

How to Walk by the Spirit



“But I say, walk by
the Spirit, and you
will not carry out the
desire of the flesh.

(Gal. 5:16)

Mark & Patti Virkler

How to Walk by the Spirit

by

Mark and Patti Virkler



*Real life, biblically-grounded,
revelation-based learning*

- Beginning with real life issues
- Adding enlightenment from God
- Experiencing transformation through the power of the Holy Spirit

**Lamad Curriculum requires
the reader interact with:**

- Life
- The Word
- The Holy Spirit

LamadPublishing@cluonline.com
1-800-466-6961 or 716-681-4896

Mark and Patti have been writing books together for nearly thirty years. Sometimes Mark is the main author and researcher, and sometimes Patti is. Whichever of them does the actual writing, they are both wholly involved in each project, discussing, analyzing, adjusting, confirming, correcting and editing. They therefore consider all of their books as joint ventures, and list themselves both as authors.

Contents

Introduction	v
Chapter 1 – What the Spirit Is	1
Chapter 2 – The Nature of Man’s Spirit	11
Chapter 3 – Becoming Aware of Your Spirit—Its Emotions	19
Chapter 4 – Becoming Aware of Your Spirit—Its Character Traits.....	27
Chapter 5 – Becoming Aware of Your Spirit—Its Activities	35
Chapter 6 – One Activity—Wholeheartedness unto God	45
Chapter 7 – Things Done to Man’s Spirit	53
Chapter 8 – Things God Gives to the Heart	63
Chapter 9 – Ways the Spirit Communicates	71
Chapter 10 – Sensing God Within.....	77
Chapter 11 – Sharpening the Spirit—Making it Alert and Ready.....	85
Chapter 12 – Birthing the Miraculous Through One’s Spirit by Incubating the Rhema and Vision of God	91
Chapter 13 – Ministering to the Heart	97
Chapter 14 – Transference of Spirits.....	103
Chapter 15 – Our Spirits’ Activity While We Sleep.....	105
Chapter 16 – Two Practical Problems of Living Tuned to Your Spirit.....	109
Chapter 17 – The Day Dawns—the Morning Star Arises in Our Hearts	113
Chapter 18 – Your Summary on Abiding	117
Appendix A – The Spirit-Heart Connection in the Bible.....	121
Appendix B – Science Discovers Three Brains.....	123
Appendix C – The Spiritual World and the Physical World	125
Appendix D – The Dividing Asunder of Soul and Spirit	129
Appendix E – A Personal Testimony.....	131

Introduction

The vision of spiritual intimacy

After living as a Christian for a number of years, a passion began to grow within me to live as Jesus lived. I saw Jesus release the power and wisdom and love of God to the hearts of hurting people around Him. And Jesus was my example.

I became convinced that I could learn to live as Jesus lived. I, too, could release the power and anointing and wisdom of God to those who hurt around me.

It became clear to me that Jesus ministered the power of God to the people He met by releasing the anointing of the Holy Spirit who dwelt within Him. Jesus was filled with the Spirit of God, just as we are able to be filled with the Spirit of God. Jesus ministered the power and love of God just as we are to minister the power and love of God.

The Bible says,

“And immediately when Jesus *perceived in his spirit* that they so reasoned within themselves, he said unto them, ‘Why reason ye these things in your hearts?’”Mk. 2:8

Jesus perceived on a spirit level. He spoke and ministered from these perceptions in His spirit.

The hunger within me was to learn to sense my spirit as Jesus sensed His spirit, and to learn to sense the moving of the Holy Spirit within my spirit.

That is the objective of this book. We will look up many verses in the Bible on heart and/or spirit, building a basic understanding of what our spirits are and how we can sense them and the movements within them. As a foundation for the understand-

ings examined in this book, I looked up all 1400 verses in the Bible on heart and spirit. This book is the result of that research.

We will start by providing a clear definition of what one's spirit feels like. Often we are told where our spirits are located (the innermost part of us) and what they do (commune with God). However, we will begin by developing a working definition of how you can sense your spirit, so you can learn to live comfortably “spirit-conscious” rather than simply “mind-conscious.” Then we will build from there in the future chapters, discussing your spirit's emotions, character traits and activities, plus much more.

Let go and let God???

You may have heard the phrase, “Let go and let God.” If you do not comprehend how to live in your spirit, you are not able to “let go and let God.” God lives in your spirit through the fusing of His Spirit to yours. If God is going to flow, He will most likely do so through your spirit, radiating forth the gifts and fruit of His Spirit from within you. In abiding, you are essentially living in your spirit.

Therefore, it is of primary importance that you be aware and discerning of your spirit and what it is transmitting, because in actuality it is very often what the Holy Spirit within you is transmitting. Many are hardly aware they have a spirit, much less how it is sensed and acted upon, the different sensors it has and, most important, the various ways Christ manifests Himself through their spirits.

Once you learn to discern your own spirit, you will also become discerning of Christ's Spirit, as well as the spirits of others. Jesus was well-experienced

in discerning the heart and, as He ministered, He ministered straight to the heart. This acquired or learned ability to discern and detect the heart in no way detracts from the necessity to flow in the supernatural gift of discerning of spirits.

In the Bible, the words “heart” and “spirit” are basically used interchangeably. Therefore, as we examine the spirit, we will also be examining the heart. Appendix A at the end of this manual shows **the relationship between the heart and the spirit**. Please read it NOW.

How to get the most from this book

As you work through the assignments in this text, please use the following steps so that the teaching becomes spirit life for you.

As an example, in Chapter Seven you are asked to examine the passages concerning emotions that the Bible indicates can be flowing from one’s heart or spirit. (I didn’t even know we had emotions on the level of our spirits before I did this research.)

Use the following steps to help you acquire greater spiritual sensitivity.

1. Carefully read and examine the verse that is given. For example, under “Sullen” you would prayerfully examine I Kings 21:5. (In writing these verses I have used the New American Standard Bible, often drawing from the more literal marginal interpretations. In a very few cases I have used the King James Version.)

“But Jezebel his wife came to him and said to him, ‘How is it that your **spirit** is so **sullen** that you are not eating food?’”

2. Note and highlight the specific relationship you find between heart/spirit and the trait or activity being observed, by circling the word “heart” or “spirit” and the corresponding trait or activity. For instance, in this case you would observe that sullenness is located on the level of the spirit, and you would circle the words “spirit” and “sullen.”

3. Next observe any other outer or inner manifestations that are mentioned as a reflection of this characteristic in one’s spirit. You may wish to read a few verses on both sides of this verse to gain a deeper understanding and perspective. In this case you would observe the following:

v. 1-4—The event that caused this emotion in Ahab’s spirit was “not getting his own way.”

v. 4,5—Outer manifestations of one with a sullen heart/spirit: “he lay down in his bed” (in the middle of the day), “turned his face away from others,” and “ate not food.” In other words, he was sulking or pouting.

Observe that all this is a result of a **movement in his spirit**. Notice how the underlying emotions of the spirit affect outer behavior, and thus one can often detect the condition of the spirit if he carefully observes outer actions.

4. Finally pray, “God, please remind me of how it felt when I experienced this emotion in my spirit.” Without wracking your brain to dig up something, or concerning yourself about dates, times, etc., in inner quietness let the Lord gently, spontaneously impress upon you what it was like to experience this characteristic in your spirit. Room will be given for you to jot it down.
5. Now thank Him that you have become aware of one more spirit sensation! You have gained one more level in learning spirit sensitivity. You have learned to live and minister a bit more deeply.

Review of the five steps that help enhance spiritual sensitivity

1. **Dig:** Carefully read and prayerfully meditate on the the verse.
2. **Dig:** Circle the word “heart” or “spirit” and any corresponding trait or activity you find in the verse (or surrounding verses).
3. **Dig:** Write any other inner or outer resulting manifestations you observe.

4. **Personal Reflection:** Ask God to remind you of how you have felt this particular spirit experience. Write them, along with anything you learn from this insight.
5. **Worship:** Thank Him for what He has shown you.

How to receive revelation knowledge as you complete the exercises in this book

An example of revelation knowledge is when you are reading the Bible and a verse leaps off the page, hits you between the eyes, and God says, “This is for you right now.” These are precious experiences

for the believer. However, for many, they do not happen often enough. There are seven things I do which allow me the privilege of receiving revelation knowledge every time I read the Bible. Truth and insights leap off the page and an understanding of how they are to adjust my life permeates my spirit and soul. I love this experience and hunger for it every time I read the Scriptures. That is why I prepare myself by doing the following seven things. Prayerfully reflect on these steps and determine which ones you do and don’t use. Make sure you use all of them as you complete the exercises in this book, as well as during your regular devotional times.

Biblical Meditation

Resulting in illumination, revelation knowledge, anointed reasoning

Do Not Do This:

Left-brain

Study/Rational Humanism

1. Have unconfessed sin
2. Have a pre-conceived attitude
3. Be independent: “I can...”
4. Read quickly
5. Rely on reason and analysis only
6. Read without specific purpose
7. Take credit for insights

But Do This:

Whole-brain/Heart

Meditation/Divine Revelation

1. Be washed by Jesus’ blood
2. Have a teachable attitude
3. Pray: “Lord, show me”
4. Slow down, ponder, muse
5. Combine anointed reason, flowing pictures, music and speech
6. Read with focused purpose
7. Glorify God for insights

The seven steps of biblical meditation explained

1. Lord, cleanse me by Your blood: Since receiving divine revelation is at the heart of biblical meditation, you must prepare yourself to receive from the Holy Spirit by repenting and being cleansed by the blood of the Lamb. You must be obedient to previous revelations from God (Matt. 7:6), and confess any sin in your life, so you are not cut off from ongoing revelation (Is. 59:1,2; I Jn. 1:9).

2. Lord, grant me a teachable attitude: Revelation is given to those who maintain an attitude of humility, and it is withheld from the proud and the arrogant. So keep an open, humble attitude before God, allowing Him the freedom to shed greater light on any ideas you currently hold and to alter them as He sees fit (Jas. 4:6; II Pet. 1:19).

3. Lord, I will not use my faculties myself:

You can do nothing of your own initiative but only what you hear and see by the Spirit (Jn. 5:19,20,30). You do not have a mind to use, but a mind to present to God so He can use it and fill it with anointed reason and divine vision (Prov. 3:5-7; Rom. 12:1,2). If you use your mind yourself, it is a dead work (Heb. 6:1,2).

4. Lord, I pray that the eyes of my heart

might be enlightened: Slow down as you read, mulling the text over and over in your heart and mind, praying constantly for God to give you a spirit of wisdom and revelation in the knowledge of Him (Eph. 1:17,18; Ps. 119:18).

5. Lord, I present the abilities to reason and to imagine to You to fill and flow through by Your Spirit: Meditation involves presenting your faculties to God for Him to fill and use. These include your left-brain reasoning capacities as well as your right-brain visual capacities. Look for the river of God (i.e. "Spirit flow") to guide and fill both hemispheres, granting you anointed reasoning and dream and vision (Jn. 7:37-39). Music can assist you, as can muttering, speaking, and writing as you go through the discovery process (II Kings 3:15).

6. Lord, show me the solution to the problem I am facing: Focused attention brings additional energies of concentration of heart and mind, which help release revelation. For example, note the difference between a ray of sunlight hitting a piece of paper, and sunlight going through a magnifying glass to hit a piece of paper. The focused energy creates a ray so concentrated that the paper bursts into flames. When you have a hunger to master a new understanding and discipline, that hungry and searching heart will cause you to see things you would not normally see (Matt. 5:6).

7. Thank You, Lord, for what You

have shown me: Realizing that the revelation came from the indwelling Holy Spirit, give all the glory to God for what has been revealed (Eph. 3:21).

The Hebrew and Greek definitions of "meditation"

According to *Strong's Exhaustive Concordance*, there are several Hebrew and Greek words which underlie the words "meditate" and "meditation" in the Old and New Testaments. The *Strong's* numbers for these words in the Old Testament are: 1897, 1900, 1901, 1902, 7878, 7879, 7881. The New Testament numbers are 3191 and 4304.

The literal meanings of meditate and meditation as listed by *Strong's Exhaustive Concordance* are:

"To murmur; to converse with oneself, and hence aloud; speak; talk; babbling; communication; mutter; roar; mourn; a murmuring sound; i.e. a musical notation; to study; to ponder; revolve in the mind; imagine; pray; prayer; reflection; devotion."

Left-hemisphere functions listed above include:

study, revolve in the mind, murmur, mutter, converse, speak, talk, communication (Note: Reason and speech are left-brain.)

Right-hemisphere functions listed above include:

imagine, a musical notation, mourn, babbling (Note: Tongue speaking has been registered in experiments at Fuller Theological Seminary as taking place in the right hemisphere. Pictures, music and emotion are also right-brain.)

Heart (or third-brain) functions listed above include:

pray, prayer, devotion, reflection, ponder (i.e. enlightened reasoning by adding Spirit-flow to the reasoning process—Eph. 1:17,18)

Meditation results in illumined verses every time you read the Bible and every time you meditate on any subject. Illumination is experienced as insights jumping off the page and hitting you between the eyes.

Meditation is a whole-brain and heart process, and study is often left-hemisphere only

I asked a pastor who scored as extremely left-brain (2.4) on the left/right-hemisphere brain test how he studied the Bible. Did he use pictures a fair amount? He replied, “Never.” Then I asked a right-brain pastor (6.7) how he studied the Bible. Did he use pictures much? He said, “Always.” He had a constant stream of flowing pictures when he studied. (Note: 5.0 is perfectly balanced.)

Do you see that a left-brain person will tend to study the Bible differently than a right-brain person? We tend to miss this, because we assume that everyone else studies the way we do. This could not be further from the truth. Left-brain people study using primarily logic, reason, and analysis. Right-brain people study (or could we say, meditate) using primarily pictures and flow combined with reason, analysis, speech, and song.

Repenting for studying: So, in meditation, the whole brain is being controlled and guided by the indwelling Holy Spirit, whereas in study, primarily the left brain is being used, and it is under the control of self. Wow! What a startling insight, especially when we realize that the Bible (NASB) **never** encourages study, but 20 times does encourage meditation. Look up the Greek in the three instances that the King James Version uses “study,” and you will see that they are all inaccurate translations. So I, a left-brain individual, repented for studying, and purposed in my heart to only meditate from now on when I come to the Word of God or to any topic that God sets before me to explore.

Another great aid to “seeing”: Writing out Scripture

When you write or type out a verse, you discover words which you otherwise might have missed. Therefore, I write out verses which I know are key truths for my life. I pray over them, diagram them, analyze them, meditate on them. That is why I have written many of my books. I write so I can learn,

so I can put truths I am understanding in my own words and in a framework which is meaningful for me.

The following is the law which God gave for new kings who had just been crowned and were coming to sit upon their throne for the first time:

“Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests” (Deut. 17:18).

Since we are kings and priests, are we to do any less (I Pet 2:9)? Let us make the writing out of Scriptures an important part of our lives.

May you develop
greater spiritual sensitivity

Journaling assignments

Most chapters will end with a journaling assignment. Journaling is recording two-way dialogue between you and God as you pray. If you are not used to doing this, the following four keys to hearing God’s voice will prove helpful. We also recommend that you read the book *Dialogue With God* by Mark and Patti Virkler, as it expands greatly the teaching of these four keys.

Four Keys to Hearing God’s Voice

Christianity is unique among religions, for it alone offers a personal relationship with the Creator beginning here and now, and lasting throughout eternity. Jesus declared, “This is eternal life – that they may **know God**” (Jn. 17:2). Unfortunately, many in the Church miss the great blessing of fellowship with our Lord because we have lost the ability to recognize His voice within us. Though we have the promise that “My sheep hear My voice,” too many believers are starved for that intimate relationship that alone can satisfy the desire of their hearts.

I was one of those sheep who was deaf to his Shepherd until the Lord revealed four very simple keys (found in Habakkuk 2:1, 2) that unlocked the treasure of His voice.

Key #1: God's voice in your heart often sounds like a flow of spontaneous thoughts.

Habakkuk knew the sound of God speaking to him (Hab. 2:2). Elijah described it as a still, small voice (I Kings 19:12). I had always listened for an inner **audible** voice, and God does speak that way at times. However, I have found that usually, **God's voice comes as spontaneous thoughts, visions, feelings, or impressions.**

For example, haven't you been driving down the road and had a thought come to you to pray for a certain person? Didn't you believe it was God telling you to pray? What did God's voice sound like? Was it an audible voice, or was it a spontaneous thought that lit upon your mind?

Experience indicates that we perceive spirit-level communication as spontaneous thoughts, impressions and visions, and Scripture confirms this in many ways. For example, one definition of *paga*, a Hebrew word for intercession, is "a chance encounter or an accidental intersecting." When God lays people on our hearts, He does it through *paga*, a chance-encounter thought "accidentally" intersecting our minds.

Therefore, when you want to hear from God, tune to chance-encounter or spontaneous thoughts.

Key #2: Become still so you can sense God's flow of thoughts and emotions within.

Habakkuk said, "I will stand on my guard post..." (Hab. 2:1). Habakkuk knew that to hear God's quiet, inner, spontaneous thoughts, he had to first go to a quiet place and still his own thoughts and emotions. Psalm 46:10 encourages us to be still, and know that He is God. There is a deep inner knowing (spontaneous flow) in our spirits

that each of us can experience when we quiet our flesh and our minds. If we are not still, we will sense only our own thoughts.

Loving God through a quiet worship song is one very effective way to become still. (Note II Kings 3:15.) After I worship and become silent within, I open myself for that spontaneous flow. If thoughts come of things I have forgotten to do, I write them down and dismiss them. If thoughts of guilt or unworthiness come, I repent thoroughly, receive the washing of the blood of the Lamb, putting on His robe of righteousness, seeing myself spotless before God (Is. 61:10; Col. 1:22).

To receive the pure word of God, it is very important that my heart be properly focused as I become still because my focus is the source of the intuitive flow. If I fix my eyes upon Jesus, the intuitive flow comes from Jesus. But if I fix my gaze upon some desire of my heart, the intuitive flow comes out of that desire. To have a pure flow I must become still and carefully fix my eyes upon Jesus. Again, quietly worshiping the King, and receiving out of the stillness that follows quite easily accomplishes this.

