reveals that the soul is something quite contrary to the spirit.

In 1 Corinthians 2:14 we are told that “a soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually.” The soul cannot understand the things of God. It is the spirit that knows, that discerns the things of God. These two parts within us are absolutely different. We cannot understand the things of God merely by the soul, because the soul by itself has the ability to know psychological things, not spiritual things. The soul is not able to know the things of God, but it is the spirit that knows the things of God. Many Christians do not know the difference between the spirit and the soul. Some Christians even insist on saying that the spirit and soul are synonymous, but in the Scriptures we are told that the spirit and soul are two absolutely different and distinct entities.

#### **DENYING THE SOUL**

Matthew 16:24-26 shows us that the soul is something we have to reject, to deny. “Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me” (v. 24). The self has to be denied, renounced, rejected. “For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it” (v. 25). If you gain the whole world and lose your soul, what is the profit?

## **THE SOUL BEING THE SELF**

Luke 9:23-25 says, “He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake, this one shall save it. For what is a man profited if he gains the whole world but loses or forfeits himself?” In Matthew it says, “Forfeits his soul-life” (16:26). In Luke it says “Forfeits himself” (9:25). This proves the soul is the self.

The Old Testament also clearly tells us that the soul is the self. Leviticus 11:43 says, “You shall not make your souls abominable with any swarming thing that swarms, nor shall you make yourselves unclean with them, and so become defiled by them” (lit.). Then Leviticus 11:44b says, “And you shall not defile yourselves with any of the swarming things that move upon the earth.” “Yourselves” in verse 44 is “your souls” in verse 43. The Lord told us clearly that we have to deny the soul. The soulish man cannot receive the things of the Spirit of God, so we have to give up, reject, and deny the soul.

## **DENYING THE MIND, EMOTION, AND WILL**

The soul is comprised of three parts—the mind, the emotion, and the will (see *The Economy of God*, ch. 6). If you deny your mind, your emotion, and your will, there is nothing left but the spirit. The self is gone. To give up your mind, emotion, and will simply means to give up yourself. To deny yourself is to deny your own thought, your opinion, your idea, your concept, your love, your wish, your will, your decision, and your choice. To deny all this means to deny the self.

A man of the mind is a man of the soul. A man of the emotion is a man of the soul. A man of the will is a man of the soul. How do you classify yourself? Are you a man of emotion, mind, or will? Brother Watchman Nee once told us, as an example, that if a person were to walk directly into a wall, the first part of his body to hit the wall would be his nose, the prominent part. If you are a man of emotion, in any matter your emotion will “hit the wall first.” If you are a man of the mind, your mind comes first. If you are a man of the will, your will comes first. Nearly all the sisters are so prominent in the emotion, and most of the brothers are so prominent in the mind. Some of us are so prominent in the will. We have to admit that much of the time we are soulish

people because we are so emotional, thoughtful, and willful. We have to learn the lesson to deny the self, the soul, with its emotion, mind, and will. To deny the self is to deny the emotion, mind, and will. After we deny the self, we have the spirit. If we deny the emotion, mind, and will, we give the opportunity, the ground, to the spirit.

## **PRACTICING TO DENY THE SELF**

If you denied your natural thought, the spirit within you would rise up. Because we are so much in the soul—in the mind, emotion, and will—our human spirit does not have the chance, the ground, to do anything. We must practice continually to deny our mind, our emotion, and our will. When I love a brother so much, that may be natural love. If I give up that love, my spirit will have a chance to express something of the Lord. If I give up something in my soul, then my spirit will express something of the Lord. This is why the Lord tells us that we have to deny ourselves. We have to deny our soul, to lose our soul, because we regenerated persons have another part, an inmost part, which is the quickened, regenerated spirit with the Holy Spirit of God indwelling it. We have such a wonderful part of our being, a spiritual part, a living part, a quickened part, yet we do not know it and do not give it the chance or the ground to do anything.

If you are not happy with a certain brother, it is simply because you are in the self. If you deny yourself, you will love that brother very much. At other times, however, you love certain brothers so much simply because you are in the emotion, in the soul. If you would deny your emotion, deny your self, your love toward that brother would be transformed from the soul into the spirit. The lesson for us to learn today as Christians in order to experience life is to learn how to deny the soul. The soul is the self, and the self consists of three things—the mind, emotion, and will. To deny the soul simply means to deny your mind, emotion, and will.

