THE TWO SPIRITS IN ROMANS

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LIVING STREAM MINISTRY

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ISBN: 978-0-7363-3834-9

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PREFACE

This book is composed of messages spoken by Brother Witness Lee in Dallas, Texas, on May 28-31, 1982, and in New York City, New York, on June 1-3.

CHAPTER ONE

THE TWO SPIRITS AND THE PURPOSE OF GOD

Scripture Reading: Rom. 8:16, 4; Gen. 1:2, 26; 2:7; Zech. 12:1; John 3:6; 4:24; 1 Cor. 6:17; Rev. 22:17

THE SPIRIT HIMSELF WITNESSING WITH OUR SPIRIT THAT WE ARE CHILDREN OF GOD

Romans 8:16 says, "The Spirit Himself witnesses with our spirit that we are children of God." Although the language in this verse is simple, it is one of the greatest verses in the entire Bible and contains three important matters. First, this verse mentions the Spirit. It is significant that Romans 8:16 does not use the term *the Spirit of God,* as in Genesis 1:2, or *the Holy Spirit,* as in Matthew 1:18. Second, Romans 8:16 mentions our spirit. *The Spirit* and *our spirit* may not be commonly used terms among Christians today, but in Romans 8 Paul uses these terms to express a special point concerning our spiritual experiences. The third wonderful matter in Romans 8:16 is the children of God. The Spirit, our spirit, and the children of God are three great things.

We may feel that it is extraordinary and prestigious to be a child of the president of the United States of America, but we need to realize that it is much greater to be a child of God. There is a witness, a testimony between the Spirit and our spirit that we, children of Adam and fallen sinners, are now children of God. This testimony involves a divine birth. We are children of God not by adoption but by birth. Becoming a child of God through the divine birth is not merely a doctrine but a fact. We were originally born of Adam, but as believers, we also have been born of God and have thus become children of God. This is confirmed, witnessed to, by the Spirit with our spirit.

Becoming a child of God is not something we accomplish by accepting certain doctrines with our mind. The witnessing of the Spirit that we are children of God is not with our mind but with our spirit. Two years after I was saved, I read *Pilgrim's Progress* by John Bunyan. In this book the Christian pilgrim must have a certificate to enter into the Celestial City. As soon as I read this book, I began to wonder whether I had received such a certificate and even began to doubt whether I was truly saved. Although my mind was

darkened and did not understand properly at that time, something deep inside me confirmed that I was a child of God. That was the witnessing of the Spirit with my spirit.

The Spirit witnesses with our spirit not that we are spiritually powerful or gifted but that we are children of God. Not every believer is a spiritual giant or a great apostle, but we are all children of God. Being a child of God is a matter not of power, gifts, or impact but of the divine life. When we were born of God, we received the divine life. Those who are born of human parents surely possess the human life. Every living thing possesses the life of that which has begotten it. Because we are born of God, we possess the divine life and are children of God.

THE FOCUS OF THE BIBLE BEING THAT THE TRIUNE GOD, ACCORDING TO HIS ETERNAL PURPOSE, DISPENSES HIMSELF INTO US TO FORM A BRIDE

From my youth I have studied the Bible and have read many spiritual books about the Bible. Most of the books I read in my youth said that the focus of the Bible is Christ. However, after reading the Bible for many years, I began to realize that to say Christ is the center of the divine revelation is doctrinally correct, but it is not experientially adequate. If we care for the practical experience of God in Christ through the Spirit, we will find that the focus of the Bible is that the Triune God, according to His eternal purpose, is dispensing Himself into us to form a bride. Experientially speaking, this is the central thought of the Bible.

Man Being Created with a Spirit

In order for God to dispense Himself into us, He first needed to create the universe with man as the center. Genesis 1:1 says, “In the beginning God created the heavens and the earth.” In God’s work of creation the Spirit of God played the greatest role (v. 2). The Spirit of God took action to create everything. Man was the last item in God’s creation, and God created man in a very special way. First, God created man in His own image (v. 26). In order to create man, God took Himself as the model, the mold, the pattern. The word *image* in verse 26 reveals that God’s intention in creating man was that

man would become God's expression. Everything God did in His work of creation was for the purpose of having man as His expression.

Genesis 2 reveals another spiritual aspect of man's creation. Verse 7 says, "Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." The Bible reveals that the breath of life God breathed into man became man's spirit (cf. Prov. 20:27; 1 Thes. 5:23). Thus, man was created in the image of God and with a spirit. Man's spirit came directly from God's breathing. Our body is made of dust and is not close to God, but our spirit comes from the breath of God and is very close to God. When God breathed the breath of life into man, this breath from God became man's spirit. Therefore, the human spirit is a special matter and a most wonderful thing.

Man's Spirit Being the Focus of the Universe

Zechariah 12:1 says, "Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him." This verse reveals that the heavens are for the earth and that the earth is for man. Man is the center of the universe, and within man there is a human spirit. Thus, the human spirit is the focus of the entire universe. All human beings know that they have a physical body and a soul. Regrettably, however, very few know that they have a spirit. Even many Christians have not seen that they have a spirit. Without the human spirit, man and the universe have no center and become empty and meaningless. The focus of the entire universe is the human spirit.

God as the Spirit Coming into Man's Spirit

God's intention is to make man His expression. The only way for man to express God is for God to come into man. Thus, God coming into man is the focal point in the Bible. God coming into us is not a doctrinal matter or a theological thought but something very experiential. In order to come into us, God must be Spirit, and we must have a spirit. God as the Spirit can come into our spirit. Several verses in the New Testament tell us about these two spirits. John 3:6 says, "That which is born of the Spirit is spirit." This verse indicates that that which is born of the Spirit of God is the human spirit. John 4:24 says, "God is Spirit, and those who worship Him must worship in spirit and

truthfulness." To worship God, who is Spirit, we must worship in our spirit. Romans 8:16 also mentions the two spirits.

First Corinthians 6:17 says, "He who is joined to the Lord is one spirit." We and the Lord are made one spirit. In order for this to occur, the Lord must be the Spirit, and we must have a human spirit. Our human spirit is made one with the Lord as the Spirit, and the two spirits become one spirit. It is meaningful that 1 Corinthians 6:17 does not say that we become one but that we become one spirit. A group of people can say that they are one, but they cannot say that they are one man. We need to realize that our spirit now is one spirit with the Lord as the Spirit.

God, who is Spirit, is also triune—the Father, the Son, and the Spirit (Matt. 28:19). These divine titles are very meaningful. A father is a source. To be a father, one must produce a child, thus becoming a source. A son is the second generation, which is the continuation and expression of the first generation. We can often guess who the father of a young man is by observing the similarities between them. The Father is the source, the Son is the expression of the Father, and the Spirit is the application (2 Cor. 13:14). In order for the Son to come into us with the Father, He must be the Spirit. Thus, the application of God to our being is the Spirit. When the Spirit comes into us, the Son and the Father come also. The Spirit being the application of the Triune God is difficult to explain, but like our physical food, it is not necessary to fully explain it in order to enjoy it.

God is Spirit, and the application of the Triune God is the Spirit. Furthermore, after Christ, the Son, accomplished redemption on the cross, in resurrection He became the Spirit so that He could be applied to our being (1 Cor. 15:45b). Therefore, in our experience God is altogether the Spirit, and the Spirit is the totality of the Triune God.

The title *the Spirit of God* denotes that the Spirit and God are distinct and that the Spirit belongs to God. However, the title *the Spirit* indicates that the God whom we believers are experiencing and enjoying is the Spirit. As the Spirit, the entire Triune God is able to enter into our spirit for our enjoyment. By such a wonderful process, the Spirit has become one with our spirit. Furthermore, the Spirit always witnesses with our spirit that we are children of God, born of God to possess the divine life. By our first birth we are born of Adam and are fallen, sinful, and under God's condemnation. But in

regeneration we are born of God to possess the divine life, and the Spirit comes into our spirit, making us one spirit with Him. We have thus become another kind of people—children of God with the divine life and with a mingled spirit.

The Divine Life and the Mingled Spirit Producing a Bride, the Church

The divine life and the mingled spirit produce a bride, the church. Genesis 1:1-2 mentions God creating the heavens and the earth and the Spirit of God brooding upon the surface of the waters. Revelation 22:17 says, "The Spirit and the bride say, Come!" At the beginning of the Bible it was the Spirit of God brooding, but at the end of the Bible it is the Spirit and the bride as one. Between these two ends of the Bible, Romans 8:16 says, "The Spirit Himself witnesses with our spirit." This witnessing is the process that we are in today, which will bring us to the goal in Revelation 22:17. Thus, experientially speaking, the Spirit with our spirit is the focal point of the Bible.

CARING ONLY FOR LIVING AND WALKING ACCORDING TO THE MINGLED SPIRIT

Once we see that the Spirit with our spirit is the focal point of the Bible, we must begin to participate in it and practice it. God as the Spirit has come into our spirit and is one spirit with our regenerated spirit. The Spirit is constantly witnessing with our spirit that we are born of God, possessing God's divine life, in order that we would live this life by the two spirits. Therefore, Romans 8:4 says that we need to walk according to the spirit. We need to have a daily walk and living that is always according to the mingled spirit.

We often do not walk according to the mingled spirit because of our nature, culture, ethics, religion, and habit. We were each born with a particular nature. Then we were raised according to a culture. Moreover, we have all been influenced by ethical thought and by religion. Eventually, we also become habitual. We live by nature, culture, ethics, religion, and habit. Actually, this is the best kind of human living apart from the mingled spirit. The worst kind of living is to commit gross sins. By the Lord's mercy and through His redemption, we are through with such sins. However, we may be

ethical, moral, proper, righteous, just, and good yet not live and walk according to the mingled spirit.

God does not want us to live in sin, nor does He want us to be ethical, moral, proper, righteous, just, and good persons. Instead, God wants us to be persons who live according to the mingled spirit at every time and in every place. Whether we are at home, work, or school, with our spouse, children, schoolmates, colleagues, neighbors, or relatives, God wants us to have a daily living according to the mingled spirit twenty-four hours a day. We should not care for whether we are right or wrong, just or unjust; instead, we should care only for whether we are continually living according to the mingled spirit. We need to pay our full attention to this one thing. This is sufficient.