Fix your gaze upon Jesus (Heb. 12:2), becoming quiet in His presence and sharing with Him what is on your heart. Spontaneous thoughts will begin to flow from the throne of God to you, and you will actually be conversing with the King of Kings!

Key #3: As you pray, fix the eyes of your heart upon Jesus, seeing in the Spirit the dreams and visions of Almighty God.

Habakkuk said, "I will keep watch to see," and God said, "Record the vision" (Hab. 2:1,2). Habakkuk was actually looking for vision as he prayed. He opened the eyes of his heart, and looked into the spirit world to see what God wanted to show him. This is an intriguing idea.

God has always spoken through dreams and visions, and He specifically said that they would come to those upon whom the Holy Spirit is poured out (Acts 2:1-4, 17).

I had never thought of opening the eyes of my heart and looking for vision. However, I have come to believe that this is exactly what God wants me to do. He gave me eyes in my heart to see in the spirit the vision and movement of Almighty God. There is an active spirit world all around us, full of angels, demons, the Holy Spirit, the omnipresent Father, and His omnipresent Son, Jesus. The only reasons for me not to see this reality are unbelief or lack of knowledge.

In order to see, we must look. Daniel saw a vision in his mind and said, "I was looking...I kept looking...I kept looking" (Dan. 7:2,9,13). As I pray, I look for Jesus, and I watch as He speaks to me, doing and saying the things that are on His heart. Many Christians will find that if they will only look, they will see, in the same way they receive spontaneous thoughts. Jesus is Emmanuel, God with us (Matt. 1:23). It is as simple as that. You can see Christ present with you because **Christ is present with you**. In fact, the vision may come so easily that you will be tempted to reject it, thinking that it is just you. But if you persist in recording these visions, your doubt will soon be overcome by faith as you recognize that the content of them could only be birthed in Almighty God.

Jesus demonstrated the ability of living out of constant contact with God, declaring that He did nothing on His own initiative, but only what He **saw the Father doing, and heard the Father saying** (Jn. 5: 19,20,30). **What an incredible way to live!**

Is it possible for you to live out of divine initiative as Jesus did? Yes! Fix your eyes upon Jesus. The veil has been torn, giving access into the immediate presence of God, and He calls you to draw near (Lk. 23:45; Heb. 10: 19-22). "I pray that the eyes of your heart will be enlightened..."

Key #4: Journaling, the writing out of your prayers and God's answers, brings great freedom in hearing God's voice.

God told Habakkuk to record the vision (Hab. 2:2). This was not an isolated command. The Scriptures record many examples of individual's prayers and God's replies (e.g. the Psalms, many of the prophets, Revelation).

I call the process "two-way journaling," and I have found it to be a fabulous catalyst for clearly discerning God's inner, spontaneous flow, because as I journal I am able to write in faith for long periods of time, simply believing it is God. I know that what I believe I have received from God must be tested. However, testing involves doubt and doubt blocks divine communication, so I do not want to test while I am trying to receive. With journaling, I can receive in faith, knowing that when the flow has ended I can test and examine it carefully, making sure that it lines up with Scripture.

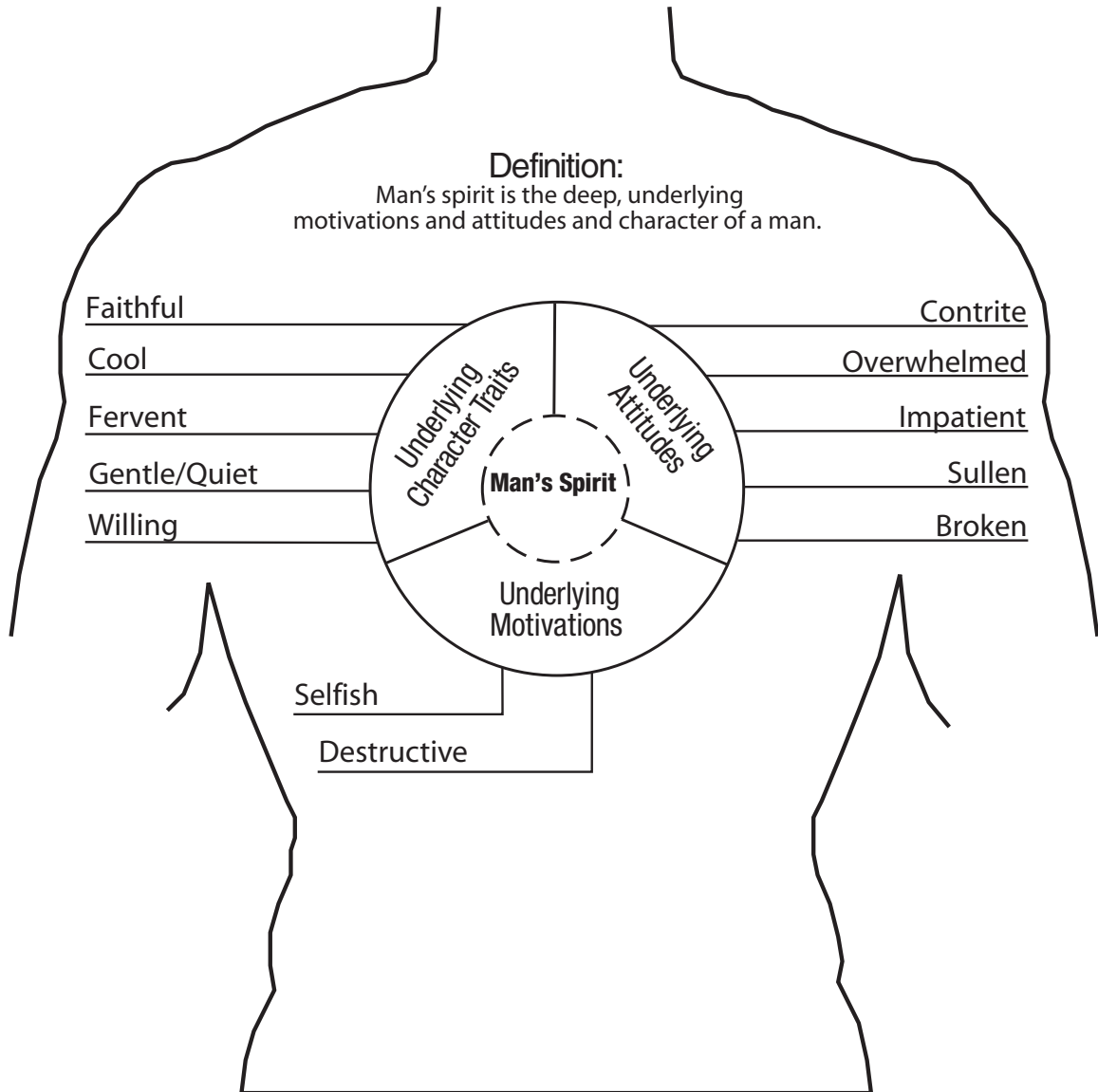
You will be amazed when you journal. Doubt may hinder you at first, but throw it off, reminding yourself that it is a biblical concept, and that God is present, speaking to His children. Relax. When we cease our labors and enter His rest, God is free to flow (Heb. 4:10). Sit back comfortably, take out your pen and paper, smile, and turn your attention toward the Lord in praise and worship, seeking His face. After you write your question to Him, become still, fixing your gaze on Jesus. You will suddenly have a very good thought. Don't doubt it; simply write it down. Later, as you read your journaling, you, too, will be blessed to discover that you are indeed dialoguing with God.

Some final notes: Knowing God through the Bible is a vital foundation to hearing His voice in your heart, so you must have a solid commitment to knowing and obeying the Scriptures. It is also very important for your growth and safety that you be related to solid, spiritual counselors. All major directional moves that come through journaling should be confirmed by your counselors before you act upon them.

Notes

Chapter 1

What the Spirit Is



“As in water face reflects face, so the heart of man reflects man.” (Prov. 27:19)

Motivation—inner need or desire that causes one to act

Attitude—your position (mental or emotional) toward a thing

Character—distinctive quality

(*Webster*)

2 How to Walk by the Spirit

Defining man's spirit

If you were asked to define what your spirit is, would you be able to answer the question with confidence and completeness, or would you feel uncertain? Many Christians would be uncertain, and our uncertainty leads to a weakness in walking in the Spirit, in enjoying a deep inner experience with God, and in realizing the flow of life from the Holy Spirit within our spirits as we minister to others.

After carefully examining all references to spirit in the Bible, we would like to **define spirit** as the “**deep, underlying motivations, attitudes and character of a man.**” Since they underlie one's being, they guide the actions of the soul and body.

For instance, if you met a person with an underlying attitude of pride, that attitude would be manifested and seen in the way he walked, held himself, his tone of voice, the things he spoke and just the entire sense he gave to you as he was with you. And that underlying attitude would be there no matter what subject he was talking about or what activity he was doing.

On the other hand, a person with an underlying attitude of humility may yet have a more surface pride in a particular item, which would only show up slightly in one area. In this case, his spirit's attitude is humility but an area of his soul has been captured by pride.

A. Underlying motivations (inner needs or desires that cause one to act—Webster)

The Bible speaks of the thoughts and intents of the heart (Heb. 4:12) and the Lord weighing the motives—or spirits (Prov. 16:2), thereby placing underlying motives in the spirit or heart of man. Of course, God looks at the heart of man while man looks on the outside (I Sam. 16:7). However, we are hoping that as we become mature spiritually, we, too, will learn to look at the heart.

Note the various motives of the heart in operation in the following texts. Circle the word “heart” or “spirit” in each passage and record any corresponding actions which might demonstrate the motive of the person's heart.

“And when His disciples James and John saw this, they said, ‘Lord, do You want us to command fire to come down from heaven and consume them?’ But He turned and rebuked them, and said, ‘You do not know what kind of spirit you are of: for the Son of Man did not come to destroy men's lives, but to save them,’ and they went on to another village.” (Lk. 9:54-56)

“Some to be sure, are preaching Christ even from envy and strife, but some also from good will; the latter do it out of love, knowing that I am appointed for the defense of the gospel; the former proclaim Christ out of selfish ambition, rather than from pure motives, thinking to cause me distress in my imprisonment.” (Phil. 1:15-17)

List the motives found to be located on a heart level in the above passages.

Have you ever sensed any of these motives within your own *heart*? Describe what the experience was like. Did you present all your motives to Christ to be healed by Him?

We find that even good deeds can be done from an impure heart. Therefore it is imperative that we keep our motives pure. “All the ways of a man are clean in his own sight, but the Lord weighs the motives” (Prov. 16:2).

B. Underlying attitudes (your position, mental or emotional, toward a thing—Webster)

The Bible records various underlying attitudes of the heart or spirit. To help you in learning to discern the attitude of the heart, consider the following biblical examples. Circle the word “heart” or “spirit” in each verse along with any underlying attitudes which you find.

“The Lord is near to the brokenhearted, and saves those who are contrite in spirit.” (Ps. 34:18)

“For thus says the high and exalted One who lives forever, whose name is Holy, ‘I dwell on a high and holy place, and also with the contrite and lowly of spirit in order to revive the spirit of the lowly and to revive the heart of the contrite.’” (Is. 57:15)

What are the heart attitudes you discovered in these verses? Have you experienced these attitudes within your own *spirit*? Describe the experience.

4 How to Walk by the Spirit

“When my spirit was overwhelmed within me, Thou didst know my path. In the way where I walk they have hidden a trap for me.” (Ps. 142:3)

Have you felt this within your spirit? Describe what it felt like. Did you take it to Christ to heal, or did you struggle with it yourself?

“As for me, is my complaint to man? And why should my spirit not be impatient?” (Job 21:4)

Have you ever felt your spirit get impatient? Describe the sensation, and circumstances. Did you take the sensation to Christ to heal?

“But Jezebel his wife came to him and said to him, ‘How is it that your spirit is so sullen that you are not eating food?’” (I Kings 21:5)

Have you experienced this attitude within your spirit? Describe its sensation. King Ahab’s outward actions were being influenced by his sullen spirit. Were your outward actions also influenced by your spirit? Describe them. Did you take this whole thing to Jesus to heal, or did you just struggle along with it, trying to overcome it yourself? Record your answers.

“A joyful heart makes a cheerful face, but when the heart is sad, the spirit is broken.” (Prov. 15:13)

Have you ever experienced a broken spirit? If so, describe the experience.

C. Underlying character traits (distinctive qualities—Webster)

The Bible records various underlying character traits of the heart or spirit. To help you in learning to discern the character traits of the heart, consider the following biblical examples. Circle the word “heart” or “spirit” and any accompanying character traits.

“Restore to me the joy of Thy salvation, and sustain me with a willing spirit.” (Ps. 51:12)

“Keep watching and praying, that you may not enter into temptation; the spirit is willing, but the flesh is weak.” (Matt. 26:41)

Did you ever know that you had a will on the level of your spirit that was to be attuned to God? When you have had to strengthen your will, have you sought to do it with your own effort or have you prayed, “Lord, You sustain me with a willing spirit?” The first turns Christianity into a religion, the second allows it to be the supernatural movement of Almighty God. Record your answers.

“...but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.” (I Pet. 3:4)

Are you currently walking in this character trait? Have you received it as a gift from God? Record your answers.

6 How to Walk by the Spirit

“This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John...” (Acts 18:25)

“Not lagging behind in diligence, fervent in spirit, serving the Lord.” (Rom. 12:11)

Is fervency a substitute for accurate knowledge? Are you currently experiencing a fervent spirit?

“He who restrains his words has knowledge, and he who has a cool spirit is a man of understanding.” (Prov. 17:27)

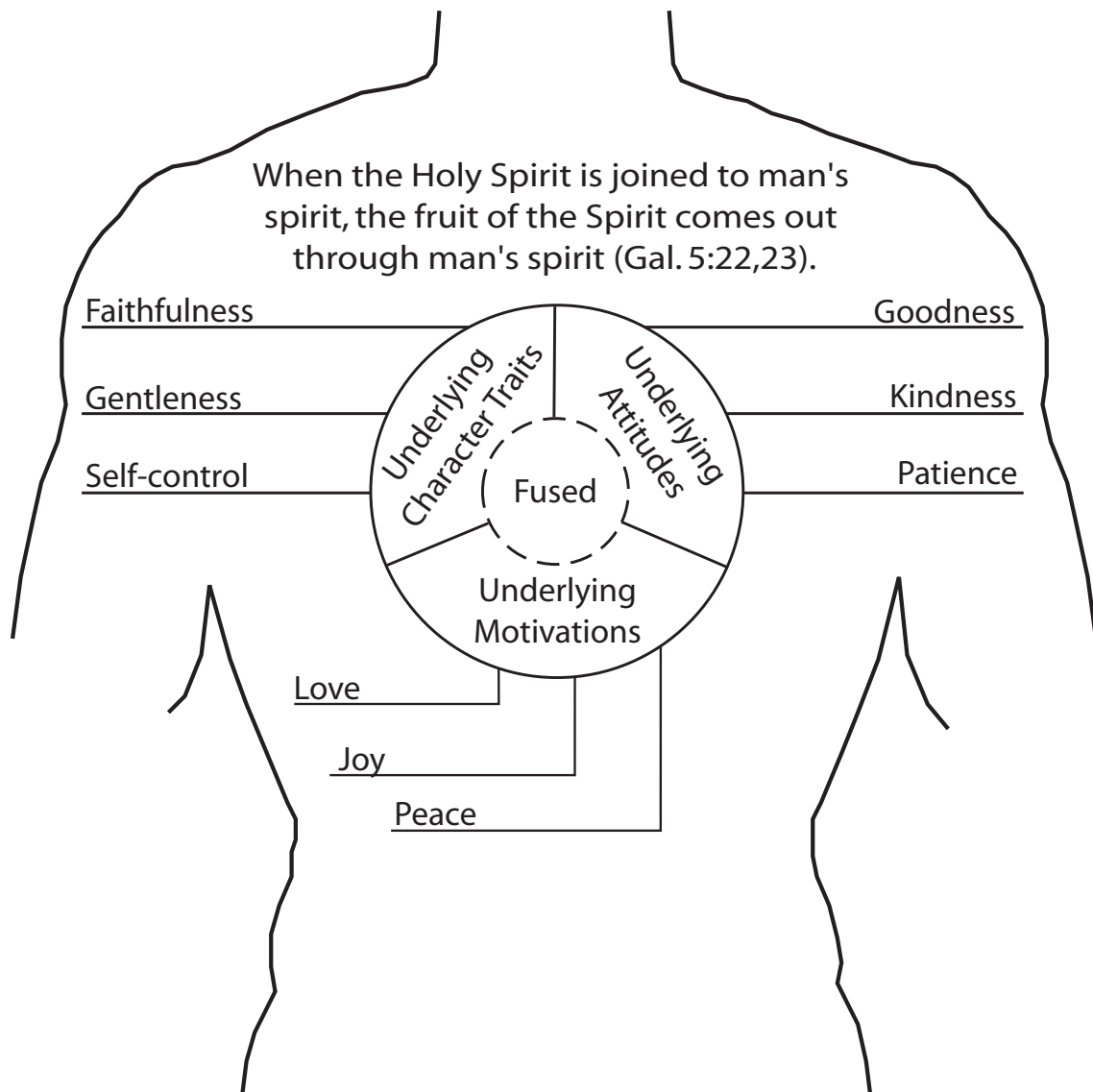
Are you currently living in this gift from God? If not, ask Him for it now.

“He who goes about as a talebearer reveals secrets, but he who is faithful of spirit conceals a matter.” (Prov. 11:13)

Are you faithful of spirit? If not, ask God to implant that character trait within you over the next several months. Thank Him for His gift to you.

Man's Spirit Fused to the Holy Spirit

"The one who joins himself to the Lord is one spirit with Him." (I Cor. 6:17)



Motivation—inner need or desire that causes one to act

Attitude—your position (mental or emotional) toward a thing

Character—a distinctive quality

(Webster)

8 How to Walk by the Spirit

Man's spirit fused to the Holy Spirit

As you look at the second diagram, you see that the nine-fold fruit of the Spirit flow beautifully out through the various parts of man's spirit, transforming man's motivations, attitudes and character traits.