## **LIVING IN THE SPIRIT**

We should live in the spirit. Galatians 2:20 says, “It is no longer I.” “I” is the self; the self is the soul, and the soul consists of three parts. “No longer I” means no longer the mind, emotion, and will but “Christ who lives in me” (v. 20). Christ lives in me, in my spirit (2 Tim. 4:22). We have to learn how to deny the “I,” the self, the soul, and live by Christ in the spirit.

## **THE LIFE AND FACULTIES OF THE SOUL**

Some might think that if we deny the soul, 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 thing. An illustration might help us to see this difference. I knew a married couple 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 had the sense that the husband was the life to the wife. The wife had her own life, but she gave up her own life and took her husband as the life. She never said anything on her own. She always said something according to what her husband said. If you asked her, "Sister, do you like this piano?" she would say, "My husband likes it." Perhaps you would ask, "Do you like this meeting hall?" She would respond, "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 the life, yet she still used the faculties of her soul.

We brothers always thought the sister was wonderful because she always took her husband as her life. She just lost her own life. She gave up her own life, but she still used her faculties. She still used her mind, emotion, and will, but she gave up her own life and took another life as her life.

## **GIVING UP THE NATURAL LIFE**

The natural life, the life of the soul, has been crucified on the cross (Gal. 2:20). Now we have to take the Lord as our life. We must give up the natural life, the life of the soul, and take the Lord in the spirit as our life. This does not mean, however, that we must give up the faculties of our soul but the life of the soul. All the faculties of our soul still remain as the organs to be used by the Lord in the spirit.

## **AN UPLIFTED UNDERSTANDING**

The more you are one with the Lord in the spirit, that is, the more spiritual you are, the more keen you will be in your mind. Before you take the Lord as life, you are quite dull in your thinking, but if you deny yourself and take the Lord as your life, you will be very keen in your thinking. In China quite a number of older sisters never had any kind of education, yet they loved the Lord to the uttermost and knew how to give up themselves, taking the Lord as

life. After two or three years they became very keen in their mind, in their understanding, especially in the things of the Lord. They became experts. But with those who have little love for the Lord, even if they have a Ph.D., there is little comprehension of spiritual things. When you talk with them about the things of the Lord, they say, “What is this? I cannot figure it out.”

### **A SPIRITUAL EMOTION**

It is the same thing with the emotion. Do not think that the Lord demands that you give up the organ, the faculty, of your emotion. The Lord demands that you give up the life of the emotion, but you have to exercise the emotion more and more. If you do love the Lord and are really filled with the Lord’s Spirit, you will be very emotional. A man who is not emotional can never be spiritual. A spiritual person is a very emotional person. If you never know how to love, if you never know how to weep, if you never know how to be happy, and if you never know how to be sorry, I am afraid that you are not a proper Christian.

The most spiritual person is the most emotional, yet his emotion is under the control of the spirit. The apostle Paul was very emotional. He tells us that at times he wept with tears (Phil. 3:18; Acts 20:19, 31). He was quite tender in feeling, in love, in mercy, and in compassion. He was tender, but he was not naturally emotional. His emotion was a spiritual emotion under the control of the spirit.

### **A STRONG, RENEWED WILL**

A spiritual person is, on the one hand, so keen in the mind and emotion and, on the other hand, so strong in the will. Not one spiritual person is like a jellyfish, without any backbone. Naturally emotional people are like jellyfish. All the spiritually emotional persons are so tender in their emotions and strong in the will. The more you are in the spirit, the stronger you will be in the will.

### **FACULTIES TO EXPRESS THE LORD**

A spiritual person is one who is so keen in the understanding of the mind, so emotional in his love and affection, and so strong in his will. The faculties of the soul are organs used by the Spirit to express the Lord. The Lord is so

wise and full of thought (Psa. 139:17-18a). A spiritual person is not a thoughtless person. The more spiritual you are, the more thoughtful you are in the spirit. I can testify that the more I am in the spirit, the richer I am in thought. But whenever I am so much in my self, I am poor in thought.

We must realize, therefore, that it is not the mind, emotion, and will that have to be destroyed. It is the life of the soul that we must give up. This natural life, the soul-life, has been put to death on the cross already (Gal. 2:20; Rom. 6:6). Now you have to take Christ, your Husband (2 Cor. 11:2), as your life. You must take the divine life as your life, but the faculties of the soul still remain as organs to be used by your spirit to express the Lord Himself.