LIVING AND WALKING ACCORDING TO THE MINGLED SPIRIT PRODUCING THE PROPER CHURCH LIFE

Within our being, the Spirit Himself witnesses with our spirit that we are children of God, born of God to possess His life. Now God wants us to live a life and have a daily walk that are absolutely according to the mingled spirit. Whatever we say and do should be according to the mingled spirit. The issue of such a living will be the proper church life, and this church life will produce the bride. Eventually, the Triune God as the Spirit will marry the tripartite man as His bride, and these two will become one (Rev. 22:17). According to the principle in the Bible, the wife comes out of the husband (Gen. 2:22; John 19:34; Eph. 5:25-27), and the husband and the wife become one entity (Gen. 2:24; Eph. 5:31). The church as the wife of God comes out of God and returns to God to become one with God for eternity.

CHAPTER TWO

THE TWO SPIRITS FOR THE DIVINE SONSHIP

Scripture Reading: Eph. 1:4-5; John 1:12-13; 3:6b; Gal. 4:4-6; Rom. 8:14-16, 29

THE DIVINE SONSHIP

The Bible reveals that God wants to have many sons. Ephesians 1:4-5 says, "Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will." In eternity past, before we were created or born, God selected us. God was able to do this because He has infinite foresight. In eternity past God selected us because He foresaw us, foreknew us, and loved us. The reason each one of us is a believer in the church life today is that in eternity past, before the universe was created, God chose us.

Following His selection, God predestinated us. In Greek *predestinate* means "to mark out beforehand." God put a mark on us. Then one day after we were born, God laid hold of us. We may have tried to avoid God for a long time, but eventually, we had to follow Him because He had already selected us and marked us out. No matter how often we may stray from God, we must always come back to Him because we were selected before the foundation of the world and predestinated, marked out.

God is a purposeful God; He does everything with a purpose. God selected us and predestinated us with a definite purpose—sonship. The goal of God's choosing and predestinating us is to make us sons of God. To accomplish this purpose, God first created us. We need to realize that we are living on the earth today not because of our intention but because God created us. Among all the created items, none is as wonderful as man. Not only is man's mind higher than that of the animals, but also man has a spirit, which the animals do not have. With our spirit we may know, contact, receive, possess, contain, enjoy, eat, and drink God. Animals hunger only for physical food, but we hunger for God, because we have an organ that the animals do not have—a spirit. Having a spirit is what distinguishes man from the animals. When we

consider the way God created us, we will marvel at how wonderful and valuable we are. Simply to be a man is great, but as believers we have something more. We have been predestinated to be made sons of God. We are not only men but also children of God.

Our Father is God, and we are children of God. We have millions of brothers. The most wonderful thing in the universe is that men can be sons of God. Regrettably, the gospel that most Christians preach today concerns only forgiveness of sins and eternal salvation. This gospel is too shallow and too low. The goal of the gospel is sonship—to make sinners sons of God.

REGENERATION, THE DIVINE BIRTH

In order for us, who are God's creatures, to become God's sons, we must be born of God. For this reason, the New Testament emphasizes regeneration, which is to be born again. John 1:12-13 says, "As many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." To be born of God is the divine birth. God is divine; He is a divine Father. Therefore, to be born of God is not a birth of blood and flesh but of the divine Spirit, not a physical, human birth but a spiritual, divine birth. Just as a physical birth produces a physical babe, a spiritual birth brings forth a spiritual child. This living, spiritual child is in our spirit. It is spiritual, for it is born of the divine Spirit in our human spirit. "That which is born of the Spirit is spirit" (3:6b).

To be born of God is not merely a theological teaching but a fact and our experience. Every genuine believer has experienced the divine birth—a birth of the divine Spirit in the human spirit. Because we have been born of God, we are children of God. We should rejoice at seeing this wonderful fact. If we were given a precious diamond, received a great sum of money, or earned a high academic degree, we would be happy for at least several days. However, we should be more joyful at being born of God. We have the most precious, valuable thing, yet we do not value it as we should. This shows that we do not have a clear vision of what we have gained. The divine birth is much more valuable than any diamond, sum of money, or degree. Such things cannot compare to the divine birth. We need to look to the Lord to show us what a birth we have received.

The divine birth is altogether related to the two spirits, for it is a birth by and of the divine Spirit in our spirit. After experiencing this birth, we have three divine things in our spirit—the divine Spirit, the divine life, and the divine nature. Some Christian teachers think that it is blasphemous to say that we are divine. However, as those who are born of God, who is divine, we must be divine sons. Just as it is not wrong to say that whatever is born of a dog is canine, so also it is not wrong to say that those who are born of God are divine. Because we have been born of God, we have the divine life and nature and the divine Spirit. We are therefore humanly divine and divinely human. We are still human, yet something within us is divine.

We may compare our becoming divine to the process of making tea. When tea is added to water, the water is "teaified" and becomes tea-water. Before we were born of God, we were only human, like a glass of plain water. However, when we believed and called on the Lord's name, He came into us like tea being added to water, and we were teaified, made divine. Receiving the divine life and nature in regeneration is not a mere theological doctrine but a Christian experience. As believers, we know that something has been added into our being. Furthermore, once the Lord comes in, He never leaves. Many of us can testify that we may temporarily leave the Lord, but He will never leave us. Eventually, He always brings us back to Himself. Because we have been reborn of God, we have the divine life and nature and the divine Spirit. All these divine things are in our spirit. For this reason, Romans 8:16 says, "The Spirit Himself witnesses with our spirit that we are children of God." Thus, God has accomplished His intention and eternal purpose to have many sons. When God looks at us, He is joyful to see His sons.

LIVING AND WALKING ACCORDING TO THE MINGLED SPIRIT

We need to realize that we are no longer merely human, for something divine has been added into us. Just as water becomes tea-water when tea is added to it, so we become divinely human when God is added into us. We are still human, but we are no longer merely human, because the divine life and nature with the divine Spirit have been added into us. We are human yet also divine. Therefore, the proper Christian living is not merely a human living but a divine-human living. We should not try to live like an angel but should live

as a man divinely. What is on my heart is to share what it means to live a divine-human life.

In the church life we should live a life that is divinely human. Suppose a newly saved sister moves into a sisters' house because of her desire to pursue the Lord. There will certainly be differences in the way each sister lives. The new sister may decide in advance to behave herself in an attempt to be nice and not make trouble. Thus, after moving in, she may be the first to wash the dishes after every meal. However, her behavior is not something by the divine Spirit in her human spirit. She may have a high human living yet have nothing divine in her living. Such a living is a religious performance based on a strong mind with a strong will but without life or the spirit. God wants us to live not by our self but by the mingled spirit. We need only to walk according to our mingled spirit.

Our mingled spirit within may lead us to pray. However, we often pray religiously and naturally. If we pray in a complaining or accusing way concerning another saint, we are praying a natural prayer. Such a prayer is not according to the mingled spirit but according to our concept. It is not easy for us to leave our natural, cultural, ethical, religious, and habitual background. Our nature, culture, ethics, religion, and habits are in our blood. Even after we have been born of God, we still do not spontaneously live God. Instead, we often live according to our nature, culture, ethics, religion, and habits. We need to realize that the Lord wants us to live according to the mingled spirit.

The local churches do not have regulations, nor do we have an unwritten code. However, some saints may behave according to such a code based on their concepts. As a young boy I loved to play soccer. After I was saved, I went to play soccer one day, but when the ball came to me, something deep within told me, "This is all. You should not touch the ball anymore." I found that I could not use my foot to touch the ball. I stopped playing and left the field. Others were shocked and could not understand what happened to me. I simply could not play. Since that day more than fifty years ago, I have never returned to play soccer. However, to not play soccer is not my teaching or a church regulation. Rather, it is something of the Spirit in my spirit.

Although many sisters in the church life dress in a certain way and do not wear make-up, these are not church teachings or regulations. Nevertheless,

some new sisters follow these practices as a kind of unwritten code. This is not something by the divine Spirit in our spirit. Whatever is genuine in the church life must be by the Spirit in our spirit. Our dressing should not be according to a certain code or style but only according to the spirit.

HAVING RECEIVED A SPIRIT OF SONSHIP IN WHICH WE CRY, "ABBA, FATHER!"

Some may feel that although they are doctrinally clear about walking according to the spirit and want to do it, they cannot make it. Perhaps when their temper rises up, they cannot control it. Such ones may wonder what they should do. We do not need to do anything. We need to forget about our temper and simply live and walk according to the spirit. Romans 8:14-15 says, "As many as are led by the Spirit of God, these are sons of God. For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!" We may not know how to control our temper, but we have a spirit of sonship in which we can cry, "Abba, Father!" When we cry, "Abba, Father!" we are walking according to the spirit. When we cry, "Abba, Father!" we will spontaneously exercise our spirit, and our temper will cool down.

To cry, "Abba, Father!" or to call, "O Lord Jesus!" is to walk according to our spirit. As believers, we must remember that we have capital within. Our capital within is the divine life, the divine nature, and the divine Spirit. We do not need to rely on our natural self, for something divine has been dispensed into our being—the divine life and nature and the Spirit are in our spirit. We may say that we cannot overcome certain negative habits or behaviors because they are in our natural life. However, our spirit is deeper than our natural life and more real. We must learn to cry, "Abba, Father!" and call, "O Lord Jesus!" If we practice this, our spirit will become burning, and our natural life will calm down.

To practice being led by the Spirit of God as sons of God, we need to cry, "Abba, Father!" We do not need to know how to pray, for we can simply cry. It is important for a newborn baby to cry to begin breathing. Crying shows that the baby is alive. Likewise, to cry, "Abba, Father!" is strong evidence that we are genuine, living believers and have received a spirit of sonship. Romans 8:23 says, "We ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our

body.” Verse 26 says, “In like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.” We may not know how to pray, but we can cry and groan to the Lord. In many cases the best prayer may be to cry or to groan. Everyone can cry, and it does not take long to learn to groan. To cry or to groan is to exercise our spirit of sonship.

In our daily walk, in big things and small things, we all need to learn how to walk according to the spirit of sonship, because we are sons of God and have received such a spirit. As believers, we are no longer only human but also possess the divine life, the divine nature, and the divine Spirit as the capital in our being. The way to use our divine capital is simply to cry or to groan. We do not need to behave or act by our self, our nature, or our culture. When we cry or groan, we exercise our spirit of sonship. In this way, we will be led by the Spirit of God as sons of God.