Underlying motivations

Love

"Some, to be sure, are preaching Christ even **from envy and strife**, but some also **from good will**; the latter do it **out of love** knowing that I am appointed for the defense of the gospel; the former proclaim Christ **out of selfish ambition, rather than from pure motives**, thinking to cause me distress in my imprisonment." (Phil. 1:15-17)

Notice that the underlying motivation for "some" mentioned in the above verses, for preaching the gospel, **is love**, a fruit of the Holy Spirit.

Joy

"Fixing our eyes on Jesus, the author and perfecter of faith, **who for the joy** set before Him endured the cross, despising the shame and has sat down at the right hand of the throne of God." (Heb. 12:2)

Notice that in this case Jesus' motivation was joy.

Peace

"If possible, so far as it depends on you, **be at peace** with all men." (Rom. 12:18)

Notice that in this verse the motivation for one's action is peace.

Rather than going through the entire list, I think you see the point. If we look at Jesus of Nazareth, we see all these fruit in operation as He lived and ministered.

Application and Journaling Response:

Begin discerning your own spirit/heart as well as the Holy Spirit within your spirit. Review this chapter prayerfully, asking God to reveal to you underlying motivations, attitudes and character traits that are operating or have operated within you. Note how they were formed, experienced and expressed, recording what you learn. This will help you accomplish spirit-awareness, which is the key to abiding. Don't make this a striving, by wracking your mind to dig these up yourself, but simply make yourself **available to God** to impress spontaneous thoughts upon your heart and mind as you wait focused upon Him. Allow God to reveal these insights to you through journaling.

Lord, please show me my underlying motivations, both godly and ungodly.

Lord, please show me my underlying attitudes, both godly and ungodly.

Lord, please show me my underlying character traits, both godly and ungodly.

Prayer: Thank You, Lord, for what You have shown me!

Group Activities:

1. Share your answers to the questions in this chapter.
2. Share your journaling with one another.
3. Discuss how these truths can and will affect your life and ministry from this point on.

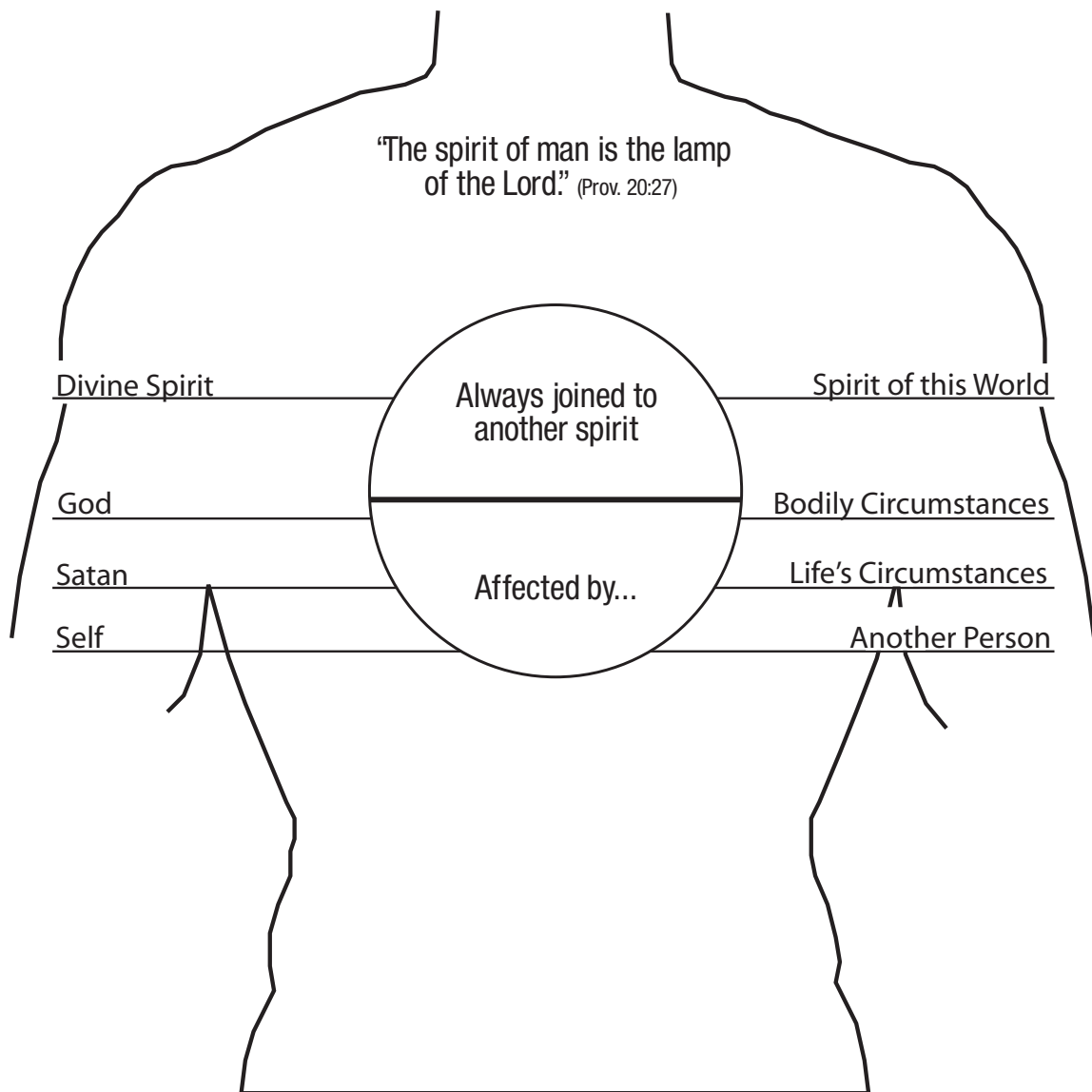
10 How to Walk by the Spirit

Notes

Chapter 2

The Nature of Man's Spirit

Diagram A



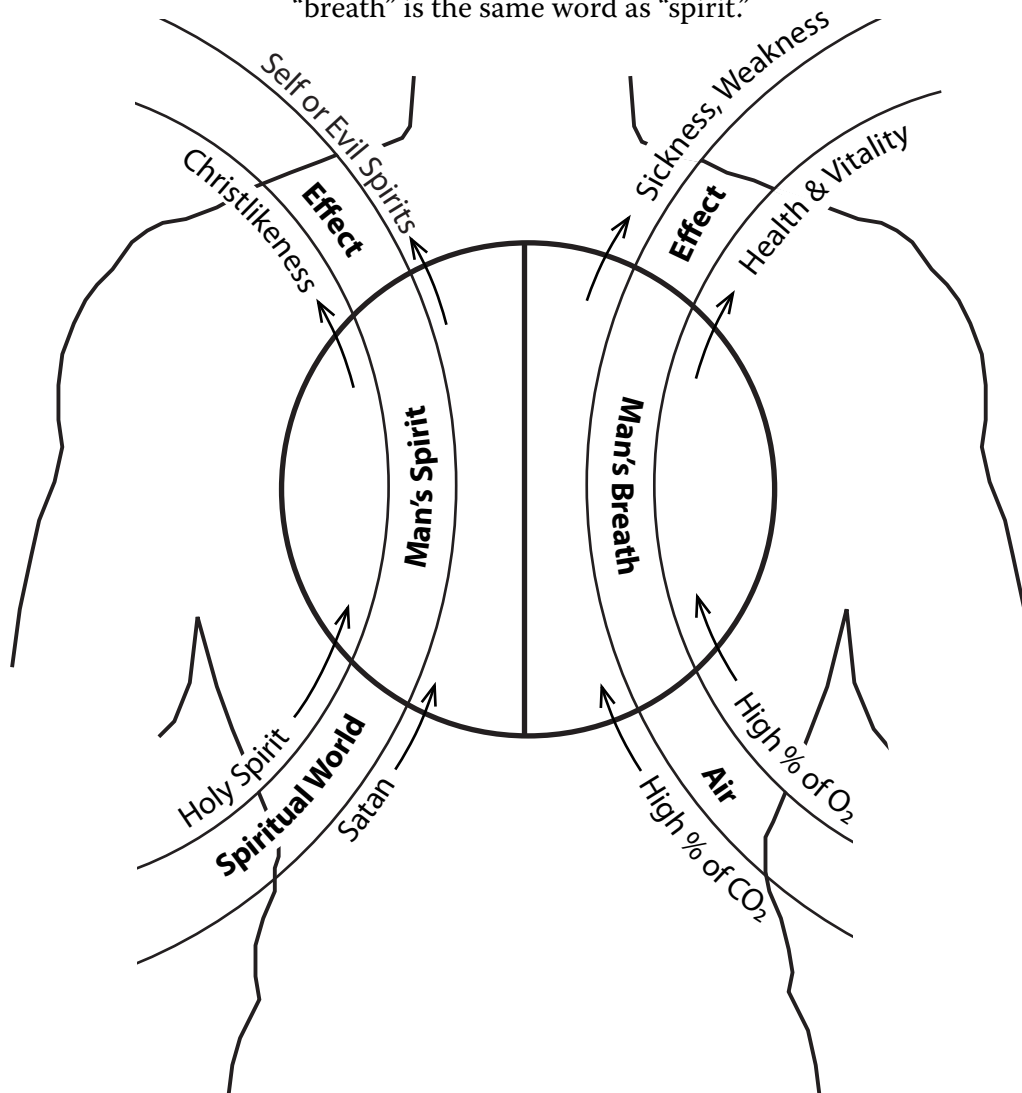
"Out of your innermost being shall flow rivers of living water." (Jn. 7:38)

Diagram B

Spiritually Illustrated

Physically Illustrated

In both the Greek and Hebrew,
"breath" is the same word as "spirit."



Characteristics of both breath and spirit

1. Both constantly function.
2. Their function is dependent on an external source (no life in itself).
3. Both produce according to spirit/air received in.

How man's spirit works

Now that we understand that our spirits are our underlying motivations, attitudes and character traits, we shall look at how man's spirit works.

The word "spirit" is the same word as "breath" in both the Greek and Hebrew languages. Therefore, we can use the common experience of breathing to help us understand how our spirits work.

For starters, just as breathing is a constant involuntary function, our spirits are constantly, involuntarily functioning. Even if we are not **aware** of what our spirits are feeling or manifesting, in no way does that indicate that our spirits are not functioning. Actually, they are always functioning and they always **will** function, even after our bodies die. Therefore, we are simply seeking to become more aware of their constant activity.

Secondly, like the breath within you, the spirit within you is dependent on an external source. Neither will exist alone. Without air flowing in and out of your body, the breath within your body is extinguished. It cannot exist alone. Also, without the flow of a spiritual power through your spirit, your spirit is extinguished. Therefore, your spirit always operates in union with another spirit, either the Divine Spirit or the spirit of this world.

"Now we have received, not the spirit of the world, but the Spirit who is from God..." (I Cor. 2:12)

In II Peter 1:4 we are told that we become "partakers of the divine nature." In Ephesians 2:2 we are told what spirit filled our hearts before we were saved. Please write this verse, noting the insights God shows you.

So, it appears that either you have the "nature" of God flowing within you or the "nature" of the evil one within you, but your spirit will be united to one or the other. There are no spiritual vacuums in our universe. I understand "nature" to be the core of your being. Therefore, at the core of your being there are not two natures fighting for control of you. There is one nature which has control of your innermost being. Any pulling from the other direction is likely coming from outer influences, not from your "nature."

Thirdly, as pure clean air has an energizing, invigorating effect upon your body, so the pure, clean word of God has a creative, energizing effect upon your spirit. That is why over and over we are challenged to meditate on the Word—because our hearts and spirits become filled and transformed by the promises within it and we become ever more partakers of the divine nature (II Pet. 1:4). **Therefore the foundation for a powerful life in the spirit is to feed upon the Logos (the written Word of God).** Much more will be said on this in the chapter on sharpening the spirit.

In the verses following II Peter 1:4, it mentions that a life of diligence, moral excellence, knowledge, self-control and perseverance will assist in coming to godliness. So we are to expect that God's in-working power will be evidenced out in these very practical ways, and anyone who believes he will come to godliness without these manifestations of the indwelling Spirit is sadly mistaken. There is no place for careless sin in the Christian's life, but the above-mentioned attributes WILL be evident. In "letting go and letting God," we are letting go of **our efforts** at godliness, but we are not letting go of godliness.

14 How to Walk by the Spirit

Now we are looking to the power of His indwelling Spirit to grant us the **fruit** of self-control; however, self-control must be evidenced. Self-control is to be a fruit of the Spirit, not a striving of the flesh (Gal. 5:22,23).

Things which can affect man's spirit

One might think that if his spirit is joined or fused to the Holy Spirit, that now the only thing that will affect it will be God, and whatever his spirit is sensing must automatically be from God. This teaching, however, is not accurate. Examine the following passages and note the examples of things other than God that affect the spirit. Circle the word "heart" or "spirit" as you find it in the verse, along with the thing that you note is affecting it.

1. God

"And they observed the Feast of Unleavened Bread seven days with joy, for the Lord had caused them to rejoice, and had turned the heart of the king of Assyria toward them to encourage them in the work of the house of God, the God of Israel." (Ezra 6:22)

"The king's heart is like channels of water in the hand of the Lord; He turns it wherever He wishes." (Prov. 21:1)

Have you ever observed the Lord turning your heart in a direction counter to that which you had intended? Record the experience and the inner sensations you had.

2. Satan

"But Peter said, 'Ananias, why has satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land?'" (Acts 5:3)

"And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him..." (Jn. 13:2)

In the above verses, we see satan putting ideas in people's hearts. Have you ever sensed that satan was putting an idea into your heart? Describe the experience and sensation.

When you sense satan is affecting your spirit, bind him in the name of Jesus Christ and command him to leave (Matt. 18:18). Ask the Holy Spirit to restore you.

3. Self

"Thus says the Lord God, 'Woe to the foolish prophets who are following their own spirit and have seen nothing.'" (Ezek. 13:3)

"...and the spirits of prophets are subject to prophets." (I Cor. 14:32)

In the above verses we see that you yourself can affect your own spirit. Can you recall an instance when this was so in your life? Record it below.

Make sure you never try to control your spirit yourself. "Self"-control is always wrong and often results in either pride or despair. Instead, always ask God to move upon your spirit and restore it, heal it, make it strong, etc.

4. Another person

"And he had seven hundred wives, princesses, and three hundred concubines, and his wives turned his heart away." (I Kings 11:3)

"For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting." (Rom. 16:18)

"Bright eyes gladden the heart; good news puts fat on the bones." (Prov. 15:30)

List the things in the above verses that can affect your heart. Have you experienced any of these things affecting your heart? Record the experience briefly.

16 How to Walk by the Spirit

Knowing that people affect one's spirit, how important is it to choose the right friends to have fellowship with?

5. Life's circumstances

"[When she saw] the food of his table, the seating of his servants, the attendance of his waiters and their attire, his cupbearers, and his stairway by which he went up to the house of the Lord, there was no more spirit in her." (I Kings 10:5)

"[When she saw] the food at his table, the seating of his servants, the attendance of his ministers and their attire, his cupbearers and their attire, and his stairway by which he went up to the house of the Lord, she was breathless." (II Chron. 9:4)

"Now it came about when all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard how the Lord had dried up the waters of the Jordan before the sons of Israel until they had crossed, that their hearts melted, and there was no spirit in them any longer, because of the sons of Israel." (Josh. 5:1)

"And they told him, saying, 'Joseph is still alive, and indeed he is ruler over all the land of Egypt.' But his heart grew numb for he did not believe them. When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived." (Gen. 45:26,27)

List the things in the above verses that can affect one's spirit. Have you ever sensed any of these things affecting your spirit? Record the inner experience.

How important is it to have experiences regularly in life which build up your spirit? What are some of these experiences for you?

6. Bodily circumstances

"And they gave him a piece of fig cake and two clusters of raisins, and he ate; then his spirit revived. For he had not eaten bread or drunk water for three days and three nights." (I Sam. 30:12)

"Then he became very thirsty, and he called to the Lord and said, 'Thou hast given this great deliverance by the hand of Thy servant, and now shall I die of thirst and fall into the hands of the uncircumcised?' But God split the hollow place that is in Lehi so that water came out of it. When he drank, his spirit returned and he revived. Therefore, he named it Enhakkore, which is in Lehi to this day." (Judg. 15:18,19)

List the bodily circumstances in the above verses that affected one's spirit. Have you ever felt your spirit being affected by physical bodily circumstances? If so, describe the experience.

Since what you eat affects your spirit, what does that say to you concerning your diet?

Concluding Prayer: Lord, make me ever more sensitive to my spirit and the things that affect my spirit, so that You will become the One Who constantly affects my spirit.

Application:

Write a brief summation of your understanding of the nature of man's spirit. Describe how any new ideas you have learned will alter your lifestyle from this point on.