### **THE SPIRIT BEING CRUCIAL TO BE THE SOURCE**

Two brothers may be very thoughtful. One, however, is thoughtful naturally, but the other is thoughtful spiritually. With the first brother, you do not sense anything of the Lord. But with the other brother, whenever he speaks, you sense something out of the spirit, something of the Lord. Suppose these two brothers are ministering. With one brother you do not sense anything of the Lord, but the other brother is so rich in his thought, yet so strong, so fresh, in his spirit. While he is uttering something through his thought, you realize the richness and freshness of the Lord. The one brother is a person so much merely in the mind, but the other is in the spirit through the mind. With the first one, the source is the mind. With the second one, the source is not the mind but the Lord in the spirit. Something comes out of the Lord in the spirit through the mind.

### **THE MIND OF THE SPIRIT**

Romans 8:6 says, "The mind set on the flesh is death, but the mind set on the spirit is life and peace." Your mind is a part of the soul. It could be with the flesh and become a mind of the flesh, or with the spirit and become the mind of the spirit. This means that your mind will be used by the spirit, be under the control of the spirit, and be directed by the spirit. This is the mind of the spirit. The mind is not the life of the soul but one of the faculties of the soul to be used, controlled, and directed by the spirit.

### **UNDER THE CONTROL OF THE SPIRIT**

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

### **KNOWING, REJOICING, AND PURPOSING IN SPIRIT**

First Corinthians 2:11 says, “Who among men knows the things of man, except the spirit of man which is in him?” The spirit of man knows through the mind. The mind is an organ to be used by the spirit to know something. Then 2 Corinthians 7:13 says, “We rejoiced more abundantly over the joy of Titus, because his spirit has been refreshed by all of you.” The spirit of Titus was refreshed with joy. This shows that the spirit joys or rejoices through the emotions. The spirit knows something through the mind and rejoices through the emotion. Then Acts 19:21 says, “When these things were fulfilled, Paul purposed in his spirit to...go to Jerusalem.” This means Paul exercised his will in the spirit. He made a decision in the spirit to take a trip. This does not mean that he was a man of the will but a spiritual man exercising his will. Paul was a man so much in the spirit with the uplifted faculties of the soul. His thoughts, emotions, and decisions were all in the spirit.

### **TAKING THE LORD AS LIFE**

As Christians, we have to reject our mind, emotion, and will. We must reject ourselves and take the Lord Jesus as our life. This is done by returning to our spirit and sensing what is there in our spirit. Suppose a brother comes to talk with you. While you are listening, you must reject yourself. You must reject your natural thinking, your emotion, and your will. You have to take the Lord Jesus as your life in this particular matter by returning to your spirit, your innermost part, to sense what is there. This is the right way for us to act as a Christian, but most of us do not act in this way. Whenever a brother comes to talk with us, we exercise our mind independent of the spirit. We sometimes forget about the Lord Jesus and forget that we have a spirit. The way for a normal Christian to act, however, is to always deny the natural mind, will, and emotion and to take the Lord Jesus as his life. In everything we should return to the innermost part of our being to sense what is there.

### **THE INNER ANOINTING**

If you do this, your spirit, in which the Holy Spirit dwells, will rise up to impress you with something. Then you will have a clear understanding. You will understand this brother thoroughly. Your spirit will rise up and spring up, and some living water will flow out to others. We must continually learn to take care of the inner anointing, the inner registration, the inner sense, the inner feeling, the inner consciousness. If we go along with this anointing, we will be a person walking in the spirit. Then all the faculties of our soul will be renewed, transformed, revived, strengthened, and improved. The life of the soul will be crucified and renounced, but the faculties of the soul will be ennobled.

### **SERVING BY THE EXERCISE OF THE SPIRIT**

When you come to a church meeting, do not exercise your mind, but exercise your spirit to sense the inner life. When you are going to choose a hymn or pray, do not consider but sense with the spirit. When you stand up to speak, do not consider what you are going to say or what you have to say, but sense what the Lord's mind is that you have to say. There are two ways to meet: one way is in the soul, and the other way is in the spirit.