CHAPTER THREE

THE INDWELLING OF THE SPIRIT

Scripture Reading: Rom. 8:15, 9-11; Gal. 4:6

THE MINGLED SPIRIT

Romans 8:15 contains a mystery. This verse says, "You have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!" The mystery here is whether the spirit of sonship that we have received is the divine Spirit or the human spirit. This has been a great problem to Bible teachers and translators throughout church history because the original Greek text does not have upper and lower case and because the context here is ambiguous. The answer to this mystery is that the spirit of sonship is not merely the human spirit or merely the divine Spirit but the regenerated human spirit indwelt by and mingled as one with the divine Spirit.

Some today oppose our use of the word *mingling*, a word that has long been a point of contention in theology. In the early centuries certain church fathers taught mingling in a proper way, according to the Bible. However, by the fifth century some teachers had gone too far by saying that the mingling of the divine and human natures in Christ produced a third nature, which was neither divine nor human. Because this teaching is heretical, it was condemned, but the proper teaching of mingling was also condemned. As a result, for at least thirteen centuries Christian teachers would not touch the matter of mingling for fear of being condemned as heretical.

The proper definition of mingling is that the divine nature is made one with the human nature without producing a third nature. Mingling may also be properly used to describe how the divine Spirit is made one with the human spirit of the believers. This use of the word *mingling* is correct, for it is entirely according to the Bible (Rom. 8:16; 1 Cor. 6:17; 2 Cor. 3:17; 2 Tim. 4:22). Although the words *trinity* and *triune* are not found in the Bible, the fact that God is triune is based on the revelation in the Word. *Triune* is a compound word meaning "three-one." God is triune because He is one God, yet He is of three hypostases—the Father, the Son, and the Spirit (Matt. 28:19;

2 Cor. 13:14). Therefore, teachers of the Bible invented the words *triune* and *trinity* to describe God's attribute of being three-one. In the same principle, although the word *mingle* is not used in the New Testament, the fact and the thought are there.

In the New Testament we have the plain teachings, and in the Old Testament we have the types as figures. Children learning to read may not know what is meant when they see the letters of the word *dog,* but if they see a picture of a dog next to the word, they will understand what the word means. In the same principle, the pictures in the Old Testament correspond to the teachings in New Testament. The word *mingle* is not used in the New Testament, but it is used in the typology in the Old Testament. Of the five offerings mentioned in Leviticus 1 through 6, the second was a meal offering. Leviticus 2:5 says that the meal offering was made of "fine flour mingled with oil." Thus, the meal offering cake was composed of two substances mingled together into one entity. Oil typifies the Spirit, and fine flour typifies Christ's humanity. Hence, the meal offering cake shows divinity mingled with humanity. We can see from this picture that mingling implies more than adding or joining together. However, the mingling of the oil with the fine flour did not produce a third nature. The nature of the oil and the nature of the fine flour were preserved, but the two substances were mingled to compose one entity.

Part of the Old Testament priest's garment was the ephod. Two substances—gold thread and fine twined linen—were woven together to make the material for the ephod (Exo. 28:6). In typology, gold refers to God's divine nature, and fine linen refers to Christ's human nature. The ephod is a type of Christ expressed in His two natures—His divinity and His humanity. The weaving of the gold thread with the linen thread signifies mingling. After such a mingling, no third substance or nature was produced. Hence, the truth of mingling is scriptural, and to say that the Holy Spirit is mingled with the human spirit is altogether scriptural.

The matter of mingling is fundamental and basic. It is not merely a theological doctrine but is altogether related to our spiritual experience. We must have a basic knowledge of this matter before we can comprehend the proper and genuine experience of Christ. The spirit of sonship in Romans 8:15 is the mingled spirit—the divine Spirit dwelling in and mingled with our human spirit. The spirit of sonship is neither merely our human spirit nor

merely the divine Spirit but the two spirits mingled together as one spirit. We have such a mingled spirit.

CRYING, "ABBA, FATHER!" FROM OUR MINGLED SPIRIT THROUGH OUR HEART

Romans 8:15 says that in our spirit of sonship we cry, "Abba, Father!" However, according to Galatians 4:6 it is the Spirit of God's Son who cries to the Father, and He cries from our hearts. Romans 8:16 says that the Spirit is with our spirit, but Galatians 4:6 says that God has sent forth the Spirit into our hearts. It is not easy to understand the human body, but it is even more difficult to understand man's invisible spiritual and psychological being. Because our spirit is in our heart (1 Pet. 3:4), when the Spirit comes into our spirit, He spontaneously comes into our heart. Furthermore, when the Spirit cries in our spirit, He cries through our heart. Our heart is also involved because crying to the Father is a matter of affectionate feeling.

When we consider Romans 8:15 and Galatians 4:6, we may wonder whether it is we or the Spirit who is crying to the Father. The one who is crying is the mingled spirit—the divine Spirit dwelling in our human spirit and mingled with our spirit as one. Such a mingled spirit is within every believer. The way to exercise our spirit is to cry to the Father or call on the Lord. Just as we spontaneously exercise our legs when we walk, we spontaneously exercise our spirit when we cry to the Father or call on the Lord. When we cry to the Father, it is not only we who are crying, for the Spirit cries with us. The "wheel" of our spirit turns, and the Spirit within turns with us. When we cry, the one who is crying is the mingled spirit.

Today many fundamental Christians practice to pray quietly and wait for the Spirit's inspiration. Other Christians, such as Pentecostals, pray by moving their mouths to make unintelligible sounds until the Spirit "moves." Neither of these practices is right. If we want to bring fresh air into a room, there is no need to wait for something to happen, nor is there a need to artificially move the old air around with a fan. Fresh air will come in as soon as we open a window. Similarly, when praying, we do not need to wait for inspiration from God, nor do we need to make meaningless sounds. Instead, we can simply open our mouth to cry from our spirit through our heart, "Abba, Father!" or call, "O Lord Jesus!" By crying to the Father and calling on the Lord, we spontaneously touch our spirit. To cry to the Father or call on the

name of the Lord is to open the window. Whenever we cry to the Father or call on the name of the Lord a few times, we immediately sense the Spirit filling, refreshing, watering, and enlightening us deep within. I have enjoyed this practice for many years and in many situations. The genuine way to pray when we are troubled or burdened is to cry to the Father and call on the Lord. When we pray in this way, we are immediately supplied with the help that we need. Our spirit is uplifted, refreshed, and watered. We are comforted, encouraged, and made joyful. Any negative feelings will disappear, and we will minister Christ to others.

THE RICH INDWELLING SPIRIT

The Spirit who cries to the Father with us in our crying is a rich Spirit. Roman 8:9-11 says, "You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you." The Spirit of the One who raised Jesus from the dead is the Spirit of resurrection. These verses show that the indwelling Spirit is the Spirit of God, the Spirit of Christ, Christ Himself, and the Spirit of resurrection.

Because the indwelling Spirit is the Spirit of God, whatever God is, does, and can do is in this Spirit. The Spirit of God is the Spirit of the origin, the origination, the Originator, the Creator, and the Administrator of the universe. As the Spirit of Christ, the indwelling Spirit also includes all that Christ is and all that He has accomplished, obtained, and attained. The title *Christ* means "the anointed One." Thus, Christ is God's anointed One. He is also the incarnated God who lived on the earth, died on the cross for our sins, terminated all the natural things, entered into death and Hades for three days, and was resurrected and glorified. Now He is enthroned and crowned as the Lord and has been given the name which is above every name (Acts 2:36; Rev. 3:21; Heb. 2:7; Phil. 2:9). The indwelling Spirit is also the Spirit of resurrection who has the resurrecting power, the power to raise ones from the dead. In the entire universe nothing is more powerful than resurrection. Furthermore, resurrection includes ascension, glorification, enthronement, crowning, the highest name, the highest authority, headship, and lordship. Such a Spirit is now indwelling us and is one with our spirit. When we cry to

the Father, this Spirit cries in our crying. When we cry to the Father and the wheel of our spirit turns, God, Christ, and resurrection also turn within.

The Christian life is not a matter of fasting and praying to improve oneself, nor is it a matter of self-effort to be humble, kind, gentle, and forbearing. Instead, the Christian life is a matter of crying to the Father and calling on the Lord to exercise our mingled spirit. When we call, we turn the wheel of the mingled spirit and access all the riches of the Spirit. This is the experience described in Romans 8:2: “The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.” The turning wheel of the mingled spirit is the law of the Spirit of life. This is the marvelous life of the sons of God. We live not by endeavoring or striving but by crying, “Abba, Father!” and calling, “O Lord Jesus!” to turn the wheel of our mingled spirit. This is the two spirits for the divine sonship and the indwelling of the Spirit.

CHAPTER FOUR

THE RICHES OF THE INDWELLING SPIRIT

Scripture Reading: Rom. 8:2, 9-11, 15

THE LAW OF THE SPIRIT OF LIFE

We need to see the riches that we have within our spirit. In Romans 8, verse 2 and verses 9 through 11 show us the unsearchable riches of the indwelling Spirit. Verse 2 says, "The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death." The law of the Spirit of life is not a written law. It is mysterious and abstract, but it is real. This law is within every genuine believer in Christ. Romans 8:2 does not mention the Spirit of power or of gifts but the Spirit of life. Life is much more mysterious than power or gifts. *Life* in this verse refers to God's eternal, uncreated life—the divine life. It is difficult to explain or define the physical life, yet the divine life is a higher life. This life is of the Spirit. Because the Spirit is in us, the divine life and the law of the Spirit of life are in us as well.

In Romans 8 Paul refers to three laws. Verse 2 mentions the law of the Spirit of life and the law of sin and of death. Verse 7 mentions the law of God, which was given through Moses and inscribed on tablets of stone. The law of God is not a natural law but a law in letters. However, the law of the Spirit of life and the law of sin and of death are natural laws. We know from science that a natural law is very powerful. Gravity is such a law. Because gravity is so strong, it takes much power to lift an airplane off the ground. Furthermore, although the earth is round, the power of gravity keeps people safely on the ground on every side of the globe. However, we are usually not conscious of gravity. Thus, a law is a power that operates without our being conscious of it.