Group Activities:

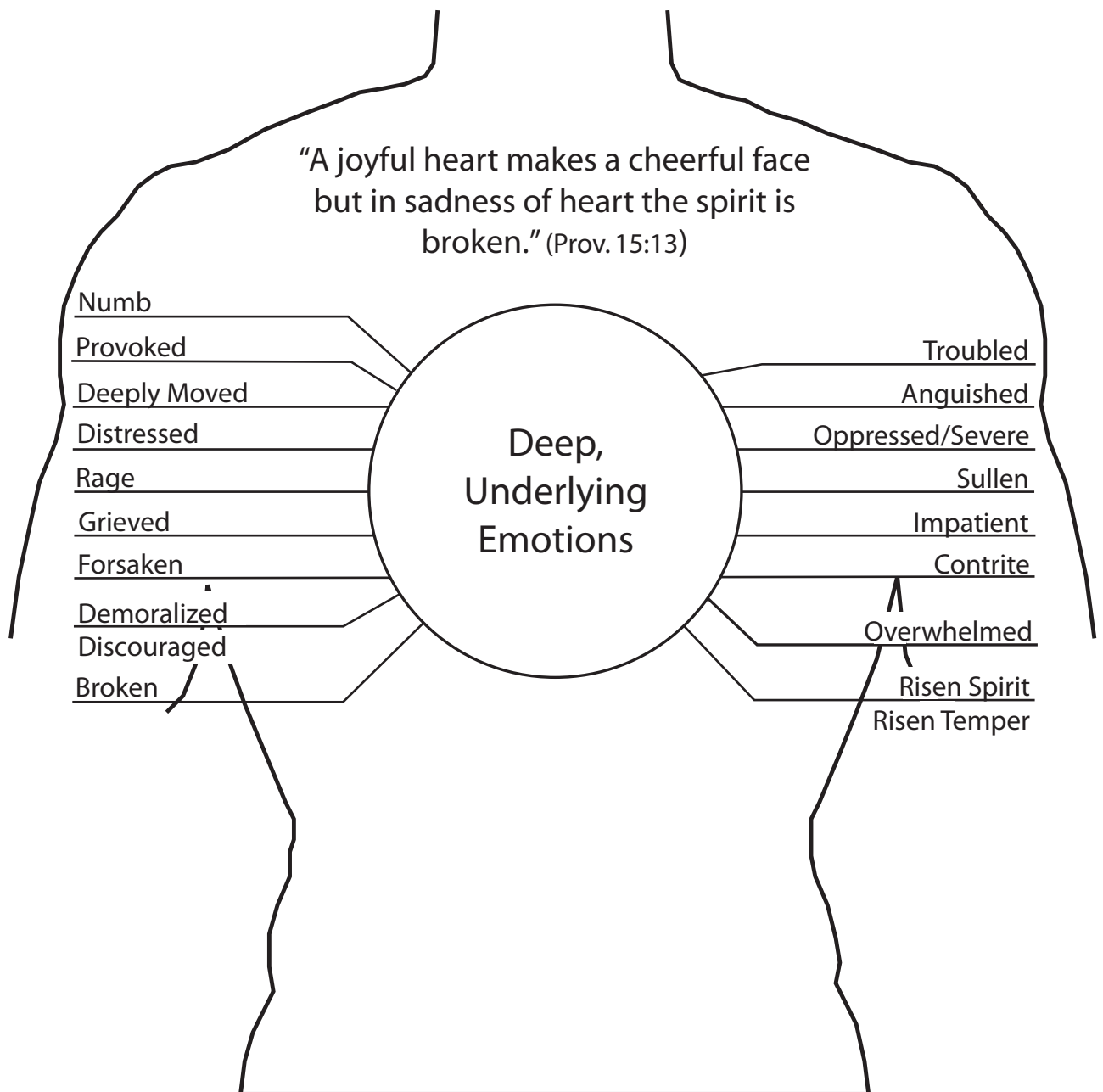
1. Review together what you have learned from this chapter.
2. Share your personal summaries of the truths of this chapter.
3. Share your journaling with one another.
4. Discuss how what you learned in this chapter will affect your life from now on.

Journaling Response:

Lord, what do You want to say to me concerning Your union to my spirit and the way other things can affect my heart?

Chapter 3

Becoming Aware of Your Spirit— Its Emotions



God dwells with the contrite and lowly of spirit in order to revive their hearts (Is. 57:15).

Spirit emotions versus soul emotions

Care must be taken to realize that there is a distinction between the emotions of your soul, which are peripheral and temporary, and the emotions of the spirit, which are deep, underlying and consuming, affecting all of your being. Often, emotions are classified only as being a function of one's soul and therefore having no value in a religious sense. However, the Bible shows that many deep, underlying emotions flow from the spirit and that fact can change our whole perspective on the value of emotions.

Emotions as by-products of pictures

So many people have emotional ups and downs that some have taught that Christians should set aside emotions in favor of analytical thinking and a rational commitment to follow and obey God. I am not sure this is the wisest approach. I cannot believe that God gave us emotions so that we could set them aside. Used wisely, they obviously give us an opportunity to experience great joy, happiness and pleasure in life.

One fact I have discovered which helps me guide emotional responses within myself is the revelation that **emotions are by-products of pictures!** If this is true, then I can simply choose the picture I will look upon, and I will experience emotions in light of that picture. For example, if I hold a picture in my mind of Psalm 23—"The Lord is my shepherd, I shall not want..." it produces emotions of peace and comfort, strength and excitement, faith and joy.

However, if I hold in my mind a picture that perhaps someone I love has been involved in an automobile accident, then I immediately release into my being emotions of fear, anxiety, concern and panic.

Therefore, it has become very important for me to carefully choose the pictures I allow to fill my mind. Now only godly, biblical pictures are allowed there. I fix my eyes upon Jesus (Heb. 12:1,2). I ask Jesus to show me His vision and perspective on a situation. Then I hold that picture in my mind, and the emotions which spring forth come from the Lord.

This is how I purify the emotions of my heart and spirit, so that they are God's emotions flowing within me and not just the emotions that flow naturally from the events of the day.

The place and value of spirit emotions

Watchman Nee called emotions the "channel of the Spirit," indicating their essential place in effective spiritual ministry. And so they probably are. If you would glance again at Chapter One, you would observe that much of our spirit flows out through the channel of emotion.

Another teacher has noted that emotion often provides the volition for religious change. Until one's deep emotions have been troubled, one will not change his way of life.

Therefore, deep, underlying emotions become extremely important as a channel of the spirit as well as an impetus to bring forth spiritual change in one's life.

To help you become aware of the emotions of your spirit, look at the following verses and circle the word "heart" or "spirit" and any emotion that is connected with it.

1. Troubled

“...Then Pharaoh awoke, and behold, it was a dream. Now it came about in the morning that his spirit was troubled, so he sent and called for all the magicians of Egypt, and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.” (Gen. 41:7b,8)

“Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; and his spirit was troubled and his sleep left him...And the king said to them, ‘I had a dream, and my spirit is anxious to understand the dream.’” (Dan. 2:1,3)

“When Jesus had said this, He became troubled in spirit, and testified, and said, ‘Truly, truly, I say to you, that one of you will betray Me.’” (Jn. 13:21)

List the things mentioned in the above verses that can trouble one’s spirit. Have these or similar things ever troubled your spirit? Discuss one or two experiences briefly. Did you take the troubling within your spirit to Jesus to heal or did you try to overcome it yourself?

2. Anguished or Shortened

“So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of their shortness of spirit and cruel bondage.” (Ex. 6:9)

“Therefore, I will not restrain my mouth; I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.” (Job 7:11)

What outer manifestations are recorded as occurring with anguish and shortness of spirit? What does this teach about our spirits affecting our outer beings? Describe your inner sensation at a time when you felt anguish or shortness of spirit. Did you take this spiritual problem to God to heal or did you try to overcome it yourself?

22 How to Walk by the Spirit

3. Oppressed or Severe

“But Hannah answered and said, ‘No, my lord, I am a woman oppressed in spirit; I have drunk neither wine nor strong drink, but I have poured out my soul before the Lord.’” (1 Sam. 1:15)

The pressure of being ridiculed for not being able to become pregnant caused Hannah’s spirit to be oppressed. Have you ever experienced such a pressure that you sensed your spirit was oppressed? If so, describe the situation briefly.

4. Risen Spirit = Risen Temper

“If the ruler’s spirit rises against you, do not abandon your position, because composure allays great offenses.” (Eccl. 10:4)

What is a risen spirit? Have you ever experienced one? Describe the experience.

5. Demoralized or Discouraged

“Then the spirit of the Egyptians will be demoralized within them; and I will confound their strategy, so that they will resort to idols and ghosts of the dead, and to mediums and spiritualists.” (Is. 19:3)

Have you ever experienced a demoralized or discouraged spirit? If so, how did it feel? How did you handle it? Did you go in prayer for Christ to heal it or did you try yourself to work your way out of it?

6. Forsaken and Grieved

“‘For the Lord has called you, like a wife forsaken and grieved in spirit, even like a wife of one’s youth when she is rejected,’ says your God.” (Is. 54:6)

Have you ever felt this condition within your spirit? If so, briefly describe the sensation.

7. Rage

“So the Spirit lifted me up and took me away; and I went embittered in the rage of my spirit, and the hand of the Lord was strong on me.” (Ezek. 3:14)

God was sending Ezekiel to minister to a hard-hearted people, so He sent him embittered in the rage of his spirit. Have you ever sensed rage in yours or another’s spirit? Describe the sensation. Are you able to see visible outer manifestations of this condition of one’s spirit?

8. Distressed

“As for me, Daniel, my spirit was distressed within me, and the visions in my mind kept alarming me.” (Dan. 7:15)

A dream had distressed Daniel’s spirit. Have you ever experienced a dream distressing your spirit? Describe what a distressed spirit feels like. Describe outer manifestations that may go with a distressed spirit.

9. Deeply moved

“When Jesus therefore saw her weeping and the Jews who came with her, also weeping, He was deeply moved in spirit, and was troubled.” (Jn. 11:33)

When Jesus saw Mary’s sorrow at Lazarus’ death the Bible says He was deeply moved in spirit. Have you ever been deeply moved in spirit? If so, briefly describe the situation. Often we have inner experiences and can find no adequate words to fit them. One goal of these exercises is to begin to give you a vocabulary to assist you in understanding and naming yours and others’ inner experiences.

10. Provoked

“Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was beholding the city full of idols.” (Acts 17:16)

Have you ever beheld evil and sensed your spirit being provoked? If so, briefly describe the situation. Next time this happens, you will have biblical words to use to describe the experience (e.g., my spirit is provoked).

Wrong theology often results in wrong experience

Because I was taught that emotions are **soulish only**, I renounced all emotions as being bad. Therefore, when anyone was saved through my ministry, I told them not to expect to “feel” anything. It was to be strictly faith in the biblical facts. You see, I was taking all mystical or spiritual encounter out of salvation, and making it a rational experience. There was no need for the “Spirit to bear witness with their spirits” that they were sons of the Most High God (Rom. 8:16). Salvation was simply academic agreement.

When I was taught to “love” with *agape* love, that was not supposed to involve any sort of emotions or feelings. It was to be **a commitment**. Therefore, love also was relegated to a rational encounter rather than allowing one to experience and be moved by compassion as Jesus was (Matt. 20:34). When I used to love my wife, it was not with emotion, because emotion was soulish and I did not want to be soulish. It was “commitment love.” However, what I have discovered is that people want and need to “feel” loved. Now that I know that emotions can also be flowing from my spirit, I am released to love my wife emotionally as well as with an *agape* commitment. It need no longer be one or the other. Now it can be both. What healing that brings to a marriage!

Emotionally free again

For me, the revelation of the truths of this chapter restored the place and validity of deep, underlying emotions as being part of the spirit of man, and it opened up an entirely new world for me which I began to explore under the guidance of the Holy Spirit.

Now, when I worship, I can legitimately allow my emotions to become involved and realize that it is not emotionalism, it is the emotions of my spirit responding to God, and to the emotions of the Holy Spirit within me. I am free to feel His presence. I am free to love God emotionally, with all my heart, my soul and my mind (Matt. 22:37).

Emotions in preaching

I am free to preach using pictures and emotion, and my preaching has become much more powerful. Watchman Nee calls pictures “the anointing of the the Holy Spirit.” That is because the picture releases emotions, and I believe the anointing is tied up with the release of spiritual emotions. Watchman Nee said that if, as you preach, you hold a godly picture in your mind of what you are trying to communicate, you will release an anointing as you speak. I have learned that this is true, and I always hold pictures in my mind as I preach. I receive these pictures in my quiet time with the Lord. I ask Him to give me

a picture of what He wants to say to the people. As I see Him stand communicating His heart to the people, I stand likewise, watching Him as I speak to the people myself. For example, when I teach on hearing God's voice, which I have done hundreds of times (and thus it could easily become stale), I ask the Lord to show me anew what He wants to communicate to His children. He says, "Mark, teach My children to hear My voice." Now I have a clear commission and a clear picture of Jesus hungering for His children to learn how to hear His voice. I speak with this picture in the back of my mind and it grants flow and anointing and emotional release as I speak. Everything I say is for one purpose only, to teach them to hear God's voice. All else is miscellaneous and can be set aside as not being important to the agenda at hand.

You may remember that pictures, emotions, and flow are all right-brain functions. So by holding a picture in my mind, I am positioning myself internally to release the flow which comes through the right hemisphere.

How important were pictures in Jesus' teaching style?

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." (Matt. 13:34)

Many areas of my life have been restored and re-energized by accepting the emotion that God has placed within my spirit as a good and godly thing. May you, too, be healed as you allow God to restore emotions to their rightful place in your life.

Application:

Write a brief summary of what you have learned in this chapter and how it will affect your life from this point on.

Group Activities:

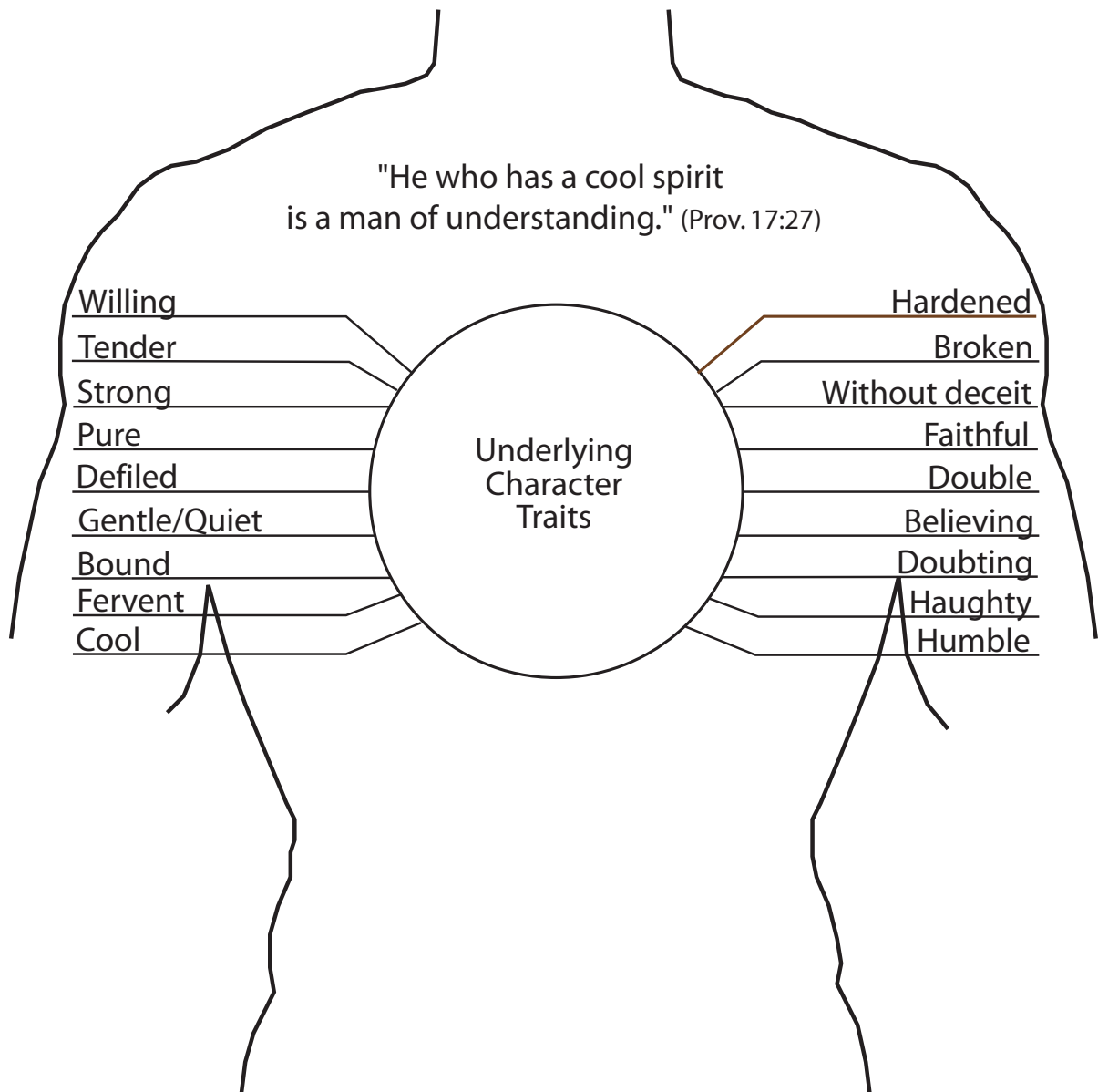
1. Share your ideas concerning the verses explored in this chapter.
2. Share your journaling with one another.
3. Discuss the place of emotion in your life.
4. Pray for one another as needed for emotional release and emotional balance.

Journaling Response:

Lord, show me how I have used my emotions or how I have stuffed them and not honored them. Lord, show me the difference between the emotions of my soul and the emotions of my spirit. Speak to me concerning the proper place of emotions within my life.

Chapter 4

Becoming Aware of Your Spirit— Its Character Traits



Traits of the spirit are underlying or pervading the rest of one's character.

Character Trait = distinctive quality (*Webster*)

Becoming aware of your spirit—its character traits

In Chapter One we examined five character traits of the spirit. In this chapter we will discover several more. Explore the following passages, noting anything that would help you become more aware of character traits within the spirit. In each of the following verses, circle the word “heart” or “spirit” and the character trait you find listed on the heart/spirit level.

1. Hardened

“But Sihon king of Heshbon was not willing for us to pass through his land; for the Lord your God hardened his spirit and made his heart obstinate, in order to deliver him into your hand, as he is today.” (Deut. 2:30)

While ministering, have you ever sensed a hardened spirit? What would be the best way to handle it?

2. Without deceit

“How blessed is the man to whom the Lord does not impute iniquity, and in whose spirit there is no deceit!” (Ps. 32:2)

Have you ever sensed deceit in the spirit of someone you were counseling? What is the best way to handle this?

3. Doubting/Believing

“Truly I say to you, whoever says to this mountain, be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him.” (Mk. 11:23)

“And He said to them, ‘O foolish men and slow of heart to believe in all that the prophets have spoken!’” (Lk. 24:25)

Describe a person with a doubting heart; with a believing heart. Would the words “optimist” and “pessimist” be appropriate descriptions of these two kinds of people? What permeates the tenor of *your* spirit: doubt or belief?