When you come to the meeting, sometimes you are really happy, but maybe tomorrow you will come with sorrow. You have to leave all these emotional feelings outside the door. When you come to the meeting, you must exercise your spirit to sense something within your spirit. Then you should utter something from your spirit despite your feeling. We must learn the lesson to serve the Lord not by exercising the mind, emotion, or will but by exercising the spirit to sense something of the Lord. This is the right and normal way for us to walk and to serve in the Lord and for the Lord.

## **CHAPTER NINE**

### **KNOWING THE HUMAN SPIRIT**

Scripture Reading: Rom. 8:4-6

#### **THE SENSE OF THE SPIRIT**

To know the spirit is to know it by the sense of the spirit. Even up until this day, no one has ever seen electricity itself. The light of a lamp is not the electricity but an expression, a sign, of electricity. We can know electricity by its signs and expressions. Also, no one has ever seen the physical life of a person's being, but we can know the physical life by its expression and by certain senses. In the same principle, the spirit is very mysterious. You cannot see it, but you can sense it. You cannot see electricity, but when you touch it, you can sense it. In like manner, you can know the spirit by sensing the spirit. To sense the spirit is the way to know the spirit.

#### **SIN IN OUR MEMBERS**

Because of the fall, man's body was corrupted by sin. The physical body plus sin equals the flesh. God created a body for man, but God did not create the sinful flesh. What God created was a pure body. When Adam took of the fruit of the tree of the knowledge of good and evil, he took it into his body. We know it was taken into his body because it was eaten (Gen. 3:6). Whatever you eat is taken into your body. In nature, the tree of the knowledge of good and evil is sin, because it is the tree not only of good but also of evil. Since Adam took this tree into his body, Romans 7 tells us clearly that sin is in the members of the body (vv. 20, 23). Sin is in the members of the body because sin came into the body; therefore, the body is corrupted. After being corrupted the body became the flesh. All the fleshly lusts are in the body.

#### **THE MIND, THE FLESH, AND THE SPIRIT**

Romans 8:6 says, "The mind set on the flesh is death, but the mind set on the spirit is life and peace." The mind is the leading part of the soul, and the soul is our very being, our self. The body is not the self or our being, but an outward organ. The spirit is not the self or our being either, but an inward

organ. We are a being, a human being, a soul. The soul is a being with two organs—the outward organ of the body and the inward organ of the spirit. Our being, our self, is the soul. This is why the Scripture reveals that the soul is the self in Matthew 16:24-26 and Luke 9:23-25 and that a human being, a person, is called a soul (Exo. 1:5). If I call you a body, that is wrong. If I call you a spirit, this is also wrong. A man is not a body or a spirit, but a soul. The soul is your self, your being, and the mind is the leading part of your being representing your self. The mind represents the self, the body is the flesh, and our spirit contains the Spirit (Rom. 8:16). In our spirit is the Triune God (Eph. 4:6; Gal. 2:20; John 14:17) as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17; 2 Tim. 4:22; 1 Cor. 6:17). Within us there are three parties: Satan as sin is in our flesh (Rom. 7:17-18, 20), God is in our spirit, and the self is in our soul represented by our mind. To set the mind on the flesh means to take sides with the flesh, to cooperate with the flesh, to stand with the flesh. To set the mind on the flesh is death. To set the mind on the spirit means to take sides with the spirit, to cooperate with the spirit, to stand with the spirit. To set the mind on the spirit is life and peace.

### **DISCERNMENT BY SENSING**

The way to know life and peace is by sensing life and peace. When you take sides with the spirit, cooperate with the spirit, walk in the spirit, and do things by the spirit, you sense life and peace.

An example may help to illustrate what the sense of life is. When I was a young boy, I attended a feast. On the table there were two kinds of white, fine powder: refined sugar and refined salt. I put a lot of salt on a certain food, thinking that I was using sugar. When I put the food into my mouth, I suffered. I sensed that the powder I used was not sugar but salt. Though my eyes could not discern the difference between the sugar and salt, my taste could. This is the way to discern the spirit—by sensing.

### **THE SENSE OF LIFE**

The first item of the sense of life is satisfaction. How do you know there is life within? There is satisfaction. You are satisfied, and you sense the satisfaction. Then following satisfaction you have the sense of strengthening. When you are taking sides with the spirit, you also have the sense of refreshment. The sense of being watered is another sense of life. A person

who is setting his mind on the spirit also senses enlightenment and the anointing (1 John 2:20, 27). The sense of life is the sense of satisfaction, strengthening, refreshing, watering, enlightenment, and anointing. When you sense all these items deep within, that is the sense of life, and this sense proves that you are walking according to the spirit.