Every life has a law. The peach life has a law. We do not need to be concerned that a peach tree will produce peaches and not bananas. As long as the tree is living, peaches will come forth, because with the peach life there is the peach law. Nor do we need to teach a peach tree the proper shape and color of fruit that it should produce. The law of the peach life will shape its fruit. Likewise, the form of our physical features is shaped by the law of the human life. A pregnant woman does not need to be concerned that her child

will have the face of another creature. As a human being, the child has the human life, and that life takes care of the proper shape. We may say that it is God who shapes the child's face, but God does it through a law, the law of the human life. The law of the Spirit of life is a law in the divine life. God's divine life, the highest life, has a law, and this law is of the Spirit. The law of the divine life, which is carried out by the Spirit, is in us. Nineteen centuries ago, before the development of science, the apostle Paul wrote of the law of the Spirit of life not as a written law of outward regulations but as a natural law, a law of life. This law is more powerful than the law of gravity or any other law, and it is far more precious. We experience the law of the Spirit of life in Christ Jesus, and this law frees us from the law of sin and of death.

THE INDWELLING SPIRIT BEING THE SPIRIT OF LIFE, THE SPIRIT OF GOD, THE SPIRIT OF CHRIST, CHRIST, AND THE SPIRIT OF THE ONE WHO RAISED JESUS FROM THE DEAD

Romans 8:9 says, "You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him." In verse 2 we see the Spirit of life, and in verse 9 we see the Spirit of God and the Spirit of Christ. The same one Spirit is of life, of God, and of Christ. This Spirit also has the most powerful law. This shows us the unsearchable riches of the Spirit.

We need to see that this rich Spirit dwells in us. The verb *dwells* in verse 9 is a strong Greek word, meaning not merely to abide, remain, or stay but to make home, to reside. When I travel, I may temporarily stay in the home of some saints, but it is not my home. The Spirit does not stay in us temporarily; instead, He dwells in us, permanently making His home in us. Once He moves in, occupying our inner being, He will never move out. By this rich Spirit dwelling in us, God, Christ, the divine life, and the most powerful law also dwell in us.

Romans 8:10 says, "If Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness." The mention of Christ at the beginning of this verse reveals that the Spirit in verse 9 is Christ Himself. Furthermore, the title *the Spirit of God* in verse 9 means that the Spirit is God, because *the Spirit* and *God* are grammatically in apposition. The Spirit and

God are one. The title *the Spirit of life* similarly indicates that the Spirit is life. Thus, the Spirit, God, Christ, life, and the law of the Spirit of life are all one. The Spirit includes the entire Triune God, who is life and who as life is the powerful law of the Spirit of life. This Spirit resides in us.

Our body, which is a troublesome part of our being, is dead because of sin, but our spirit is life. Not only is the Spirit life, but our spirit is also life because the Spirit dwells in us. Without the Spirit's indwelling, our spirit could not be life. Since the Spirit who dwells in us is life, our spirit also becomes life. The righteousness mentioned in verse 10 is yet another item of the riches in the Spirit.

Verse 11 says, "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you." The Spirit not only is in us but even indwells us; He is the indwelling Spirit. In verse 11 we see that the Spirit who is the Spirit of life, the Spirit of God, the Spirit of Christ, and Christ Himself is also the Spirit of the One who raised Jesus from the dead. The One who raised Jesus from the dead is God, but here Paul uses this title to indicate that the Spirit is the Spirit of the resurrecting One. Thus, He is the Spirit of resurrection.

We need to see a vision of the riches of the indwelling Spirit. To see this vision is to realize what the Triune God has invested in us. Just as people may invest money in a business, the Triune God has invested Himself into our being. When we realize that we have a great divine investment within, there will be a change in our living. God does not want His children and sons to live a natural life. Regardless of how good our natural life may be, God wants us to live not our natural life but the life that is the Triune God Himself. We can live by this life because the Triune God has been invested into us.

At the time of Abraham, God had created the universe and promised Abraham that He would accomplish many things, including incarnation. We are living four thousand years later, and God has accomplished all that He promised. God was incarnated by being born as a child in a manger. The incarnated God lived on the earth for thirty-three and a half years as the man Jesus. For thirty years He lived in the home of a poor carpenter, and for three and a half years He ministered. Then He was crucified and buried in a tomb. He traveled through death and Hades and came out in resurrection.

Afterward, He ascended and was glorified, enthroned, and crowned. Furthermore, in resurrection He became the life-giving Spirit (1 Cor. 15:45). Now He is the Creator and the incarnated One who lived on the earth, passed through death, and resurrected to become the life-giving Spirit. In ascension He has been glorified, crowned, enthroned, given the highest name, and made Lord and Head over all things. He has crushed Satan, subdued death, annulled sin, and terminated all the old creation, including our old man, our flesh, and our self. He has accomplished everything. As such a One, He has entered into our spirit. As the Spirit who is God, Christ, life, resurrection, and the law of the Spirit of life, He now resides in us.

CRYING, "ABBA, FATHER!" IN OUR SPIRIT OF SONSHIP TO EXPERIENCE THE LAW OF THE SPIRIT OF LIFE

We may feel that although we enjoy the law of the Spirit of life in the meetings, when we go home, this law vanishes or is no longer powerful. Perhaps we have a disagreement with our spouse, and our temper begins to rise up. Because the devil is always looking for an opportunity to defeat us, he will stir up the conflict with our spouse until we lose our temper. In such a situation we may think that the law of the Spirit of life is not as powerful as our natural life, or we may wonder whether the law of the Spirit of life is even in us at all. However, we can be assured that the law of the Spirit of life is in us. We are defeated by our temper because we do not use the key to remain in this powerful law. The key is simply to call on the Lord or to cry, "Abba, Father!"

Romans 8:15 says, "You have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!" God does not want us to do anything but live Him. Living Him is like breathing—it is not something that we learn by studying but rather something that we do as a result of being alive. As believers in Christ, we have been saved, redeemed, washed by the blood, and regenerated by the Spirit. The Spirit within us makes us alive. We breathe spiritually by crying, "Abba, Father!" According to verse 15, we have a crying spirit. Just as we breathe automatically because we have a breathing organ, so we should spontaneously cry to the Father because we have a spirit of sonship. When we cry, the spirit is activated, and we live by the spirit. This is what God wants us to do. We do not need to constantly make decisions about what to do and what not to do.

That is to live by the Mosaic law. In the New Testament age there are no regulations but only the breathing, crying spirit. When we cry, “Abba, Father!” the spirit may lead us to do something. Then we will live not by the self but by the spirit. If we have a problem with our temper, we should forget about our temper and simply cry, “Abba, Father!” Then the spirit will lead us to live God.

CHAPTER FIVE

THE FUNCTION OF THE INDWELLING, ALL-INCLUSIVE SPIRIT

Scripture Reading: Gen. 2:7; 1 Cor. 15:45; John 20:22; Rom. 8:2, 9, 11

THE TWO SPIRITS AND THE MINGLED SPIRIT

God Creating Man with a Spirit So That Man Could Receive, Contain, and Express God

God's intention is not to make us good people by improving us or changing our character. The Bible reveals that God originally intended to have man express Him by working Himself into man's being. Based on this eternal intention, God created man so that man could take God in as life, be one with God, and become God's expression. Genesis 1:26 tells us that God made man in His image. God Himself was the mold for the creation of man. God made man in His image so that man could express Him. Although created man had the image of God, he did not have the divine life inwardly as reality. For this reason, God created man not only with a body but also with a spirit (2:7; Zech. 12:1; Job 32:8). Man's body is an outward organ to contact the physical things, and man's spirit is an inward organ to contact and receive God. Just as a transistor radio has a receiver that allows the radio to receive the radio waves, man has a spirit that enables him to receive God. God's intention to enter into man can be realized because man has a spirit to receive and contain God. When man receives God through his spirit, God becomes man's content, and man becomes God's expression. After God created man in His image and with a spirit to contact and receive Him, He placed man before the tree of life (Gen. 2:9, 16). This is a strong indication that God wanted man to exercise his will to choose to receive God as life.

The Triune God Being Processed to Become the All-inclusive Spirit for Man to Receive

Despite such a wonderful beginning, man became fallen. From Genesis 3 on, the Old Testament records the long story of the fall. The New Testament begins with God's coming to be incarnated. God came into man, making Himself one with man through incarnation. Outwardly, Christ was a man, a Nazarene named Jesus, but inwardly, He was God. Isaiah 9:6 prophesies of Him when it says, "A child is born to us...and His name will be called...Mighty God." Jesus was born as a child in a manger in Bethlehem, yet He was the Mighty God. Thirty-three and a half years later, He went to the cross, where He died to redeem man from the fall. On the cross He also dealt with sin and terminated the old creation. After resting in the tomb for three days, He came out of death and entered into the realm of resurrection. In resurrection He became a life-giving Spirit (1 Cor. 15:45). Thus, the Spirit today comprises divinity, humanity, human living, crucifixion, an all-inclusive death, and the power and life of resurrection. This all-inclusive life-giving Spirit, who is the ultimate consummation and expression of the processed Triune God, is for us to receive.

On the day of His resurrection the Lord came to His disciples not to teach them but to breathe into them (John 20:22). When He breathed into them, He said to them, "Receive the Holy Spirit." *Pneuma,* the Greek word translated as "Spirit" here, also means "breath." Before the Lord came to the disciples, they were in fear (v. 19), but after they saw the resurrected Lord, they became joyful (v. 20). Then the Lord disappeared. The Bible does not say that He left the disciples, because He was actually with them all the time. In a normal situation the Lord does not appear or disappear, but the Lord appeared and disappeared for a period of time after His resurrection to train the disciples to know and enjoy His invisible presence. After He breathed the Spirit into the disciples, the Lord was within them. However, because they had grown accustomed to His physical, visible presence during the three and a half years of His ministry, He had to train them to realize and practice His invisible presence.