4. Double

“They speak falsehood to one another; with flattering lips and with a double heart they speak.”
(Ps. 12:2)

Describe a double heart. Notice that it affects one’s speech. Do you have a double heart? If so, present it before the Lord for healing.

5. Haughty

“Pride goes before destruction, and a haughty spirit before stumbling.” (Prov. 16:18)

Can you sense a haughty spirit? Describe its mannerisms. How do you counsel someone with a haughty spirit? Is there a difference between having pride about a specific thing, and having a haughty spirit? If so, describe the difference.

6. Humble

“It is better to be of a humble spirit with the lowly, than to divide the spoil with the proud.” (Prov. 16:19)

“Man’s pride will bring him low, but a humble spirit will obtain honor.” (Prov. 29:23)

Do you have a humble spirit?

7. Bound

“And now, behold, bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there.” (Acts 20:22)

Paul felt a commission by the Holy Spirit to go to Jerusalem. The call was so intense that he said he was bound in spirit. Have you ever felt bound in spirit (e.g., your life’s commission, or God’s commission to you for a year)? If so, describe such an experience.

8. Defiled

“Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.” (II Cor. 7:1)

Paul is writing to the beloved, and he indicates a possibility of the beloved having defiled spirits. Describe what you would understand to be a defiled spirit. Have you ever experienced a defiled spirit in yourself or another? Describe the situation.

9. Pure

“Blessed are the pure in heart, for they shall see God.” (Matt. 5:8)

“Who may ascend into the hill of the Lord? And who may stand in His holy place? He who has clean hands and a pure heart who has not lifted up his soul to falsehood, and has not sworn deceitfully.” (Ps. 24:3,4)

“Surely God is good to Israel, to those who are pure in heart! But as for me, my feet came close to stumbling; My steps had almost slipped. For I was envious of the arrogant, as I saw the prosperity of the wicked...Surely in vain I have kept my heart pure, and washed my hands in innocence...When my heart was embittered, and I was pierced within, then I was senseless and ignorant; I was like a beast before Thee.” (Ps. 73:1-3,13,21,22)

Describe a pure heart. Have you ever experienced an embittered heart? What did it feel like? How did you get over it? Do you have a pure heart at this time? If not, ask God to purify it.

10. Strong

“And the child continued to grow, and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel.” (Lk. 1:80)

Describe what you understand becoming strong in spirit to mean. Are you growing strong in spirit?

11. Tender

“Because your heart was tender and you humbled yourself before God, when you heard His words against this place and against its inhabitants, and because you humbled yourself before Me, tore your clothes, and wept before Me, I truly have heard you,’ declares the Lord.” (II Chron. 34:27)

Is your heart tender? Can you sense when another person’s heart is tender? Part of ministering heart-to-heart is being able to sense another’s heart.

Application:

Prayerfully consider the character traits that are present in your spirit at this time. Jot them down in the space below.

Also consider the character traits predominant in your spouse or a close friend. What would it mean to be sensitive to this person’s spirit? What ways might you act? What attitudes might you have? Record them below.

Prayer: Lord, may we become more sensitive to ours and others' spirits so we can minister more effectively spirit-to-spirit.

Group Activities:

1. Go through a number of the character traits which spoke deeply to you.
2. Share what you learned about your spirit and about the spirits of those to whom you minister.
3. Share your journaling one with another.
4. Pray for one another as necessary and desired.

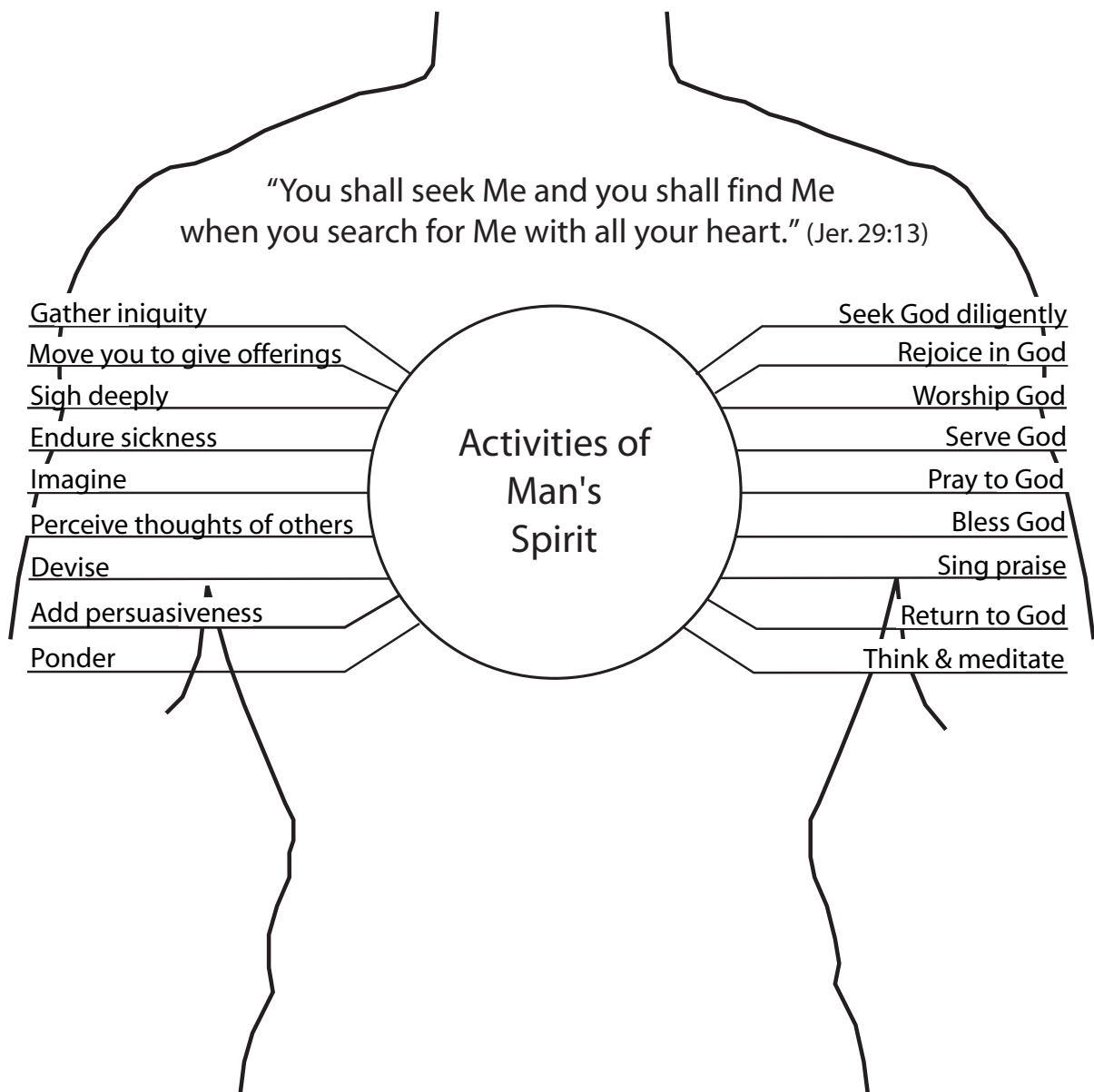
Journaling Response:

Lord, what do You want to say to me concerning the character traits in my spirit at this time? Lord, show me how to most effectively minister to those close to me, by taking into consideration the character traits of their hearts.

Notes

Chapter 5

Becoming Aware of Your Spirit— Its Activities



Many of the activities of man's spirit are directed toward God.

The spirit is the part of man most prominently used in encountering God.

Distinguishing soul from spirit

Many activities of the spirit can also be done by the soul. For example, you can bless the Lord with both your spirit (I Cor. 14:16) and your soul (Ps. 103:1). You can worship in spirit (Jn. 4:23,24) and your worship can simply be lip service (Is. 29:13). Your service to God can be motivated by a pure heart (Rom. 1:9) or a selfish, envious, strife-filled heart (Phil. 1:15-17).

Therefore, just doing one of the activities mentioned in this chapter does not necessarily mean it is being done from your spirit. Even if it is flowing from your spirit, you must make sure the action is motivated by a love for Christ.

Discerning activities which flow from your spirit

As you examine the following passages, allow the Lord to show you anything that would help you in discerning activities that flow from your spirit.

Circle the word “heart” or “spirit” in the verses and the activity that the spirit is performing in that verse.

1. Seek God diligently

“At night my soul longs for Thee, indeed, my spirit within me seeks Thee diligently.” (Is. 26:9)

Have you ever sensed your spirit seeking God? Describe what it feels like to you.

What is the most effective thing you find you can do to satisfy your spirit when you sense this inner seeking (e.g., worship, prayer, prayer in tongues, etc.)?

What are other things you have tried to do from time to time to fulfill this inner seeking (e.g., eat, sleep, etc.) ? How satisfying have they been?

2. Rejoice in God

“And Mary said, ‘My soul exalts the Lord, and my spirit has rejoiced in God my Savior.’” (Lk. 1:47)

Have you sensed your spirit rejoicing in your God? Describe what it felt like.

Are you generally free to express outwardly your spirit's desire to rejoice?

If so, what expressions are most desirable to your soul and body?

3. Worship God

"True worshipers shall worship the Father in Spirit and truth... God is Spirit and those who worship Him must worship in spirit and truth." (Jn. 4:23,24)

Have you sensed yourself worshipping God in spirit and in truth?

If so, what is the experience like? What do you do in this experience?

What does it feel like to not worship in spirit and in truth?

4. Serve God

"For God, whom I serve in my spirit in the preaching of the Gospel of His Son..." (Rom. 1:9)

Have you experienced serving God in your spirit?

What do you experience this as? Does it involve only church-related serving or can any work be done as a service to God from your spirit?

In your experience, what is the difference between serving God in the spirit, and doing an activity not coming from service of God in your spirit? How is one different from the other? Should everything we do be a service to God from our spirits (Eph. 6:7)?

38 How to Walk by the Spirit

5. Pray to God

“For if I pray in a tongue, my spirit prays, but my mind is unfruitful.” (I Cor. 14:14)

Have you experienced your spirit praying (as opposed to just your mind praying)?

What do you experience as different when it is your spirit praying, as opposed to just your mind praying?

Do you generally sense that it is your spirit praying rather than your mind?

6. Bless God

“If you bless with the spirit (i.e. tongue speaking) only, how will the one who fills the place of the ungifted say ‘amen’?” (I Cor. 14:16)

Have you ever blessed God with the spirit? Describe the experience.

How is it different than blessing with the soul?

7. Sing Praise

“I shall sing with the spirit. I shall sing with the mind also.” (I Cor. 14:15)

What is singing with the spirit?

Have you experienced singing with the spirit?

Describe your inner experience as you sing with the spirit. What do you sense and feel internally?

8. Return to God

“Then the dust will return to the earth as it was, and the spirit/breath will return to God who gave it.” (Eccl. 12:7)

This is the experience of death, as the breath of man returns to God. I won’t even ask if you’ve experienced it or not!

9. Think and meditate

“Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.” (Gen. 6:5)

“I will meditate with my heart; and my spirit ponders.” (Ps. 77:6)

How would you describe your experience of your spirit pondering? How is it different from regular thinking? Is there a word which more clearly describes it to you?

10. Add persuasiveness to lips

“The heart of the wise teaches his mouth, and adds persuasiveness to his lips.” (Prov. 16:23)

Describe your experience of this.

Because of the truth of this principle, I find that it is not best to review my notes for a teaching or sermon right up to the last minute. Rather, it is best to spend the last few minutes relaxing, worshiping, and just centering down into my heart. If I can be in the flow of my heart when I begin speaking, my speech will come forth with spirit flow, with an anointing, with persuasiveness. I believe a person with charisma is a person who lives from his heart/spirit.

11. Devise

“Do not oppress the widow or the orphan, the stranger or the poor; and do not devise evil in your hearts against one another.” (Zech. 7:10; 8:17)

Recall times when you have devised both good and evil in your heart toward another. Jot down briefly the inner process and experience.

12. Perceive thoughts of others

“And immediately Jesus, aware by His spirit that they were reasoning that way within themselves, said to them, ‘Why are you reasoning about these things in your hearts?’” (Mk. 2:8)

What does this teach us concerning the ability to sense the heart or spirit of another?

Does this verse mention the supernatural gift of a word of knowledge operating? Does man have a natural ability to sense the heart of another (not demonic or divine, just a natural ability that each man is born with)?

13. Imagine (KJV)

“For the imagination of man’s heart is evil from his youth...” (Gen. 8:21)

“Which imagine mischiefs in their heart...” (Ps. 140:2)

“An heart that deviseth wicked imaginations...” (Prov. 6:18)

“But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.” (Jer. 7:24)

“Thus saith the Lord of hosts, ‘Hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord.’” (Jer. 23:16)

We see in the above verses the tremendous capacity of the imagination of man's heart to become evil. Have you ever experienced this? If so, record one of these experiences, noting the inner processes you were sensing.

14. Endure sickness

"The spirit of a man can endure his sickness, but a broken spirit who can bear?" (Prov. 18:14)

Have you sensed the strength of your spirit carrying you through sickness? Have you sensed a broken spirit? Discuss these experiences.

15. Sigh deeply

"And sighing deeply in His spirit, He said, 'Why does this generation seek for a sign?'" (Mk. 8:12)

What caused Jesus to sigh deeply in His spirit?

Have you had a similar experience? What does it feel like to sigh deeply in your spirit?

42 How to Walk by the Spirit

16. Move you to give offerings

“And everyone whose heart lifted up and everyone whose spirit moved him came and brought the Lord’s contribution for the work of the tent of meeting and for all its service and for the holy garments.” (Ex. 35:21)

Have you felt your heart move you to give an offering? If so, describe the inner experience.

What does this truth call us to do when we are responsible to take up offerings?

17. Gather iniquity

“And when he comes to see me, he speaks falsehood; His heart gathers wickedness to itself; when he goes outside, he tells it.” (Ps. 41:6)

Discuss the process of gathering either iniquity or godliness into your heart.

Summary

We see that man’s spirit is very active. It is always moving, carrying out various activities. You must become constantly aware of the activity of your spirit, and learn to flow with it (unless it is an evil activity).

Prayer: Lord, may whatever I do be done wholeheartedly as unto You, knowing it is Christ Jesus Whom I serve (Col. 3:23,24).

Application:

What are some key insights you have received from this chapter? Record them below. In what way are these insights calling you to change?

Group Activities:

1. Discuss any of the activities of the spirit which is speaking specifically to you.
2. Share your personal summaries of what you have received from this chapter.
3. Share your journaling with one another.

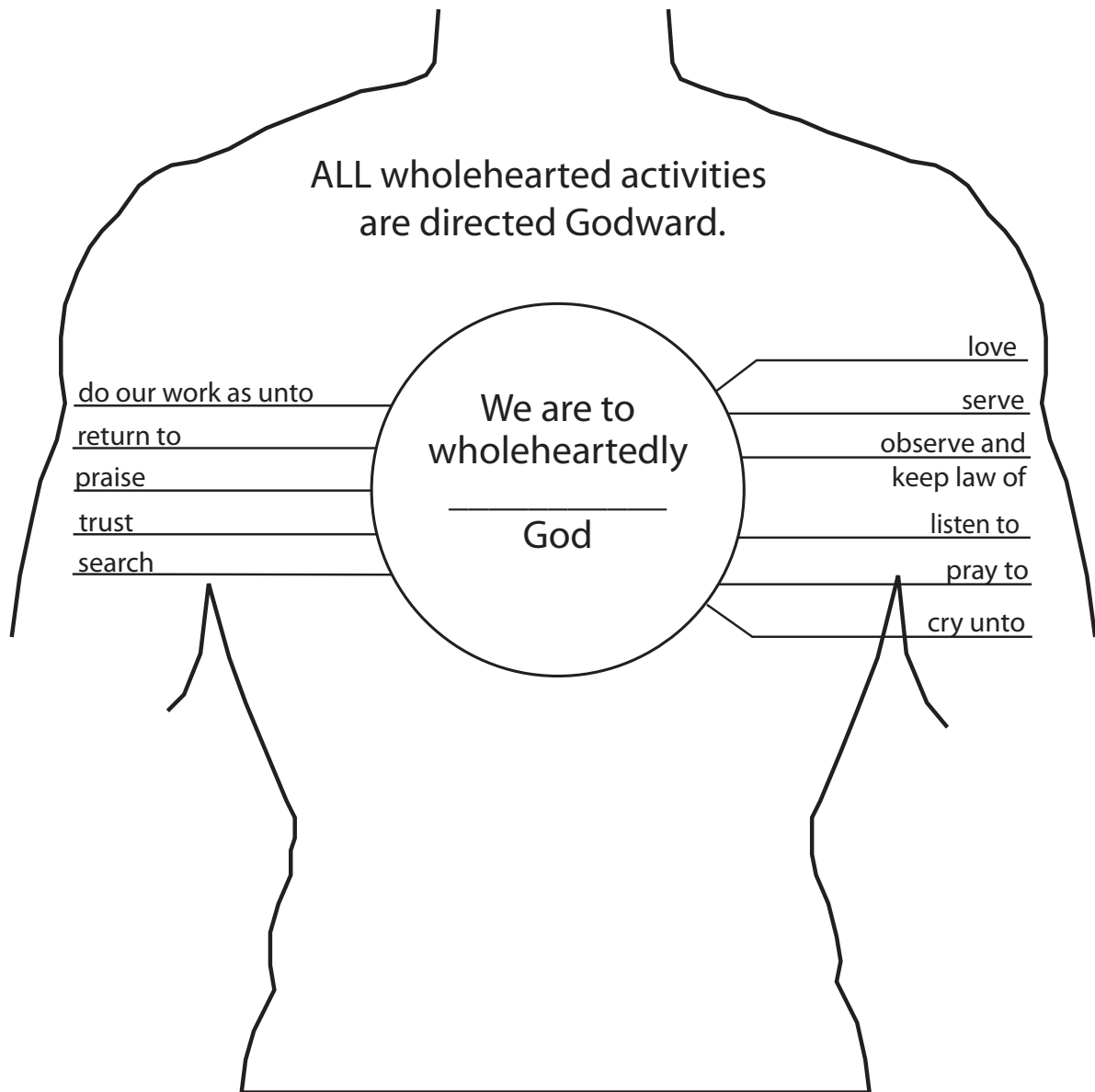
Journaling Response:

Lord, please speak to me concerning the activities of my spirit. What would You have me be aware of that I have not been aware of? What would You like to say to me?