### **THE SENSE OF PEACE**

To set the mind on the spirit is not only life but also peace. The peace mentioned in Romans 8:6 is not the peace in our outward circumstances but the peace within us. The sense of peace is firstly the sense of ease or comfort. Then following this there is harmony. There is no struggle or strife within. Rest, joy, and liberty are also included in the sense of peace. When we sense peace, we sense comfort, harmony, rest, joy, and liberty. These are the different aspects of the sense of peace. If we sense these things within us, this proves that we are walking in the spirit.

### **THE SENSE OF DEATH**

Whenever you take sides with the flesh, the result is death. You know death because you can sense it. You have the feeling, the consciousness, of death. When you do things according to the flesh or according to your self, you sense dissatisfaction and emptiness. Something within is also weakening you. This proves that you are not in the spirit but in the flesh or the soul. Oldness, dryness, darkness, and depression are other aspects of the sense of death versus the sense of life. Strife, discord, discomfort, restlessness, pain, bondage, and grief are aspects of the sense of death versus the sense of peace. When you have all these kinds of feelings, then you know where you are—you are in death. Do not argue or reason. Even if what you are doing is good and “holy,” you must check with your inner feeling. Do you have the ease, harmony, rest, comfort, joy, or liberty?

### **THE CHRISTIAN LIFE ACCORDING TO THE SPIRIT**

If you have these positive inward registrations and feelings, this proves that you are in the spirit. If you do not have these kinds of feelings, regardless of how holy, how good, and how scriptural you consider a course of action to be, you are not in the spirit, but in the self, in the flesh. The Christian life is a life absolutely according to the spirit. It is not according to any reasons, any

teachings, or any standard of right or wrong, good or bad, worldly or holy. Our Christian life is according to the spirit, and we know the spirit by the inner sense of life and peace.

If I come to a place to minister the Word, it is quite possible for me to speak in my self and by my self. If I am speaking the word of God and for God and yet I am speaking by my self, I will sense the emptiness, dissatisfaction, and dryness within. The Christian walk, the Christian life, the Christian activity, is not according to the standard of good or bad, but absolutely according to the spirit. If we would know this one thing and be ruled and controlled by it, the Lord would transform our inward being and our daily life.

### **THE INNER SENSE OF LIFE AND PEACE**

Do not argue with the inner sense of life and peace. Do not say that something is good, scriptural, or holy. Do not reason and do not argue that what you are doing is for the gospel or for the church. The test is—do you have the inner sense of life and peace? The more you reason with this sense, the more you argue, the more you will sense death within you. We can know the spirit just by this inner sense. If we are going to differentiate the spirit and the soul, we must deny the rational mind, emotion, and will all the time and take care of the inner sense.

## **CHAPTER TEN**

### **EXERCISING THE SPIRIT**

Scripture Reading: 1 Tim. 4:7; 2 Tim. 1:7; 4:22

First Timothy 4:7 says to “exercise yourself unto godliness.” Second Timothy 1:7 tells us, “God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” Then 2 Timothy 4:22 says, “The Lord be with your spirit.” When we put all these verses together, we can see that the exercise unto godliness depends on the exercise of the spirit, where the Lord is. If you are going to exercise yourself unto godliness, you have to know how to exercise your spirit because the very God is in your spirit. These verses are the scriptural ground for the exercise of the spirit.

### **WALKING ACCORDING TO THE SPIRIT**

The Christian walk is a walk according to the spirit (Rom. 8:4) which is our spirit mingled with the Holy Spirit (1 Cor. 6:17). We have seen that we can know this spirit by sensing the different aspects of life, peace, or death. Whatever we do, whatever we say, we have to do it and say it by the spirit, not by the soul or by the flesh. Whatever we do, we must turn to the Lord. Some Christians may think that to turn to the Lord means to turn to the heavens, but to turn to the Lord in our experience is to turn to our spirit because the Lord is in our spirit. This means to set our mind on the spirit (Rom. 8:6). To set our mind on the spirit means to turn ourselves to the Lord. We must turn away from the flesh, away from reason, away from sickness, and away from troubles. Even Bible knowledge and teaching could be a distraction from which we must turn away. Day by day we have been distracted from our spirit by many outward things.