Today we have the Lord's invisible presence. We should not long for the Lord's visible presence, which was a feature of the primitive age of the Lord's earthly ministry. Actually, the Lord's invisible presence is far more precious. Although the disciples had the Lord's invisible presence after His resurrection, Peter soon grew impatient and led the other disciples back to their old job of fishing (21:3). Although they fished the whole night, they caught nothing. In the morning the Lord appeared to them (v. 4), but He actually had been with

them all the time. Because the Lord was within the disciples as the Spirit, He was with them while they were fishing. The Lord wanted them to trust in Him for their supply, not in a human activity or profession like fishing. Thus, after the Lord helped them to catch an abundance of fish (v. 6), He invited them to come and eat a meal that He had prepared for them (vv. 9, 12-13). As long as we have the Lord, we have everything, for He can meet all our needs. The Lord thus trained the disciples to enjoy His invisible presence. Peter was put to shame, but he learned the lesson. We need to learn the same lesson.

Today the Triune God has accomplished everything—creation, incarnation, human living, crucifixion, an all-inclusive death, and resurrection. Now He is the all-inclusive life-giving Spirit, and His people simply need to breathe Him in by calling on His name, praying, or crying to Him to take Him as their life and content and become His expression. We should no longer live naturally; instead, we should live the Spirit, the processed Triune God. This is clearly revealed in the Bible, but through the past twenty centuries many Christians have lost sight of this central lane. Though all genuine believers have accepted the Lord as their Redeemer, many do not know that He is the life-giving Spirit to be the life supply to them. The Bible reveals that God is Spirit (John 4:24), that the third person of the Godhead is the Holy Spirit (Matt. 28:19), and that the second person of the Godhead, the Son of God, through death and resurrection became a life-giving Spirit (1 Cor. 15:45). Thus, the entire Triune God today is the Spirit. The Spirit is the reality of the Triune God (John 16:13).

Man's Spirit Being Unique and Causing Man to Hunger for God

According to the Bible, human beings were created by God with a spirit. Zechariah 12:1 says, "Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him." Job 32:8 says, "There is a spirit in man." We are different from the animals because we have a spirit. No animal has ever worshipped something, but throughout human history every kind of people has worshipped something. Even atheistic governments have been unable to suppress the worship of God, because God created man with a spirit. Just as we have an appetite for physical food and grow hungry several times each day because we have a

stomach, so we have a spiritual appetite and hunger for God because we have a spiritual stomach—our spirit.

Calling on the Lord to Receive God and Living God as a God-man

The processed Triune God as the all-inclusive life-giving Spirit is available to be received by man. Moreover, we have a spirit, which causes us to hunger after God and is our organ to receive Him. As the Spirit, the processed Triune God is omnipresent. He is on the throne in heaven, and He is also everywhere on earth. The Triune God is like the air, which is constantly present around us and comes into us anytime we breathe. Speaking of Christ, Romans 10:8 says, "The word is near you, in your mouth and in your heart." Calling on the Lord is our spiritual breathing. The processed Triune God as the Spirit comes into us when we simply say, "O Lord Jesus!" (v. 12).

Because the Spirit is always present and available, we should no longer live by the natural life or the self. God does not want us to live merely a good life. Good and bad both belong to the tree of the knowledge of good and evil. Instead, God wants us to live Him, to live as God-men. A married couple may decide to love and honor each other. However, even if they are successful for a time, they are living as good men, not as God-men. God wants His people to live Him. Instead of making up our mind to be good, we should simply pray, "Lord, thank You that You are the all-inclusive Spirit. Thank You for creating me with a spirit and for regenerating my spirit. As the all-inclusive Spirit, You are now in my spirit and are one spirit with me. I just want to live You." If we pray sincerely in this way, we will spontaneously be good, not by our endeavoring or striving but by God.

THE FUNCTION OF THE INDWELLING, ALL-INCLUSIVE SPIRIT

The Law of the Spirit of Life Being a Spontaneous Operating Power

The all-inclusive life-giving Spirit who indwells our spirit is rich. According to Romans 8:2, 9, and 11, He is the Spirit of life, the Spirit of God, the Spirit of Christ, and the Spirit of the resurrecting One. The Spirit is not only rich but

also living, active, and functioning. He is neither silent nor dormant in us. We need to see, open to, and enter into the function of the Spirit.

The spontaneous operating of the law of the Spirit of life is the first function of the all-inclusive Spirit (v. 2). A law is a natural power that works automatically. For example, if someone who is holding a book releases it, the law of gravity will immediately and spontaneously function to cause the book to fall to the ground. The all-inclusive Spirit in us is such a law, a spontaneous power that works automatically. When we call on the Lord, we "switch on" this law, and the Spirit is activated in us. When I was a teenager, the barbershop in my hometown in China did not have an air conditioner or electric fan to cool the customers in the summertime. Instead, they had a fan hanging from the ceiling that was operated by a boy who constantly pulled a string. When the boy was distracted or tired, he sometimes neglected his duty and would be chastised by the barber. After being admonished, the boy would make up his mind to pull the string regularly. However, when the barbershop eventually obtained an electric fan, there was no longer the need for a boy to make up his mind to carry out a required task. Instead, when the fan was needed, someone only had to switch it on. Today the Spirit within us is like an electric fan. Thus, we do not need to make up our mind to live properly and virtuously by our own effort, which does not work well anyway. Instead, we only need to switch on to activate the Spirit. The Triune God as the all-inclusive Spirit has been installed in our being, and this Spirit is a natural law, a power that works automatically.

The Spirit of Life Supplying Life to Us

As the Spirit of life, the all-inclusive Spirit continually supplies life to us (v. 2). He Himself is the life and the life supply. His function is to minister life into our being. As we are praying or calling on the name of the Lord, we sense deep within that life is flowing in to supply us. This supplying is the function of the all-inclusive Spirit. To try to do good, improve ourselves, or behave better is to be unbelieving. We must believe in the indwelling, all-inclusive, life-giving Spirit. He is real, and He is within us, supplying us with life. We should not focus on ourselves; instead, we simply need to call on the name of the Lord and pray. The way to cause the all-inclusive Spirit to function in us is to pray continually by calling on the name of the Lord. When we call, we touch the Spirit and cause the Spirit to function. Then we receive the supply of life by the functioning of the indwelling Spirit.

The Spirit of God Ministering God into Us

The indwelling Spirit is also the Spirit of God and is God Himself (v. 9). As the Spirit of God, He ministers God into us. The great and all-inclusive God is the origin, the Originator, the Creator, the Administrator, and the Father. Such a God is ministered into our being by the Spirit. As soon as we switch on by calling on the Lord or by crying to the Father (v. 15), the indwelling Spirit supplies us with God.

The Spirit of Christ Ministering Christ into Us

The indwelling Spirit is also the Spirit of Christ (v. 9). Christ is God's anointed One and God's appointed One. He became incarnated, lived a human life on the earth, passed through many human sufferings, and died to redeem us, take away our sins, and terminate the old creation. Afterward, He resurrected and is now in ascension, glorification, and enthronement. Christ and all that He has attained and obtained are included in the life-giving Spirit. As the Spirit of Christ, the indwelling Spirit functions to supply us with Christ.

The Spirit Ministering the Power of Resurrection and the Resurrection Life into Us

As the Spirit of life, the Spirit of God, and the Spirit of Christ, the indwelling Spirit supplies us with life, God, and Christ. Furthermore, as the Spirit of the One who raised Jesus from the dead, this all-inclusive Spirit ministers the power of resurrection and the resurrection life into us (v. 11).

GOD WANTING US TO LIVE NOT BY OUR NATURE, CULTURE, ETHICS, RELIGION, OR HABIT BUT BY THE MINGLED SPIRIT

God does not want us to live by our nature. We should not try to excuse our disposition by saying, "I was born this way." God also does not want us to live by our culture. We should not use our nationality as an excuse. Humanly speaking, to be ethical is very good, but God does not want us to live by ethics. Neither does God want us to live according to religion. Religion is to do something for God but without Christ. Instead of religion, God, who is Spirit, wants us to live, serve, and worship Him in our spirit (John 4:24). Finally,

God does not want us to live by our habit. Perhaps it is our habit to joke. Even many genuine seekers of the Lord still live mostly by habit. We should not be overly habitual in our daily walk. We should be aware of whether we are living by the spirit or by nature, culture, ethics, religion, or habit. We need to realize that the all-inclusive Spirit indwells us. God's economy is for us to live Christ as the Spirit. We need to practice to live by the mingled spirit. To live by the mingled spirit is to live God, who is higher than nature, culture, ethics, religion, or habit.

In the church meetings we may see that we need to live God and breathe Him in as the Spirit, but we may forget this and return to our old way of living when we go home. In our daily life at home, work, or school, we may still live according to our old nature, culture, ethics, religion, and habits. We should not live two lives in this way. We need to exercise our spirit at home as well as in the meetings. If we do not, our functioning in the meetings will be a performance. The church meetings should not be a performance but a testimony and an exhibition of our daily life. We should live and meet in the same way. Our meeting life should be a continuation and issue of our daily life.

The goal of the Lord's recovery is not to recover any particular doctrine or practice but to recover Christ as the Spirit in our spirit for the church life and every aspect of our daily life, including our family life, school life, and job life. Our entire living and daily walk, including any virtues such as humility, kindness, and love, must be the Triune God. We can live God because He is the Spirit in our spirit. The all-inclusive Spirit functions within us automatically as a spontaneous law and supplies us with life, God, Christ, and the life and power of resurrection. We need to cooperate with His operation by calling on the name of the Lord and crying, "Abba, Father!" As we pray continually in this way, we will keep ourselves in contact with the indwelling Spirit and live by the Spirit. To live by the mingled spirit is the Lord's recovery, God's up-to-date move, and the way to produce the testimony of Jesus as a bright, shining lampstand.

CHAPTER SIX

THE SPIRIT BEING FOR THE DISPENSING OF THE TRIUNE GOD

Scripture Reading: John 4:24; 1 Cor. 15:45; 2 Cor. 3:17; Rom. 8:6, 9-11

THE IMPORTANCE OF ROMANS 8 IN THE EXPERIENCE OF THE BELIEVERS

According to my knowledge and experience, Romans 8 is the most crucial chapter in the Bible. The entire Bible reveals God's economy and His eternal purpose to dispense Himself in His Trinity into human beings, who were created by Him with three parts—spirit, soul, and body. The account in Genesis makes it clear that God's purpose in the creation of the universe was to gain man so that He could work Himself into man to make man His corporate expression. God continued to work for this purpose from Genesis 1 throughout the Old Testament. It would seem that God, who is all-powerful and can create simply by speaking, would do a quick work to accomplish His purpose. However, with man things do not go easily or smoothly. When anything is put in our hands, there will be trouble. Therefore, on one hand, the thirty-nine books of the Old Testament show us God's eternal desire, but on the other hand, these books give us a clear picture of the many hardships, problems, troubles, frustrations, and distractions that took place with man.