Notes

Chapter 6

One Activity— Wholeheartedness unto God



“You shall seek Me, and you shall find Me when
you search for Me with all your heart.” (Jer. 29:13)

All wholehearted activities are directed Godward!

It is absolutely striking to find that ALL wholehearted activities are directed Godward. There is nothing in this life that is to possess our whole hearts other than God. In other words, no matter what activity we are doing in life, it is not to engage our whole hearts. Otherwise we fall out of the presence of God into idolatry, placing an idol in our hearts. Have you ever seen an individual so consumed in the activity before him that all else is forgotten? Once I saw an usher in an over-crowded church meeting who was so wholeheartedly involved in packing people in that he totally fell out of the presence of God. He began treating the people like things, demanding that they do this and that without any consideration of their feelings. His god had become his present activity and his heart had momentarily forgotten his true God.

Your work is not to displace God. Otherwise, one falls into idolatry.

Now, what does wholeheartedness mean? I believe it means to be totally focused. My entire being is consumed with what I am doing. I am lost in it and often largely unaware of my surroundings.

Give your definition of wholeheartedness and a personal example of a time you experienced wholeheartedness. Record it below.

In the case of wholeheartedness unto God, I focus my entire being on my Lord. My heart is not divided, but every part is wholly focused and involved with my Lord. I hear Him, see Him, feel Him, and set my purposes toward Him. My entire heart is totally captivated by Him. There is no part that is not focused on Him. I am not divided, but wholly centered upon Him. Chapter Nine may help you more clearly see what wholeheartedness is.

Now identify the things the Bible tells you to do wholeheartedly. Circle the activity being examined, and the word “heart” or “spirit” in each of the following verses. Then answer the related questions.

1. Love

“And you shall love the Lord your God with all your heart and with all your soul and with all your might.” (Deut. 6:5)

“And He said to him, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’” (Matt. 22:37)

Are you loving God with your whole heart at this time? Describe the experience.

2. **Serve**

“As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the Lord searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever.” (I Chron. 28:9)

Are you serving God with a whole heart? Describe the experience. Are there any temptations which entice you to not serve God with your whole heart? If so, what are they and how can they be overcome?

3. **Observe and keep law**

“Give me understanding, that I may observe Thy law, and keep it with all my heart.” (Ps. 119:34)

Are you keeping the law of God with all your heart at this time in your life? Describe the experience.

4. **Listen**

“And you return to the Lord your God and listen to His voice with all your heart and soul according to all that I command you today...” (Deut. 30:2)

Are you listening to God’s voice with all your heart at this time? Describe the experience. What keeps you from listening with all your heart?

5. Pray

"I entreated Thy favor with all my heart; be gracious to me according to Thy word." (Ps. 119:58)

Have you prayed to God with all your heart? Describe the experience and the result. Is it uncomfortable to pray with all your heart in a group prayer meeting? Should it be? Can this discomfort be overcome? How?

6. Search

"And you will seek Me and find Me, when you search for Me with all your heart." (Jer. 29:13)

Are you seeking God with all your heart? Are you finding Him? Describe the experience. How is it different from half-hearted seeking of God?

7. Trust

"Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight." (Prov. 3:5,6)

Are you trusting the Lord with all your heart and not leaning on your own understanding? Discuss the experience. Is this contrary to what you were taught in school? Have you reconciled the differences in your life at this time, or do they still pose a tension or disparity for you?

8. Praise

“I will give thanks to the Lord with all my heart; I will tell of all Thy wonders.” (Ps. 9:1)

“I will give thanks with all my heart; I will sing praises to Thee before the gods.” (Ps. 138:1)

Do you give thanks to the Lord with all your heart? Describe the experience. Are there any barriers that keep you from giving thanks with all your heart? If so, what are they? How can they be overcome?

9. Return

“If they return to Thee with all their heart and with all their soul in the land of their captivity, where they have been taken captive, and pray toward their land which Thou hast given to their fathers, and the city which Thou hast chosen, and toward the house which I have built for Thy name...” (II Chron. 6:38)

“And I will give them a heart to know Me, for I am the Lord; and they will be My people, and I will be their God, for they will return to Me with their whole heart.” (Jer. 24:7)

Have you ever experienced the need to return to God with all your heart? Describe your inner and outer experience. Has God given you a heart to know Him? What is it like?

10. Do our work as unto the Lord

“Whatever you do, do your work heartily, as for the Lord rather than for men; knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.” (Col. 3:23,24)

What is the difference between doing your work heartily as for the Lord, and workaholism?

Do you do your work heartily as for the Lord? What does that mean? Describe the experience.

Application:

Write a meaningful personal summary of wholeheartedness as you understand it and as you desire to live it out.

Group Activities:

1. Discuss which of the above commands are especially meaningful to you.
2. Share your personal summaries with one another.
3. Share your journaling.

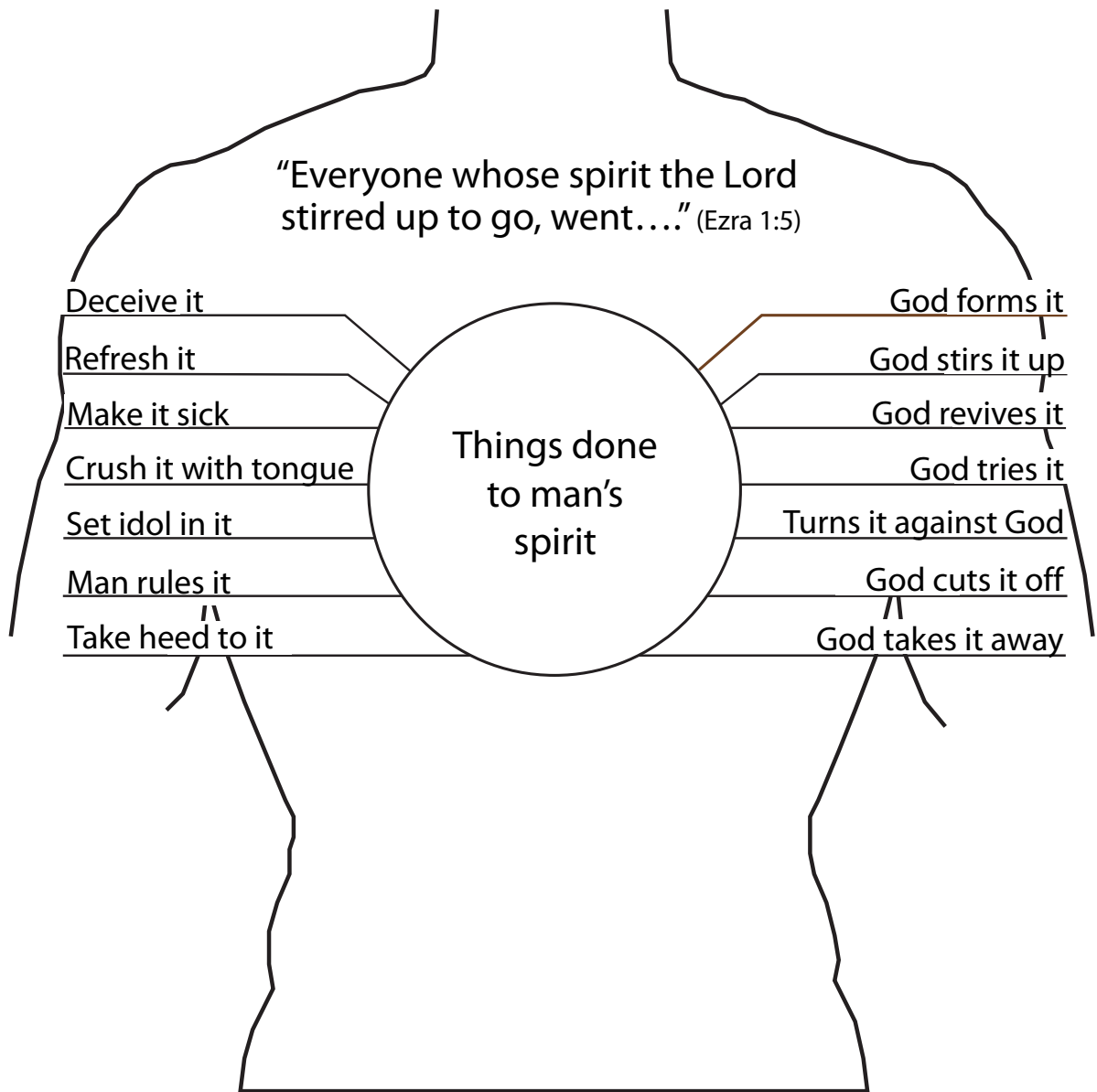
Journaling Response:

Lord, what do You want to say to me concerning wholeheartedness as it relates to me and my life? Am I being wholehearted in the areas You want me to be wholehearted in? Is there any area I am wholehearted in which You do not want me to be wholehearted in?

Notes

Chapter 7

Things Done to Man's Spirit



God revives the spirit of the lowly (Is. 57:15).

Things done to man's spirit

So again we come to the King; this time as the "Father of Spirits" and the Glorious Creator. He desired to create a being like Himself. He is Spirit and He created man with a spirit, so together they could have spiritual communion. God's desire was to communicate to man through his spirit, to move upon man's spirit in many ways doing many things. Man's spirit was uniquely suited for contact with a Spirit God, so a primary function of man's spirit is to be available to be moved upon by God.

In the following verses, circle the word "heart" or "spirit" as well as the thing being done to man's spirit.

1. God forms it

"The burden of the word of the Lord concerning Israel. Thus declares the Lord who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him..." (Zech. 12:1)

What is the significance of the fact that God forms the spirit within man? Relate this to the concept of the dignity of man, and the fact that man is creative.

2. God stirs it

"So the God of Israel stirred up the spirit of Pul, king of Assyria, even the spirit of Tilgath-pilneser king of Assyria, and he carried them away into exile..." (I Chron. 5:26)

"Then the Lord stirred up against Jehoram the spirit of the Philistines and the Arabs who bordered the Ethiopians; and they came against Judah and invaded it..." (II Chron. 21:16,17)

"Now in the first year of Cyrus king of Persia—in order to fulfill the word of the Lord by the mouth of Jeremiah—the Lord stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing, saying..." (II Chron. 36:22)

"Now in the first year of Cyrus king of Persia, in order to fulfill the word of the Lord by the mouth of Jeremiah, the Lord stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also put it in writing, saying..." (Ezra 1:1)

"Then the heads of fathers' households of Judah and Benjamin and the priests and the Levites arose, even everyone whose spirit God had stirred to go up and rebuild the house of the Lord which is in Jerusalem." (Ezra 1:5)

"So the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the Lord of hosts, their God." (Hag. 1:14)

“Sharpen the arrows, fill the quivers! The Lord has aroused the spirit of the kings of the Medes, because His purpose is against Babylon to destroy it; For it is the vengeance of the Lord, vengeance for His temple.” (Jer. 51:11)

Discuss the fact that God stirs up people's spirits in order to accomplish His purposes.

Have you ever seen this in action in events touching your life? Discuss.

In light of the above truth, discuss the place of prayer and holiness and God's timing as contrasted to our own hard work.

3. God revives it

“I will dwell in a high and holy place and also with the contrite and lowly of spirit in order to revive the spirit of the lowly and revive the heart of the contrite.” (Is. 57:15)

In light of the above truth, what kind of a spirit do you want to maintain as you walk through life? Do you currently have this kind of spirit?

What most hinders you from maintaining a contrite and lowly spirit? Write down any special safeguards which you could establish against developing a haughty spirit.

4. God tries it

“Thou hast tried my heart; Thou hast visited me by night; Thou hast tested me and dost find nothing: I have purposed that my mouth will not transgress.” (Ps. 17:3)

Can you recall a time when God put your heart through a test? How did you fare? What did you discover?

Is there any test that God is putting your heart through at this time?

5. Turns it against God

“Why does your heart carry you away?...That you should turn your spirit against God, and allow such words to go out of your mouth?” (Job 15:12,13)

Have you ever sensed your heart carry you away? Describe such a situation.

Have you ever sensed your heart carry you to God? Describe that situation.

6. God cuts it off

“He will cut off the spirit of princes; He is feared by the kings of the earth.” (Ps. 76:12)

Discuss what you think this means.

7. Take heed to it

“Take heed then, to your spirit, and let no one deal treacherously against the wife of your youth. For I hate divorce,’ says the Lord, the God of Israel, ‘and him who covers his garment with wrong,’ says the Lord of hosts. ‘So take heed to your spirit, that you do not deal treacherously.” (Mal. 2: 15,16)

What is God asking you to do when He tells you to take heed to your spirit?

Notice how the condition of your spirit affects your outer actions. List the actions caused in this case by a treacherous spirit.

Are you taking heed to your spirit? Discuss.

8. Man rules it

“He who is slow to anger is better than the mighty, and he who rules his spirit, than he who captures a city.” (Prov. 16:32)

“Like a city that is broken into and without walls is a man who has no control over his spirit.” (Prov. 25:28)

Give an example of a time you were conscious of ruling over your spirit.

9. Set an idol in it

“Son of man, these men have set up their idols in their hearts, and have put right before their faces the stumbling block of their iniquity. Should I be consulted by them at all? Therefore speak to them and tell them, “Thus says the Lord God, “Any man of the house of Israel who sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and then comes to the prophet, I the Lord will be brought to give him an answer in the matter in view of the multitude of his idols,...For anyone of the house of Israel or of the immigrants who stay in Israel who separates himself from Me, sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and then comes to the prophet to inquire of Me for himself, I the Lord will be brought to answer him in My own person. And I shall set My face against that man and make him a sign and a proverb, and I shall cut him off from among My people. So you will know that I am the Lord.””(Ezek. 14:3,4,7,8)

Define in your own words what you understand “praying with an idol in your heart” to mean.

How can you be assured that you are not praying with an idol in your heart?

10. Crush it with tongue

"A soothing tongue is a tree of life, but perversion in it crushes the spirit." (Prov. 15:4)

Describe a personal experience of a soothing tongue being a tree of life.

Describe a personal experience of a perverted tongue crushing the spirit.

May your knowledge of this principle assist you in both understanding your own hurt when someone has a perverted tongue, and how that hurt can be healed by bringing your wounded spirit to Jesus to speak and breathe new life into it, as well as how you can be careful not to crush other people's spirits with your own tongue.

11. Make it sick

"Hope deferred makes the heart sick, but desire fulfilled is a tree of life." (Prov. 13:12)

Describe your experiences of the above.

We must be careful to make Jesus' presence with us our great and abiding hope, and let all other hopes be on the periphery of our lives.

12. Refresh it

"For they have refreshed my spirit and yours. Therefore acknowledge such men" (by meeting their needs). (I Cor. 16:18)

“For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all.” (II Cor. 7:13)

Recall a time when another has refreshed your spirit. How did they do so?

13. Deceive it

“If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man’s religion is worthless.” (Jas. 1:26)

Have you ever deceived your own heart? Describe the experience. How can we keep from deceiving our own hearts?

Prayer: Lord, make us more aware of our spirits and the things that affect them so that You would be the One most continuously affecting our spirits. May we continually present our hearts to You to be affected by Your Holy Spirit. Amen.

Application:

Write a brief summary of what you have learned from this chapter concerning things which can be done to one’s spirit. Include any effect these insights will have on the way you now live.

Group Activities:

1. Share with one another which of the “things done to man’s spirit” impacted you the most.
2. Share summaries with one another.
3. Share journaling with one another.
4. Minister and pray for one another as desired or necessary.

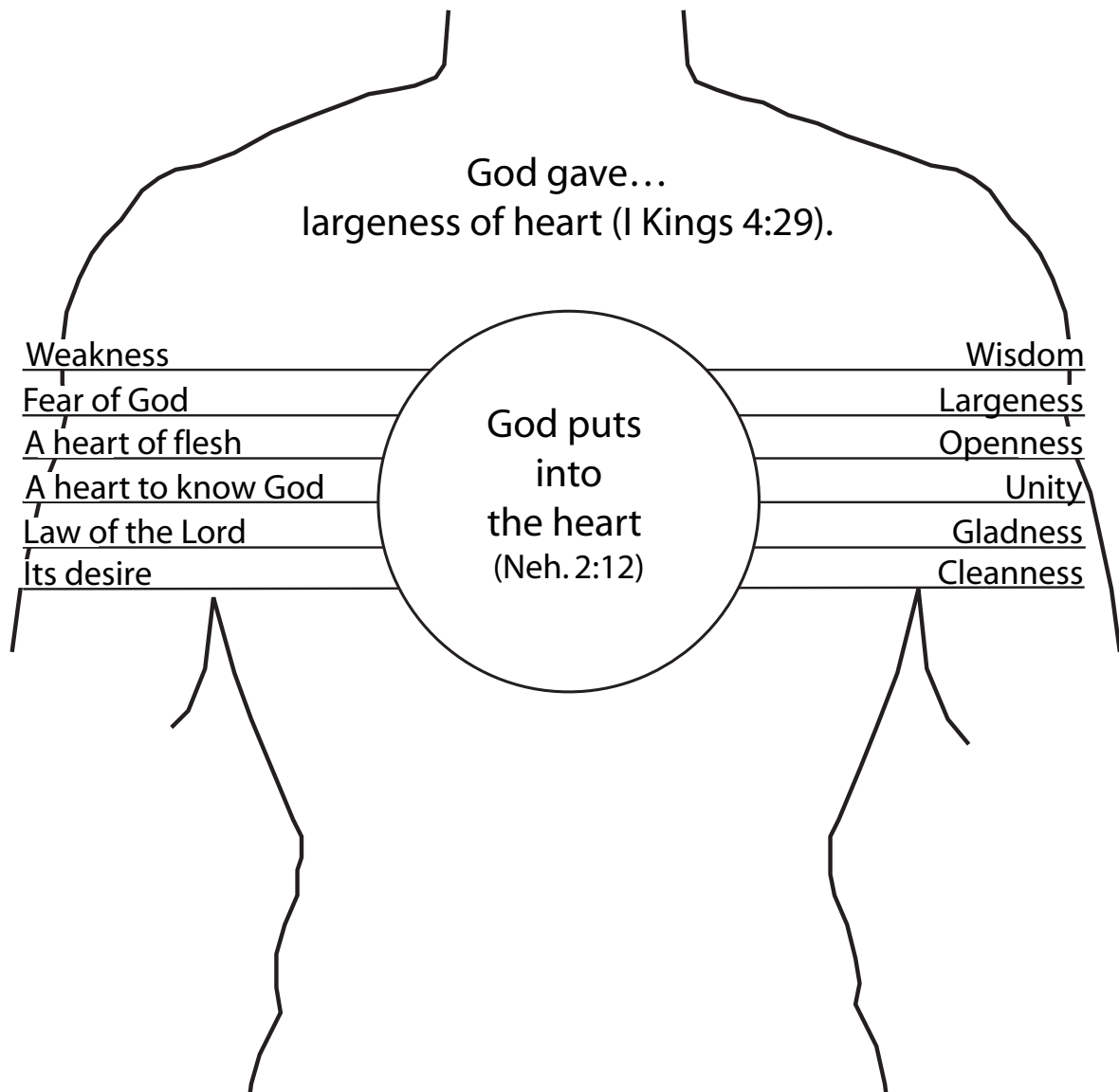
Journaling Response:

Lord, what do You want to say to me concerning the insights from this chapter?