To love your wife is not wrong but good. To consider the Bible teachings and seek after knowledge is good, but in our love, consideration, and seeking, we are mostly independent from the Lord. We set our mind, which represents our self, on so many things other than the Lord Himself in our spirit. We mostly either do things by the soul or by the flesh, not by the spirit. We all must learn this practice: whatever happens to us, we must turn ourselves to the Lord. This means to turn to the spirit. On the one hand, I deny my natural

and independent mind, emotion, and will, which is my self. On the other hand, I learn to sense the spirit. I only do things when I sense that I have the inner life and peace. To do this is to exercise the spirit. We all must practice to walk according to spirit in this way.

Romans 7 shows us a person trying to be good, trying to keep the law of God. The law of God is outside of us. The person in Romans 7 was trying, endeavoring, and struggling to keep the law of God. His intent, thought, and desire were directed outward. But in Romans 8 this person's direction is changed. He would never be distracted by anything, not even by the law of God. He directs himself to nothing else but the Lord Himself in his spirit. In Romans 8 we have to walk according to the spirit (v. 4). We are not supposed to strive, to struggle, to endeavor, to do good or to keep the law by ourselves. We are just charged to walk according to the spirit. Whatever I do, whatever I say, I do it and say it by denying my mind, emotion, and will and by sensing the spirit. If I have the life and peace, I do it or say it. If I do not have life and peace, I do not do it or say it. This is the way for us to exercise the spirit, to use the spirit.

### **A CHANGE OF ORGAN**

So many of us simply do not exercise our spirit or use our spirit. In our daily life we do not care for our spirit or pay attention to it. We care for so many good things and try to do these good things by ourselves. We must have a change, not of the things but of the organ. The question is: do we use the soul or the spirit?

For example, since I am a Christian, I have to love my brother, so I change hatred into love. This is a change of things. Morally speaking, this change is right. Spiritually speaking, it is not so right. When I hated this brother, I hated with my self. When I loved this brother, I also loved in my self. Now I have to change by exercising the spirit. This is a change of organ. Formerly, my dealing with my brother was in the self. Now I have to change my dealing with this brother to the spirit. By changing the organ, I learn how to exercise and use my spirit.

If I mean business with the Lord, I must learn how to exercise my spirit. I must firstly reject my mind, my reasoning, my emotion, and my desire. I

should stop exercising my soul and begin to exercise my spirit. As we practice this day by day, this exercise will become our habit.

### **EXERCISING BY PRAYING**

We have to start to exercise our spirit by praying, because to pray, in principle, is something in the spirit (Eph. 6:18). If we are going to exercise our eyes, we have to see. If we are going to exercise our feet, we have to walk. The more we walk, the more we exercise our feet. In like manner, the best way for us to exercise our spirit is to learn to pray.

### **LEARNING TO SENSE THE SPIRIT**

Maybe when you begin to pray, you are still in the mind, in the soul. But if you keep on praying, you will pray yourself into the spirit. Even in your prayer you must deny the mind, the emotion, and the will, and learn to sense the spirit. You should not pray according to what you know. You should not pray according to what you like, desire, or love. You should not pray according to what you decide to pray. You must deny the mind, emotion, and will, and take care of the inner sense deep within you.

Maybe you made a decision to pray for the church, but when you go to the Lord and start the prayer, the sense within is something different. You have to forget about your decision and take care of the inner sense. The inner sense may indicate that you have to say something like this: “O Lord, even with the church, I am too much in the flesh.” Your decision is to pray for the church, but the Lord gives you the sense that you are so much in the flesh. The more you confess that you are in the flesh, the more you sense the anointing, the peace, the harmony, and the refreshment. On the other hand, if you stood with your decision to pray for the church against the inner sense, you would sense the dryness and emptiness within.

### **THE NEED OF PRACTICE**

We must put all these principles into our daily practice. Whatever we do or say, we do and say it by denying our mind, emotion, and will, and by sensing the inner situation. This means that we are using and exercising our spirit. We are living, walking, and doing things not by our self but by our spirit with the Lord. In our spirit we have the victory. Just turn to the exercise of the

spirit. In our spirit we have the enjoyment of the Lord. Let us practice to use and exercise our spirit.