In the New Testament God came in the person of His Son, Jesus Christ. Through incarnation God came to man, came into man, and became one with man. Christ was a unique, wonderful person. He was born as a child in a manger in Bethlehem, yet His name is called Mighty God (Isa. 9:6). Jesus was a man full of humility. He was raised in a carpenter's family in a despised city. Outwardly, He was a man, yet inwardly, He was God. After living on the earth for thirty-three and a half years, He died on the cross not as a martyr but to redeem each one of us, to cleanse us of our sins, and to terminate the entire old creation, including our old man. He passed through death and entered into resurrection. In resurrection He became a life-giving Spirit (1 Cor. 15:45). From that time onward He was not only the Creator, the Redeemer, and the Savior but also the Life-giver. Because Christ as the life-giving Spirit indwells

us, we live by Him and even live Him (Phil. 1:21). Thus, He and we have become one.

The church is the great, corporate oneness of Christ with all His believers. The significance of the church is God and man mingled together as one. God is dispensing Himself into His redeemed people to make them His corporate expression on the earth. This oneness will last for eternity. Today as the church, this oneness has not been fully completed but is still in the process. One day this oneness will finish passing through the process, and in eternity it will be a great city, the New Jerusalem. The New Jerusalem is the ultimate consummation of the oneness of God and man, a great mingling of God with His redeemed people.

Although we have seen a complete view of the divine revelation in the Bible, we must not be satisfied with mere mental knowledge or doctrinal understanding. To carry out the corporate oneness, which is the church and will become the New Jerusalem, there is the crucial need of Romans 8. We can never be in the oneness practically if we neglect Romans 8. Just as man's daily physical eating is necessary for man's existence and the fulfillment of God's purpose, the experience revealed in Romans 8 is necessary for every genuine believer in Christ.

THE DEPTHS OF ROMANS 8

Romans 8 is a deep and rich chapter. Verse 2 says, "The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death." Even this one verse contains several crucial points—the Spirit of life, the law of the Spirit of life, being in Christ Jesus, being freed, and the law of sin and of death. Verse 9 says, "You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him." Two important terms are found in this verse—*the Spirit of God* and *the Spirit of Christ*. We need to consider why Paul uses these terms interchangeably. Verse 10 says, "If Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness." This kind of expression is very mysterious. It is difficult to understand, explain, and apply this kind of speaking. Verse 11 says, "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you." Here another expression is used to describe the Spirit. Thus, Paul uses four expressions in

Romans 8 to describe the Spirit—*the Spirit of life, the Spirit of God, the Spirit of Christ,* and *the Spirit of the One who raised Jesus from the dead.* Together these four expressions refer to the Triune God as life.

THE SPIRIT BEING THE APPLICATION OF THE TRIUNE GOD

John 4:24 says, "God is Spirit." First Corinthians 15:45 says that the last Adam, who is Christ the Son, became a life-giving Spirit in resurrection. Thus, the entire Triune God is the Spirit. Furthermore, the Spirit is the application of the Triune God. God is triune for a purpose. The Father is the source, the origin, the initiation; the Son is the course, the expression; and the Spirit is the application. The Father and the Son are applied to us by the Spirit. The Spirit comes to us with the Son (John 14:16-18), and the Son comes with the Father (8:29). Therefore, all three come together. The Father, the Son, and the Spirit are distinctly three, but They are not separate, for They coexist and coinhere eternally. To coexist is to exist simultaneously, at the same time, and in the same place. To coinhere means to exist within one another. The Triune God's coinherence is plainly revealed in the Bible (John 14—17). In John 14:11 the Lord said, "I am in the Father and the Father is in Me." This shows that the Father is in the Son, and the Son is in the Father. Moreover, the Father and the Son are in the Spirit, and the Spirit is in the Father and in the Son. Thus, when the Spirit comes to us, the entire Triune God comes. When the Spirit is applied to us, we receive not only the Spirit but also the Son and the Father. We receive the Spirit with the Son and with the Father. For this reason, we can say that the Spirit is the application of the Triune God.

Though there is much electricity in a power plant, there must be a way for the electricity to be applied to buildings in a city far away. Electricity is conveyed through a wire. In the wire the electricity becomes a current. Actually, the current and the electricity are not two different things. The current of electricity is electricity in motion. Similarly, the Spirit is God applied to our being.

Once wires have been installed in a building, there is no need to petition the power plant for electricity to be applied to the building. There is only the need to switch on an appliance for the current of electricity to be brought into the building. The moment we believed in the Lord and called on His name, the Spirit entered into our being. Since that time, the Triune God has been

installed in us. When the Spirit reached us at the time of our believing, the Father and the Son came with Him. Now that the Triune God as the Spirit has been installed in us, there is no need to fast and pray or petition God to receive the Spirit. Whenever we need the Spirit, we can simply "switch on" by calling, "O Lord Jesus!" After sincerely calling on the Lord a few times, we will feel comforted, encouraged, refreshed, watered, strengthened, uplifted, and nourished within because we have touched the Spirit. Romans 8:15 shows that we can also cry, "Abba, Father!" for God to be applied to our being as the Spirit.

THE SPIRIT BEING FOR THE DISPENSING OF THE TRIUNE GOD

The Spirit is for the dispensing of the Triune God. The Old Testament generally corresponds to God the Father, the four Gospels correspond to God the Son, and the books from Acts to Revelation correspond to God the Spirit. In the Old Testament God the Father, as Jehovah Elohim, reached people through His Spirit. Hence, we see titles such as *the Spirit of God* and *the Spirit of Jehovah* (Num. 24:2; 1 Sam. 10:10; Judg. 3:10; 6:34; 11:29). In the four Gospels Jesus the Son reached people outwardly; He could reach people inwardly only by the Spirit (John 20:22). In the third section God the Spirit is altogether for application, for reaching man. In the Epistles Christ has become the Spirit. Many great teachers say that in the Epistles Christ is identical with the Spirit, that Christ and the Spirit are one. This fact is plainly revealed in 1 Corinthians 15:45, which says, "The last Adam became a life-giving Spirit," and in 2 Corinthians 3:17, which says, "The Lord is the Spirit." Eventually, in the last book of the Bible the Spirit becomes the sevenfold intensified Spirit (Rev. 1:4). The entire Bible reveals that the Triune God must be the Spirit in order to reach people and dispense Himself into them. Today we are in the stage of the sevenfold intensified Spirit, who is the application of the Triune God, the Triune God reaching us. Today the sevenfold Spirit is within us as the ultimate expression of the Triune God and as the application and reaching of the Triune God.

THE SPIRIT RESURRECTING EVERY PART OF OUR BEING

Romans 8:9 and 11 reveal a threefold Spirit. Verse 9 mentions the Spirit of God and the Spirit of Christ. According to verse 11, the Spirit is also the resurrecting Spirit. Everything that the Spirit does in us is to resurrect us.

Just as He resurrected Jesus from the dead, He also resurrects us. Due to the fall, every part of our being was dead before we were saved. When we received the Lord, the Spirit resurrected our spirit, making our spirit life (v. 10). Since that time, He has been resurrecting our soul—our mind, will, and emotion (v. 6). Eventually, He will resurrect our mortal body (v. 11).

As believers, we are living, but we are not wholly living. Our spirit is living, yet our body, mind, will, and emotion remain dead. We need the resurrecting Spirit to impart life into our mind, emotion, and will and even into our mortal body to resurrect us wholly. Our mind may be living in a dead way. For instance, our mind may be very active and remember many worldly things, but we may not remember basic facts about the Bible. If we take the excuse that we do not know what to speak or how to function in the meeting, this indicates that our mind is dead. Likewise, our emotion may be fervent to love things other than the Lord. When we receive something worth a great sum of money, our emotions may rejoice. On the other hand, we may not adequately value the Bible and the ministry. This indicates that our emotions are living in a dead way. Similarly, we may complain that we are too tired to attend the meeting and insist that we need to stay home to rest. However, when we stay home, we may find that we have energy to do many things. This shows that our body also is living in a dead way. When the Spirit is truly working within us, we may not have the strength to do other things, but our mortal body will be energized and enlivened when we come to the meeting. Today the Spirit is resurrecting us.

We need to realize that we have a rich, powerful, and all-sufficient Spirit indwelling us and must pay our full attention to Him. We should not be distracted by our background or what we are by nature, culture, religion, and habit but only care for the Spirit. By doing this, we open the way for the Triune God to infuse us with all that He is as the Father, the Son, and the Spirit. By continually receiving the Triune God's dispensing, we will be infused with Him and live a life that expresses Him. We will live, walk, and have our being according to the Spirit.

CHAPTER SEVEN

WALKING ACCORDING TO THE MINGLED SPIRIT

Scripture Reading: Rom. 8:4

THE PRACTICALITY AND CENTRALITY OF ROMANS 8

Romans 8 is real, practical, and subjective. It is a test to prove how real God is and how faithful we are. To speak of God far away in the heavens is not subjective to us. However, Romans 8 speaks of God in a very subjective way. It tells us that God today is the Spirit, and as the Spirit He is real, practical, and subjective to us because He indwells us. Romans 8 calls this indwelling One *the Spirit, the Spirit of life, the Spirit of God, the Spirit of Christ,* and *the Spirit of the One who raised Jesus from the dead.* Because Romans 8 speaks of God as the indwelling Spirit, everything it reveals is practical and should be tested in our experience.