Notes

Chapter 8

Things God Gives to the Heart



God gave...largeness of heart (I Kings 4:29).

“The Lord opened her heart to respond to the things spoken...” (Acts 16:14)

God moves upon man's heart

It is absolutely astounding and comforting to see how wondrously God works in the heart of man. He has divine control over men's hearts, and is able to do His will through men's hearts, even while giving them free choice. That, in itself, is an idea larger than our brains can comprehend. Yet, it is still so. As I see that God can give a wise heart, a large heart, one heart, gladness of heart, and so much more, my heart melts before Him knowing that as I seek Him, His love and grace (inworking power and desires) will provide for all my heart's needs.

Also, as I pray for others, their hearts, too, are influenced by the Divine Lover. Therefore, rather than struggling and striving, I pray and I watch God do in a moment in a person's heart what I could not do in a year of striving. So, I find God's Kingdom is brought forth mainly by prayer, to which I then add "doing" whatever He is asking of me.

As you read through the following passages, circle the word "heart" or "spirit" and what the verse mentions that God gives to the heart/spirit.

I. Wisdom

"Behold, I have done according to your words. Behold, I have given you a wise and discerning heart, so that there has been no one like you before you, nor shall one like you arise after you."
(I Kings 3:12)

Have you sensed God placing wisdom within your heart beyond your own? Describe the experience. Have you been careful to give Him full glory for doing so?

Discuss the balance between your asking God for wisdom and discernment and your seeking to acquire it through your own research. Are you to do both? Do you do both? If you research, do you do so with a dependence upon the Holy Spirit for wisdom and revelation, or since God has given you a mind, do you use it yourself to acquire wisdom (Rom. 12:1; Prov. 3:5-7; Heb. 6:1,2)?

2. Largeness

“Now God gave Solomon wisdom and very great discernment and largeness of heart, like the sand that is on the seashore.” (I Kings 4:29)

Describe in your own words what largeness of heart is.

Describe a person you know who has largeness of heart.

I encourage you to pray regularly that God would continually grant you “largeness of heart.”

3. Openness

“And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul.” (Acts 16:14)

In light of the above truth, discuss the need for prayer in preaching, teaching, evangelizing, and counseling. How far will you get if God does not open a person’s heart? Share an example of when God opened your heart to respond or opened the heart of a person you were ministering to.

4. Unity

“And I will give them one heart and one way, that they may fear Me always, for their own good, and for the good of their children after them.” (Jer. 32:39)

“All these, being men of war, who could draw up in battle formation, came to Hebron with a perfect heart, to make David king over all Israel; and all the rest also of Israel were of one mind to make David King.” (1 Chron. 12:38)

“And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them.” (Acts 4:32)

“And I shall give them one heart, and shall put a new spirit within them. And I shall take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances, and do them. Then they will be My people, and I shall be their God.” (Ezek. 11:19,20)

In your own words, describe what “one heart” means. How is it received?

How important is grace, (i.e., the power of God working within the believer) in coming to the point of unity among fellow Christians within the body of Christ?

I recommend that at the beginning of every Christian gathering the leader pray that the gift of family, or oneness, be given.

5. Gladness

“Thou hast put gladness in my heart, more than when their grain and new wine abound.” (Ps. 4:7)

Can gladness be something other than a gift from God, such as a response to circumstances or something that you work up? Can you describe a time God put gladness in your heart?

6. **Cleanness**

“Create in me a clean heart, O God, and renew a steadfast spirit within me.” (Ps. 51:10)

A clean heart is something we receive by grace. Describe how you felt at a time when God granted you a clean heart.

7. **Its desire**

“Delight yourself in the Lord; and He will give you the desires of your heart.” (Ps. 37:4)

Discuss a time you have experienced this.

8. **Law of the Lord**

“But this is the covenant which I will make with the house of Israel after those days,’ declares the Lord, ‘I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people.” (Jer. 31:33)

Discuss your experience of having God’s law written on your heart.

9. **A heart to know God**

“And I will give them a heart to know Me, for I am the Lord; and they will be My people, and I will be their God, for they will return to Me with their whole heart.” (Jer. 24:7)

Discuss your experience of having received this heart from God.

10. A heart of flesh

“Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.” (Ezek. 36:26,27)

In your own words, what is a heart of flesh as compared to a heart of stone? Has God given you a heart of flesh to replace your heart of stone? Describe the experience and the results.

11. Fear of God

“And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.” (Jer. 32:40)

In a time of God’s judgment, He states that He will put the fear of Himself in people’s hearts. Have you seen this principle in operation in today’s world? Have you experienced it in your own life? Describe the experience.

12. Weakness

“As for those of you who may be left, I will also bring weakness into their hearts in the lands of their enemies. And the sound of a driven leaf will chase them and even when no one is pursuing, they will flee as though from the sword, and they will fall.” (Lev. 26:36)

In a time of judgment God says that He will put weakness into people’s hearts. Describe what this weakness is in your own words. Have you seen this principle in operation either around you or in your own life before you came to Christ? Describe the experience.

Application:

Write a brief summary of key insights you have received from this chapter.

Group Activities:

1. Share which of the 12 things “God gives to the heart” spoke most deeply to you, and why.
2. Share your personal summaries of what you have learned.
3. Share your journaling with one another.
4. Pray with one another as desired or necessary.

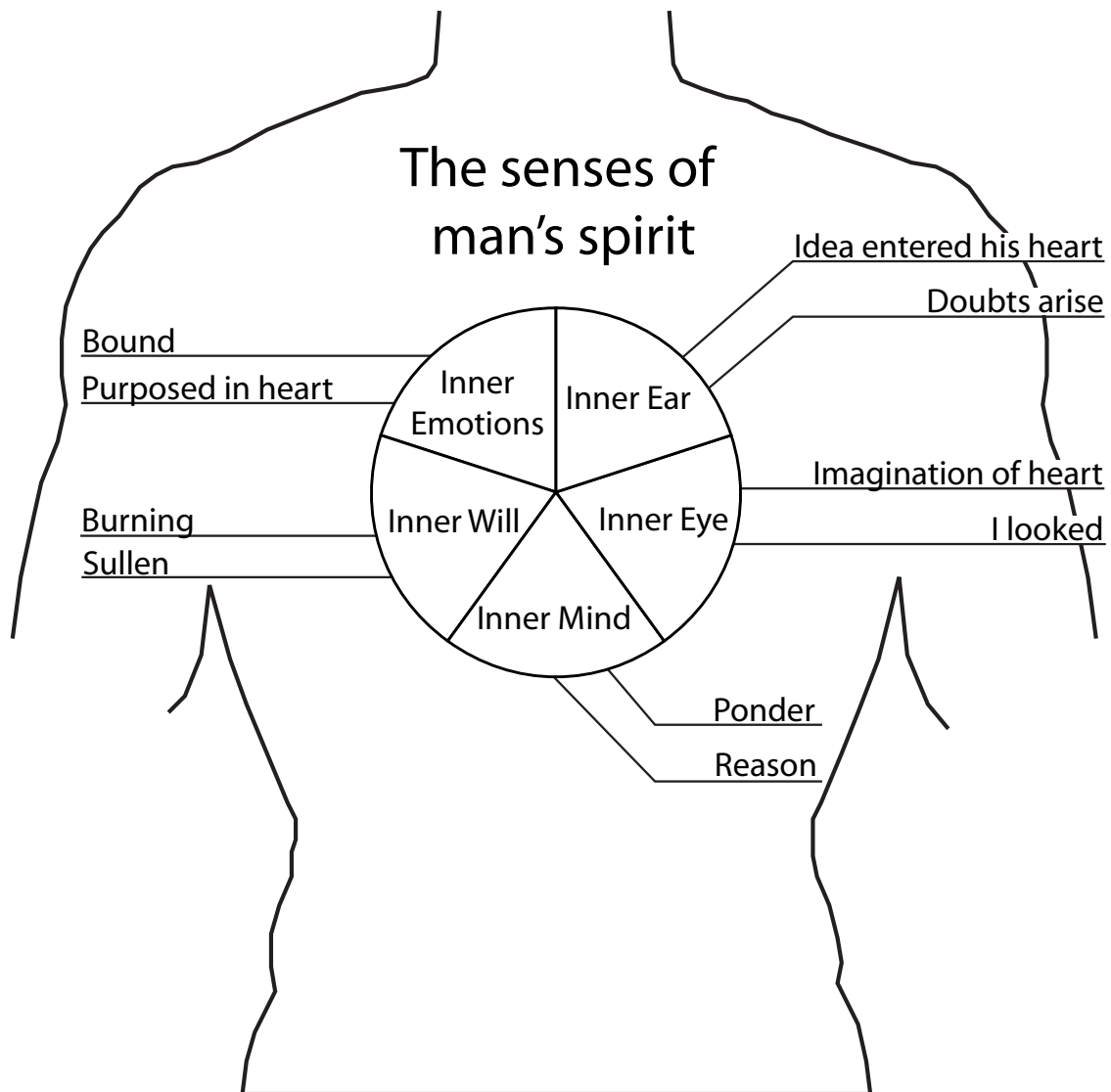
Journaling Response:

Lord, what do You want to say to me concerning the things You give to the heart of man?

Notes

Chapter 9

Ways the Spirit Communicates



The natural heart

“The natural man does not accept the things of the Spirit of God, for they are foolishness to him, and he cannot understand them.” (1 Cor. 2:14)

Man's spirit transformed by the *Logos*

The flow of your spirit will become the will of God as your inner being has been adjusted by the *Logos*.

“Be transformed by the renewing of your mind, that you might prove what the will of God is...”
(Rom. 12:2)

In the above verse, the root word for “mind” is *ginosko* which is an “intimate knowing”, not simply a mental assent.

“Keep [my words] in the midst of your heart.” (Prov. 4:21)

Ways the Spirit communicates

There are probably few questions asked more in Christian circles than how God speaks within. I do not propose to have the final answer. I only put forth the things I sense at this time, knowing that greater clarity will come with greater revelation.

Distinguishing soul and spirit

Dividing asunder soul and spirit is a most difficult task. However, the following principle may help you. When distinguishing man's spirit from his soul, the guiding rule is always this: That which comes from the soul is external, changeable and reactionary; that which comes from the spirit has substance, is deep and underlying. II Corinthians 4:8 speaks of being perplexed but not despairing and gives an excellent example of dividing soul and spirit. Paul's soul was perplexed, but his spirit would not despair because of the light of God that shown within him (II Cor. 4:6,7).

A parent may feel a frustration or anger on his soul level toward his child for disobeying him, while at the same time on the spirit level have an abiding love for the child. Thus, he may experience at the same time an emotion on the soul level and an emotion on the spirit level.

Suggested Parallels Between Man's Spirit and Man's Soul

Faculty	Soul's Use of Faculty	Spirit's Use of Faculty
Eye	Physical eye	Inner eye
Ear	Analytical thoughts	Spontaneous thoughts
Mind	Think	Ponder/meditate
Will	To decide preference	To purpose Conviction
Emotion	Happiness – emotion dependent upon external circumstances	Joy – emotion from within

Therefore, both the soul and the spirit of man have the parallel faculties of mind, will, and emotions and these faculties are **fed through the two primary channels of “sight” and “hearing.”** As in the physical world where two of your greatest senses are sight and hearing, so in the spiritual world they become two of your greatest senses, feeding the rest of your inner being: your inner mind, inner will and inner emotions. In Chapter Twelve you will examine the uses of the eyes of your heart and the voice of God to bring great strength into your spirit.

Now, jot down your thoughts, questions and personal examples of the above truths. Can you identify and discuss a situation when you felt both soul and spirit sensations operating within you at the same time?

The senses of man's spirit

The Bible indicates that man has five senses within his spirit. Just as the body has five senses, so the spirit has five senses. The spirit can see, hear, think, will, and feel. Let's examine some biblical examples of each of these spiritual senses in operation.

1. The inner eye—seeing within

Jer. 23:16—The false prophets were speaking a **vision** of their **own hearts**.

Rev. 4:1—“**I looked.**” John is using the eye of his heart to look into the spiritual realm to see if there is something God wants to show him. In verse two, the Spirit takes over and shows him a vision, but in verse one John himself is using his inner eye.

Therefore, the inner eye is located in the heart and can be used by man.

2. The inner ear—hearing within

Acts 7:23—A **thought** entered Moses' **heart** to go visit his brethren.

Lk. 24:38—The disciples had **doubts** arise in their **hearts**.

I Kings 19:13—“...a voice came to him...”

Therefore, through our inner ears come spontaneous ideas and thoughts to our hearts.

3. The inner mind—thinking within

Lk. 2:19—Mary **pondered** in her **heart** the things told her by the shepherds.

Mk. 2:6 _ The scribes were **reasoning** in their **hearts**.

Ps. 77:6—“...I will meditate with my heart; and my spirit ponders.”

Therefore, one can ponder and reason in his heart.

4. The inner will—deciding within

Acts 20:22—Paul was **bound** in **spirit** to go to Jerusalem.

II Cor. 9:7—“Let each one do just as he has **purposed** in his **heart**.”

Therefore, one can make deep, inner decisions within his heart.

5. The inner emotions—feeling within

I Kings 21:5—Ahab's **spirit** was **sullen** because he did not get what he wanted.

Lk. 24:32—Upon hearing Jesus unfold Scripture, the disciples' “**hearts burned**” within them.

Therefore, emotions can flow from the heart.

Your spirit's flow will become His Spirit's flow

The Bible teaches that we can transform our entire beings by renewing our minds and hearts with **Scripture** (Prov. 4:21; Rom. 12:2). Once our inner beings, our spirits, have been adjusted by Scripture, and we walk tuned to the Spirit, we will be led naturally to experiencing the will of God in our lives (Rom. 12:2; Gal. 5:25).

As a Christian, whose spirit is united to God's Spirit (I Cor. 6:17), you will find that because of that fusing together, the moving of your spirit will now **normally** be affected (not controlled, but influenced) by the Holy Spirit within, especially if you have renewed your heart and mind with the *Logos* (the written Word of God) and are leaning on God for a correct response. If, however, self gets in the center, and "I" reacts, you will find a manifestation of self or satan rather than the Holy Spirit.

Therefore, much that flows from within you may flow from **your** spirit. However, since it is fused to the Holy Spirit and your inner reactions are now guided by the *Logos* which you have fed on for several years, the flowing of **your spirit** now **becomes** the flowing of the **Holy Spirit** within.

For example, Mary pondered in her heart the words spoken by the angels that Jesus was the "Savior, Who is Christ the Lord" (Lk. 2:11,17,19). Thus, she would be able in future years to understand how special her Son Jesus was. By receiving into her heart's mind the words of God, there would eventually flow out of her heart's mind the understanding of God. So the mind of her heart was transformed by the "Word" into the mind of God. You can begin to see how **your spirit** becomes the flow of **His Spirit** within.

Purifying the flow from within

The basic principle concerning purifying flow is this:

"The spontaneous flow comes out of the vision being held before your eyes."

The way to purify the flow from within is to fix your eyes on Jesus (Heb. 12:1,2). Then the flow is more purely from Him. You can use an image to help you focus your inner and outer being (as Jesus, Who both saw and heard—Jn. 8:26,38) or simple inner dependence, relying on Christ, can help purify the flow.

Also, as you look to Jesus, you will find that the inner flow progresses beyond what you have learned, to things revealed by the Holy Spirit, as in the operation of the gifts of the Holy Spirit.

For example, while counseling I waited quietly in my heart before Jesus for revelation of how to minister to the woman sitting before me. An inner vision of a troubled five-year-old girl appeared. This vision was the key to unlocking the woman's problems and it was granted by supernatural revelation from the indwelling Holy Spirit.

Application:

Jot down your thoughts, questions and personal examples of the truths of this chapter operating in your life.

Group Activities:

1. Share your answers to the assignments and any questions you may have. Seek, as a group, to answer any questions.
2. Share your journaling with one another.