Romans 8 is central in the Bible and in the universe. God existed in eternity past without any beginning. When He created the universe, He came out of eternity and began to travel in time. The first stage of God's journey was His work of creation. Creation is a great thing, for without God's creation, the universe with the heavens, the earth, the billions of created things, and man would not exist. After creation the next major stage that God passed through was incarnation, in which He entered into man and became one with man by becoming a man (Matt. 1:23; John 1:1, 14). Incarnation is even greater than creation. Christ lived on the earth for thirty-three and a half years as a lowly man named Jesus. He experienced all the sufferings of human life, including hunger, thirst, and sorrow. Then He was crucified, dying an all-inclusive death to redeem us, terminate the old creation, and solve all the problems between God and man. After three days He came out of death and entered into resurrection. The death and resurrection of Christ are the main contents of the New Testament. From resurrection Christ entered into a further, exalted stage—ascension—in which He was glorified and enthroned as the Lord of all and Head over all things (Rom. 10:12; Eph. 1:22). In Romans 8 Christ is the Spirit because He became a life-giving Spirit in resurrection (1 Cor. 15:45).

Today God is still traveling on. In Romans 12 we see the Body of Christ, which is the fullness of God, the new man, and the house of God. All these things issue from our experience of Christ as the Spirit in Romans 8. Eventually, the Body will become the bride, and in eternity future, the New Jerusalem, the ultimate union of God and man (Rev. 21:2, 9-10). This is where God will end His journey. However, without Romans 8 there is a great gap in this journey. Thus, Romans 8 is a central and crucial focus in the Bible and in the universe.

THE TWO SPIRITS IN ROMANS 8

The All-inclusive Life-giving Spirit

Romans 8 mainly covers two profound items—the divine Spirit and the human spirit. Verse 2 reveals that the Spirit is the Spirit of life and possesses a law, an automatic power, that functions within us. Verse 9 calls the Spirit the Spirit of God, which means the Spirit of the One who existed from eternity past, made an eternal plan, and created the universe. Because it was God who took the initiative to create the universe, He is the origin, the Originator, and the origination. In verse 9 the Spirit is also called the Spirit of Christ. Christ is God's anointed One, God's appointed One, and God incarnated to be a man in the flesh. He passed through human living, an all-inclusive death, and resurrection. After the old creation was terminated in Christ's crucifixion, the new creation was germinated with a new life in His resurrection (2 Cor. 5:17). Next Christ ascended to the heavens, where He was crowned with glory and enthroned as the Lord and Head of the universe (Heb. 2:7). Then Christ descended as the Spirit into our spirit. Romans 8 reveals that this indwelling Spirit is the Spirit of life with the divine life and an automatic law, the Spirit of God with all the contents of God's being and work, the Spirit of Christ with all Christ's being and accomplishments, and the resurrecting Spirit (vv. 2, 9, 11).

The Resurrecting Work of the Spirit in Us

The life-giving Spirit is all-inclusive, yet His goal is unique. The life-giving Spirit in our spirit is doing a resurrecting work. His goal is to resurrect every part of our being. We need to see a vision of the resurrecting work of the Spirit. Soon after we were saved, we may have told ourselves, "In the past I was a mess. I did not treat my family or others well. Now that I am saved, I

make up my mind to be a good person. I will try my best to improve my behavior." This is altogether wrong and in darkness. The thought that God wants us to improve our behavior is a religious misconception. God's intention is to resurrect us by infusing His divine life into every part of our being.

Wherever God's divine life spreads in our being, there is resurrection. Regeneration is the first step of resurrection. Before we were saved, our spirit was deadened. When we believed in the Lord and called on His name, God's life was imparted into our spirit. Thus, our deadened spirit was resurrected by and with the divine life of God (v. 10). From our spirit God intends to impart His life into every part of our inward being. When God's life is imparted into our mind, our mind will be resurrected, and we will have a renewed mind (v. 6). A renewed spirit is a regenerated spirit; a renewed mind is a transformed mind (12:2). Transformation is a part of resurrection. God also imparts His life into our will and emotion to make them new. This is also part of the Spirit's resurrecting work in us. God's intention is to eventually impart life into our mortal body to resurrect our body (8:11). The work of the Spirit in Romans 8 is to resurrect us by imparting the divine life into every part of our being.

The Mingled Spirit

Through regeneration our deadened spirit was enlivened and resurrected. Now the all-inclusive Spirit dwells in our spirit and has mingled Himself with our spirit, making us one spirit with Him (1 Cor. 6:17). Although human words cannot adequately define this mingling, it is nevertheless a fact that the processed Triune God as the Spirit has mingled Himself with our spirit to produce one mingled spirit.

The mingled spirit is a mystery. Paul purposely composed Romans 8 in a simple way so that we could understand his utterance, yet the reality that he describes is mysterious and abstract to the uttermost. Even our physical body and the life within it are mysterious. Our psychological being, including our heart, mind, emotion, and will, is even more mysterious. We cannot physically locate these parts, yet we know that they are within us. We also have a human spirit, which is abstract and mysterious. Now that we are saved, we have something more mysterious within us—the Triune God as the Spirit mingling Himself with our spirit to be one mingled spirit.

Romans 8:4 says, "That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit." Bible translators have had difficulty discerning whether the spirit mentioned in this verse is the divine Spirit or the human spirit. We need to see that in Romans 8, the Spirit is no longer merely the Spirit of God, as He was in creation (Gen. 1:2), but also the Spirit of Christ and the Spirit of the resurrecting One. Furthermore, this all-inclusive Spirit is mingled with our spirit. Romans 8:16, which says, "The Spirit Himself witnesses with our spirit," mentions the two spirits together. Thus, the spirit in verse 4 refers not merely to the divine Spirit or the human spirit but to these two spirits mingled together as one spirit. Every believer has such a mingled spirit.

WALKING ACCORDING TO THE MINGLED SPIRIT

According to Romans 8:4, we should walk not according to scriptural doctrines or regulations but according to the mingled spirit that is within us and is even a part of our being. The Greek word for *walk* in verse 4 refers to the general walk in our daily living, including our eating, dressing, marriage life, family life, school life, job life, and church life. We must have our being according to the mingled spirit.

We do not need to try to fully understand what or where the mingled spirit is. We cannot fully understand our psychological heart, yet we know that we have such a heart because of the feelings it gives us. In the same principle, we know that we have a mingled spirit within because we sense its function. Perhaps when we are speaking with our spouse, something within us does not agree with us. When we are considering whether to buy a certain item, something within us may say, "Do not buy it. Do not consider it any further." Before we were saved, we did not have this kind of experience. Whenever we wanted to do something, such as go shopping, we would simply do it and would not be bothered. However, since being saved, we often sense a speaking within. This is the mingled spirit. Instead of trying to fully understand the mingled spirit, we simply need to believe that we have a mingled spirit and walk according to the mingled spirit in every area of our life. We need to have every corner and avenue of our being according to this spirit.

The mingled spirit is very close to the anointing. Romans is part of Paul's completing ministry. After the time of Paul, when different teachings had damaged the church, John brought in the mending ministry. In his mending

ministry John speaks of the anointing (1 John 2:20, 27). When electricity moves, it becomes a current. Just as the current of electricity is electricity in motion, the anointing is the mingled spirit functioning. When the mingled spirit functions in us, it becomes the anointing. Therefore, to obey the anointing is to walk according to the spirit.

Not Living according to Our Nature, Culture, Ethics, Religion, or Habit

We may exercise our spirit in the meetings, but most of us forget about our spirit when we go home. Thus, we live two different lives. In our home, marriage, school, and job we live according to our nature, culture, ethics, religion, and habit. To live according to our nature is to do things quickly if we are a quick person or slowly if we are a slow person. We should not take the excuse of our nature, saying, "I was born this way. How could you expect me to do things differently?" Neither should we take the excuse of our culture, claiming that because we come from a certain place, we must behave a certain way. If we take this excuse, it means that we move, walk, live, and have our being according to culture. In the church meetings we are all one in spirit, but after the meetings we may make excuses based on our nature or culture. We also should not live, walk, and have our being according to our ethical concepts. Perhaps we have stopped stealing or lying since becoming a believer, but we may do this according to ethics. We also have all been influenced by religion. We may think that it is good to be godly, pious, and religious. Finally, we are also very habitual. No matter if we are old or young, we have all built up habits, and much of the time we live according to habit.

Although we love the Lord, are in the church, and want to have a good testimony, we unconsciously and spontaneously live, walk, and have our being according to our nature, culture, ethics, religion, and habit. This is altogether wrong. We may understand the teachings of living Christ and practicing to be one spirit with the Lord, but these teachings must become our daily walk, living, and being. Our walk should be to daily live Christ, and we should have our being by practicing to be one spirit with the Lord.

We need to constantly live according to the spirit. Whatever we say or do must be according to the spirit. Before we say something to our spouse, we should consider whether it is according to the spirit. We are too loose in our home life. We are careful in the meetings, but we become loose as soon as we

go home. We may want to relax and feel free at home, but we must not forget to walk according to the spirit. We should live a life that is according to the spirit at every time and in every place. This means that we even dress and groom ourselves according to the spirit.

Walking according to the Mingled Spirit Issuing in the Body of Christ, Preparing the Bride, and Bringing the Lord Back

If we walk according to the spirit, Christ will come forth. A daily walk according to the spirit will issue in the Body of Christ, the fullness of God, the new man, and the house of God. Walking according to the spirit will cause the bride to be prepared and will eventually usher us into eternity by bringing the Lord back. Hence, Romans 8 is practical, crucial, and central.

Walking according to the Mingled Spirit Causing the Meetings to Be a Normal Exhibition of Our Daily Life

The meetings should be an exhibition of our daily life. If we do not walk and have our being according to the spirit in our daily life, our exercise of the spirit in the meetings will be a performance. We should come together to meet in the same way that we live and walk. Our calling on the name of the Lord when we meet should be a result of our calling during the day. Our praying when we come together should be a result of our praying unceasingly throughout the day. The meetings are not a performance but a normal, ordinary continuation and exhibition of our daily life.

We need to practice to live and have our being every moment according to the mingled spirit. It is not adequate even to live according to the Bible. The spirit's requirement is higher than the letter of the Bible. We must reject our nature, culture, ethics, religion, and habit and take the mingled spirit as the standard of our living.

CHAPTER EIGHT

THE SPIRIT OF LIFE SUPPLYING LIFE TO THE THREE PARTS OF THE BELIEVERS

Scripture Reading: Rom. 8:6, 10-11

THE SPIRIT AND LIFE IN ROMANS 8

Romans 8 is a rich, mysterious, and abstract word. The first eighteen verses are especially abstract and mysterious because the main components of these verses are the Spirit and life. We may know that this chapter covers the two spirits—the Spirit of God and the spirit of the believers—but these two spirits are mysterious and abstract. The Spirit, who indwells us as the Spirit of God, the Spirit of Christ, and the Spirit of the resurrecting One, is altogether mysterious and abstract. Furthermore, our spirit is the most abstract and mysterious part of our being. First Peter 3:4 says that our spirit is the hidden man of the heart; therefore, it is something within our heart. Our heart is quite mysterious and abstract, but within our heart is our spirit, which is more abstract and mysterious. Life also is abstract and mysterious. Even our physical life is difficult to comprehend. Scientists and medical doctors cannot adequately define the human life. Romans 8 speaks of the divine life, the uncreated life of God, that was given to us at the time we believed in Christ. Such a life is much more mysterious than the human life.

The first half of Romans 8 concerns mainly the Spirit and life, which are critical, central, and practical. However, most Christians rarely consider the Spirit and life. Even when we are revived and stirred up to love the Lord, we usually do not consider the Spirit or life. Instead, we spontaneously consider our behavior, deeds, and conduct. When we are cold toward the Lord, we do not care much about our conduct. However, when we have a heart for the Lord and begin to care for the spiritual things, we immediately begin to consider our behavior, conduct, and deeds. We often make up our mind and pray for the Lord's grace and mercy to help us behave better and improve our conduct. Perhaps we make up our mind to be kind, respectful, and loving toward our family members. To consider behavior and conduct rather than

the Spirit and life shows that we are superficial and childish in the spiritual things.

God's way is the way of life. Life is not conveyed to us by teaching or doctrine but is imparted to us through, by, and with the Spirit. Romans 8:2 uses a unique title for the Spirit—*the Spirit of life.* The threefold Spirit mentioned in verses 9 and 11—the Spirit of God, the Spirit of Christ, and the Spirit of the resurrecting One—is the Spirit of life. In a phrase such as *the Spirit of life,* according to Greek grammar, the nouns are in apposition. Thus, the expression *the Spirit of life* indicates that the Spirit is life, that the Spirit and life are one. In the same principle, the expression *the Spirit of God* means that the Spirit is God, and the expression *the Spirit of Christ* means that the Spirit is Christ. Likewise, the expression *the Spirit of the One who raised Jesus from the dead* indicates that the Spirit is the resurrecting One. Therefore, the Spirit is life, God, Christ, and the resurrecting One.

Verse 2 also reveals that the Spirit conveys life. Just as the current of electricity conveys electricity, the Spirit of life conveys and imparts life into our being. The Spirit who indwells us infuses the divine life into every part of our being. Our concept is that we need to improve our behavior, conduct, and deeds, but God's concept is to infuse Himself into us as our life supply. Therefore, we must have a change in our concept. When we are revived, we should not think about our behavior but should pick up God's concept to consider the inner life supply.

LIFE BEING SUPPLIED TO OUR SPIRIT, MIND, AND BODY

Our spirit needs the supply of life. Our mind, emotion, and will—our entire soul—also need the infusion of the divine life. Our body also needs the life supply. Verse 10 says, "If Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness." Christ is in us, and He is the life supply to our spirit. Verse 10 does not say that our spirit is living but that our spirit is life. Living is a condition, but it is not life itself. Our spirit is life because Christ, who is within us, supplies our spirit with life, causing our spirit to become life. Verse 6 says, "The mind set on the spirit is life and peace." Thus, our mind also is life. Verse 11 says, "He who raised Christ from the dead will also give life to your mortal bodies." Life is supplied to our spirit, mind, and mortal body.

Caring Only for the Life Supply

When we contact the Lord in the morning by reading His Word or praying to Him, we do not need to consider how to improve our behavior, conduct, or deeds. Instead, we should consider only our need for the life supply. We need to realize that the life supply to our body for the things of God is very lacking, the life supply in our mind is insufficient, and even the life supply in our spirit is quite poor. To think about our behavior or conduct when we touch the things of God is a distraction and a subtle deception from the enemy. Whenever we touch the things of God, we need to realize that God wants to supply us with life and that the life supply is within us. In order to receive the supply of water from a water hose, we need to open the hose. Likewise, we need to touch our spirit to receive the bountiful life supply of the Spirit who flows within our spirit.

Life Supplied to Our Spirit

When our spirit is short of the life supply, it is like a flat tire, which is short of air. We need to open our mouth and our entire being and cry to the Lord from the depths of our being, "O Lord Jesus!" If we are concerned about the sound of our voice bothering others, we can call softly yet intensely. When we cry in this way, we will immediately sense life flowing from the depths of our being to supply, refresh, water, and strengthen us. This is life supplied to our spirit. When we begin to receive this supply, we need to stay open to allow the supply of life to come in for as long as possible so that we may receive more of the life supply.

Life Supplied to Our Mind

Paul wrote Romans 8 not only according to his vision and revelation but also according to his rich experience. In verse 6 he says that the mind can be life by being set on the spirit. According to verse 5, to set our mind on the spirit is to mind the things of the Spirit. The spirit is mysterious and abstract, but the things of the Spirit are solid and concrete. According to the revelation in Romans and 1 Corinthians, the things of the Spirit are the things concerning Christ. In John 16:13-14 the Lord said, "When He, the Spirit of reality, comes, He will guide you into all the reality...for He will receive of Mine and will declare it to you." This means that everything the Lord is, has done, and will do has been given to the Spirit. The Spirit's responsibility and

function are to reveal to us all the things concerning Christ. Christ is both God and man. He is the Redeemer and the Savior, and He became the life-giving Spirit in resurrection. Christ was with the Father in eternity, and He has been given the Father's glory. We need to set our mind upon such things, the things concerning Christ.

Very few of us constantly set our mind upon the things concerning Christ. However, the human mind is never vacant. Our mind is always busy and occupied with something. The lowest people have their mind occupied with gross sins. Others' minds are occupied with money and material things. Still others are occupied with their academic or professional accomplishments and positions. Some are occupied with fashions and style. Many years ago in Shanghai during a message Brother Watchman Nee asked a sister, "How many buttons are on your dress?" She was able to answer immediately, but when he asked her how many chapters there are in Matthew, she was unsure. This proved that her mind was occupied with her clothing but not with the Word of God. We need to set our mind on the spirit by setting our mind on the things concerning Christ. Morning to evening, whenever we are awake, we need to set our mind on Christ and the things of Christ.

The mind set on the spirit is life and peace (Rom. 8:6). With our spirit there is only the need of life (v. 10), but for our mind we need life and peace because our mind is complicated and is a troublemaker. If our mind is set on the flesh, we have death and enmity (vv. 6-7). Death is versus life, and enmity is versus peace. We do not have peace with the Lord when our mind is occupied with things other than the Lord. Our mind should be set on Christ even while we are driving our car. Christ should be the sole occupant of our mind. When our mind is occupied by other things, our mind is full of enmity with God, others, and even ourselves. However, when we set our mind on the things of Christ, we enjoy peace with the Lord, with others, and with ourselves.

The flaming darts of the evil one always come through our mind (Eph. 6:16), but our mind will be protected if we set it on the things of Christ. When we set our mind on Christ, we will sense that our mind is refreshed, enlightened, and made sober and transparent. When our mind is refreshed and enlightened, it refreshes and enlightens our heart and the rest of our being. Life supplied to our mind is enlightenment, transparency, peace, and tranquil enjoyment.

Life Supplied to Our Body

It is easy to see from our experience that we need life to be given to our mortal body. We may feel that we are tired and need to rest when we try to read the Bible or pray, but if we begin to read the newspaper or receive a phone call, we may suddenly feel that we have more energy. For the things of the flesh and entertainment, our body is very strong, but for the things of God, such as prayer, reading the Bible, and fellowshipping with the saints, our body is dying. This is because we lack the life supply in our mortal body. If we open to the Lord, the all-inclusive Spirit within us will transfuse life into our weakened body. Our body will be strengthened and full of life energy for the things of God. Thus, the typical situation will be reversed—if we are strengthened with life, we will feel tired when we pick up the newspaper, but we will feel enlivened when we pick up the Bible. We will feel weak and exhausted if we stay home from a meeting, but we will be vigorous and full of energy if we attend the meeting. We need life to be supplied to our three parts—spirit, mind, and body—by the all-inclusive Spirit of life.

THE LIFE SUPPLY FROM OUR SPIRIT BEING THE SECRET TO THE CHRISTIAN LIFE

When we come to the Word and the meetings, what we need is the life supply. Teaching alone does not work. A sister may be taught for years that wives should submit to their husbands. After hearing this teaching once again, she may repent and pray for the Lord to help her to submit to her husband. However, it will not be long before she rebels against her husband again. It seems that we cannot make it. When we pray, we open to the Lord, and the life supply flows within. Then, because we are filled with life and peace, we believe that we can behave according to the teachings in the Bible. However, we receive the life supply only when we are praying. When we rise up from prayer, the supply ceases. Thus, it is easy for us to fail and be discouraged. The secret is to keep ourselves open.

We need to open to the throne of grace, which is within us because the all-inclusive Spirit dwells in our spirit. If we simply remain open to this indwelling Spirit, the life supply will continually spring up from within our spirit. The more we turn our mind to the things of Christ and dwell on the things of Christ, the more supply of life we will receive. Our mind will be renewed, transformed, and made transparent, becoming the mind of Christ. The life supply in our mind will then water our entire being.

Thus, the way to live the Christian life is simply to remain open to the life supply from the Spirit in our spirit and to set our mind on the things of Christ. In this way, wives will spontaneously submit to their husbands, and husbands will spontaneously love their wives in a genuine way. We will be supplied not only in our spirit and in our mind but also in our mortal body. Many times I have been too exhausted to speak a message, but the life supply was given to my mortal body. Then as I ministered the word of God, my mortal body was supplied with strengthening life. The all-inclusive Spirit supplies life to our spirit, mind, and body.

The more supply of life we receive, the more we will be transformed. Transformation is not outward improvement but real change from within. A spiritual metabolism will work in our entire being to change us by supplying a new element and discharging the old element. The proper Christian life is not to change our outward conduct but to be transformed by the all-inclusive Spirit of life supplying the divine life with its new element into every part of our being.