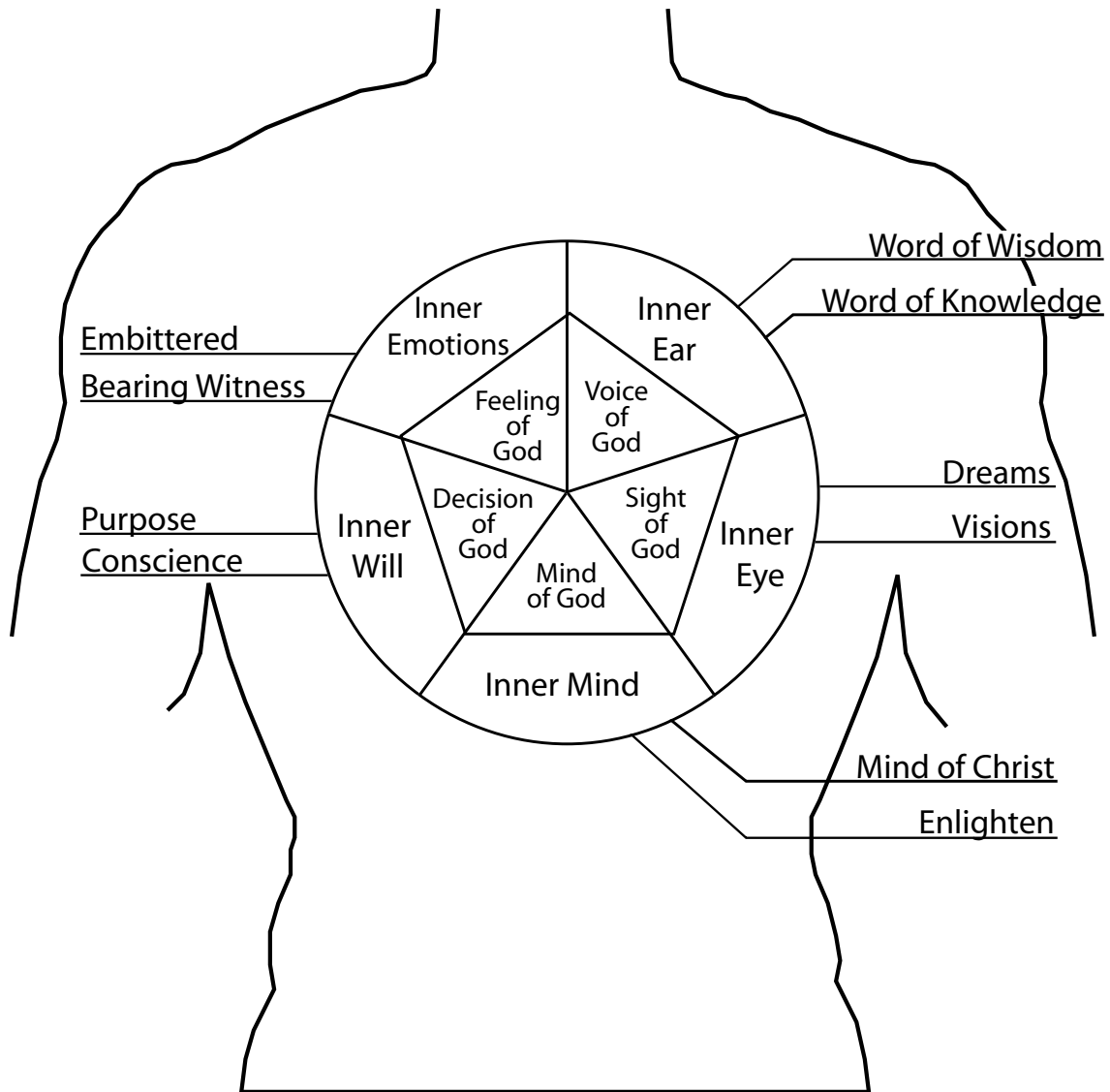
Journaling Response:

Lord, what do You want to say to me concerning the ways my spirit communicates with me?

Notes

Chapter 10

Sensing God Within



(These are examples of the Holy Spirit within man's spirit.)

“The spirit of man is the lamp of the Lord,
searching the innermost parts of his being.” (Prov. 20:27)

“The lamp of your body is your eye, when your eye is clear, your whole body
is full of light; but when it is bad, your body also is filled with darkness.
Then watch out that the light in you may not be darkness.” (Lk. 11:34,35)

Sensing God within

So far we have seen that:

1. Your spirit can flow with your reaction.
2. As you are transformed by the *Logos* and tuned to the Spirit, your spirit will flow with God's reaction.

Now we will see that:

3. God's Spirit can also flow supernaturally through your spirit.

Let's examine this supernatural flow as it expresses itself through the various senses of man's spirit.

1. The sight of God coming through man's inner eye

Dan. 7:1—Daniel “**saw a dream**” from God.

Rev. 4:2—John **saw a vision** from God.

Supernatural dreams and visions are given by the Spirit to the spirit of man. You can cultivate an openness to these by constantly presenting your inner eyes to God as John did in Revelation 4:1,2 and receiving more regularly the things He desires to show you. Often what you don't present to God, doesn't get used by God. God will give you many visions if you are open to receive them.

2. The voice of God coming through man's inner ear

I Cor. 12:8—The **indwelling Spirit** speaks a word of **wisdom** into the heart of man.

I Cor. 12:8—The **indwelling Spirit** speaks a word of **knowledge** into the heart of man.

I Kings 19:13—“...a voice came to him...”

The voice of God comes as spontaneous thoughts into man's heart.

3. The mind of God coming through man's inner mind

I Cor. 2:16—“...we have the **mind of Christ**.” The text does not expound on what this means. However, may I suggest that it means to see things from Christ's perspective rather than our own. More on this in a moment.

Jn. 1:9; Heb. 6:4—Jesus, the true Light, by coming into the world **enlightens** every man.

Eph 1:18—Paul prayed that the eyes of our **hearts** would be **enlightened**.

We often receive the “mind of Christ” on a situation by God sovereignly enlightening our perspectives by reminding us of a biblical incident that parallels it. And so, again, we are brought face-to-face with the need to know the *Logos* so God has something within us with which to work. Romans 12:2 then becomes fulfilled as the enlightened *Logos* directs us how to act so that we are doing the will of God. Also, God may sovereignly show us a scene from the Gospels, revealing to us how Christ acted in a similar situation. That, then, becomes the “mind of Christ,” or the perspective we are to have on the situation.

In this way Jesus, Who is the true Light, has come into the world and as the perfect Example has left us patterns for many everyday situations, which He will enlighten to us as needed.

For example, when I was faced with the situation of how to handle the sin of an illegitimate pregnancy of a Christian girl who was brought to me, my flesh's response was to preach her a sermon on the evil of what she had done. But the Lord gave me the "mind of Christ" by enlightening the story of Jesus dealing with an adulteress brought before Him (Jn. 8:1-11). He had no sermons, no accusations, no reprimands, but simply a statement of forgiveness, acceptance, and instruction: "Go and sin no more." That enlightened *Logos* transformed my response to the situation, giving me the "mind of Christ" rather than the reaction of my self.

I find that very often as I open my inner eye to look at Jesus for help in handling a situation, placing Him in the situation which is before me, Jesus begins moving and enlightening me by showing me what He would do, thus giving me the "mind of Christ."

Many Bible-believing Christians find guidance and direction in their lives by experiencing the mind of Christ.

4. The decision of God coming through man's inner will

Rom. 9:1—"My **conscience** bearing me witness in the **Holy Spirit**..."

Acts 19:21—Paul **purposed in the Spirit** to go to Jerusalem.

God commissions people to many ministries and jobs, and one under the commission of God has a deep, underlying compulsion that is unending and un-defeatable. Nothing could hinder Paul's commission to go to Jerusalem.

Also, we have all experienced God's decision on a matter coming to us through our consciences. The conscience is not meditated or premeditated but simply is, and as we have renewed ourselves by the Word, our consciences become quite clearly the voice of God. As we learn, then, to trust our consciences, we release the decision of God into our lives.

5. The feeling of God coming through the inner emotions

Ezek. 3:8,14—God hardened Ezekiel sending him embittered in the **rage of his spirit**.

Rom. 8:16—"The **Spirit** Himself **bears witness** with our spirit..."

The emotions man feels in his spirit can come directly from God's Spirit. You feel what God feels.

Discerning spirit from Spirit

Prayerfully examine the following diagram to help you gain clarity in distinguishing between your heart's flow and His Spirit's flow within your heart.

Discerning Man's Spirit from the Holy Spirit				
The Difference				
Senses of my inner being	When used by self	When used by the Holy Spirit	Self	Holy Spirit
INNER EAR	Your spontaneous inner idea	God's spontaneous inner idea (voice)	Idle thoughts Wandering mind Grandiose aspirations Often godly if mind is renewed by <i>Logos</i>	Unexpected Flows freely Exceptionally good content
INNER EYE	Your inner image	God's spontaneous living inner picture	Formed by self Painted May be godly if it is renewed by <i>Logos</i>	Effortlessly appears Moves with life of its own
INNER MIND	Your inner reasoning	God's spontaneous anointed inner reasoning	Born in reason Based on external criteria Often godly if flows from renewed mind	Based on God's wisdom and perspective Flows naturally and freely Unexpected Especially good content
INNER WILL	Your inner decision	God's spontaneous convicting inner decision	Your decision, which may also be God's if you are renewed by <i>Logos</i>	God's quickening Clear, sharp, persistent Seared if not listened to
INNER EMOTION	Your underlying emotions	God's spontaneous consuming inner feeling	Focused on self Your heart's reaction Often godly when renewed with God's heart of love	Focused on Jesus Jesus' heart's reaction Permeated with deep love

Chart Summarized: Simply fix your eyes on Jesus and tune to flow

Some tests: Your renewed spirit or the Holy Spirit?

1. Holy Spirit's flow may bring forth unexpected things.
2. Holy Spirit's flow is fluent, free, natural, quickening.
3. Holy Spirit's flow leads to reconciliation and love.
4. Holy Spirit's flow reveals Scripture.

Some tests: The demonic flow or the divine flow?

1. Demonic "truth" makes no attempt to relate to traditional theology. (However, excessive authoritarianism and rigid bondage to the letter of the Law may indicate that the spirit of death rather than the Spirit of Life is at work.)
2. Does action result in love and harmony or hate and schism?
3. Demonic is evidenced by arrogant attitude of having final truth to which all must bow.
4. Does action produce creativity, growth, development, increased consciousness, and keener awareness, or disintegration, narrowed awareness, stunted growth, and stagnation?
5. Is there an attempt to gain power over others and manipulate them into dependence upon you?
6. The demonic "uses"; the divine "encounters." That is, satan will seek to grasp total control over a person's will and possess and govern his being entirely, whereas the Holy Spirit is a perfect Gentleman, never forcing control, only seeking control; not forcing His will, but seeking to gain your acceptance of His will.
7. The demonic has a judgmental, critical, accusative, and negative attitude toward others. The divine has a caring, teaching, encouraging and positive attitude toward all.
8. The demonic brings forth destructive depression and self-hate. The divine brings comfort and instruction.

The Tabernacle Experience: God's design for approaching Him and hearing His voice.

In the Tabernacle, God has given us a beautiful pictorial example of three basic ways of hearing Him speak. God spoke to the Israelites from three positions: the outer court, the Holy Place and the Holy of Holies, which correspond to our body, soul and spirit.

The outer court was lit by natural light, which corresponds to sense knowledge, that which we can receive naturally. There the Israelites washed themselves with the water at the laver. There, we wash ourselves with the "water of the Word" as we read the *Logos*, and what it says cleanses our lives as we apply it (Eph. 5:26).

The Holy Place was lit by oil in a lampstand, which corresponds to the oil of the Holy Spirit illuminating Scripture to our minds as we meditate and the *Logos* becomes *rhema*. The Israelites participated with God in the Holy Place by doing various activities, even as we participate in receiving illumination by prayerfully meditating on the Bible. Luke indicates to us in the first three verses of his gospel that it was through illumination of the texts he was examining that his gospel was formed.

The Holy of Holies was illuminated by the Shekinah glory of God, which corresponds to direct spiritual communion, spirit to indwelling Spirit. There, Aaron waited quietly for God to speak. We also wait

quietly for God to speak, and God communes through one or several of the senses of our spirits. John wrote Revelation out of these kinds of encounters with God. The entire book was given him through divine vision. There was no participation on his part; he was simply “in the Spirit” and wrote down those things he saw and heard (Rev. 1:10).

Jesus came to us as the Way, the Truth and the Life (Jn. 14:6). In basic Bible exploration, we find Him as the Way. In illumined Scripture, we find Him as the Truth. And in direct communion, we find Him as our Life. I believe God desires to be able to communicate to us on all three levels. Even though the high priest was the only one in the Old Testament who was allowed direct encounters with God in the Holy of Holies, now, since Christ has rent the veil, all may enter in (Lk. 23:45,46; Heb. 10:19-22).

If, in waiting before God for His spontaneous flow, you receive instead the flow of your own subconscious, it is because you have not centered down through focusing on Jesus. You will then receive a maximum of what your subconscious knows. That **will put you far ahead** of simply living out of your rational mind, since your subconscious never forgets, and can therefore give to you through intuitive spontaneous thoughts, impressions, feelings and visions a whole realm of material that your rational mind cannot recall on command. However, although this is an extremely beneficial experience, this **will not have the purity** of the flow you receive while you wait focused on Jesus. Thus, although it is not wise to sit quietly before your inner being without being focused on the Lord Jesus, it is not usually a great tragedy for the growing Christian to receive information from his own transformed subconscious inadvertently. Let some of the fear of missing God’s pure flow be allayed by realizing that even your inner spirit has much more wisdom than your mind. However, I am not suggesting that you sit quietly before yourself and wait for a subconscious flow, because what you do not consciously present to God is soon filled with satan.

As we draw this chapter to a close let us realize that we have pulled the senses of the spirit apart to examine them. However, in real life, they generally flow together. In Chapter Twelve, we will examine them as they flow together. Let us remember that the only reason we are looking at all at the various parts of our spirits is so we can present them all to Christ to be filled by Him. May He be all, and in all (Col. 3:11).

Application:

We have found that God supernaturally manifests Himself through the senses of our spirits. Review this chapter, writing down questions, observations and examples of these experiences from your own personal life.

Group Activities:

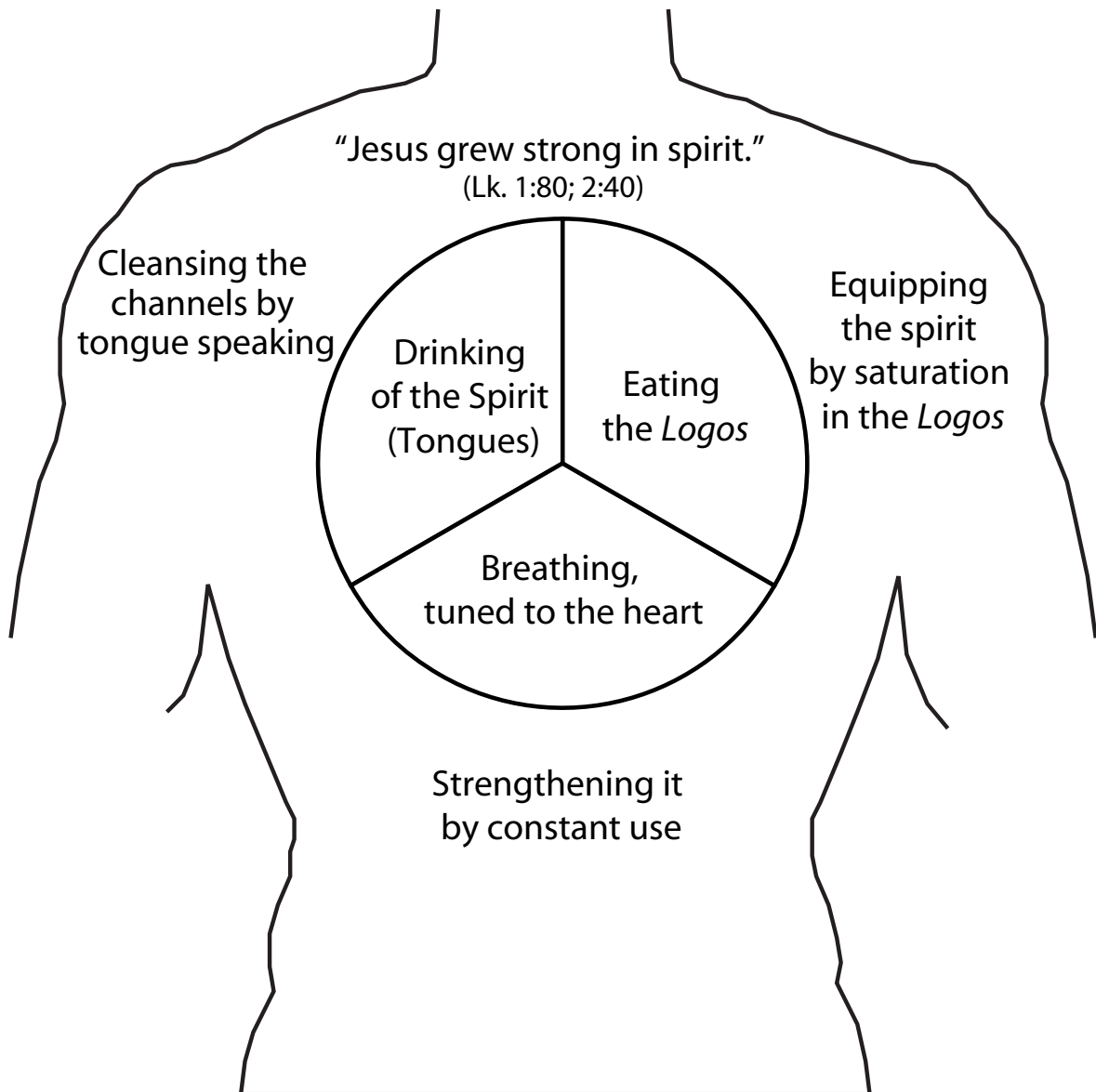
1. Review the points of this chapter, sharing any questions you have and any personal experiences you have had of the Holy Spirit communicating within you in the five ways discussed. Be as down-to-earth and detailed as possible when you share your personal experiences, so others can get “handles” which they can relate to in their own lives.
2. Share your journaling together.

Journaling Response:

Lord, what do You want to show me concerning how You communicate to me through the senses of my spirit?

Chapter 11

Sharpening the Spirit— Making it Alert and Ready



"For God has not given us a spirit of timidity, but of power, and love and a sound mind." (II Tim. 1:7)

Let's review what we have learned. We have defined the spirit as underlying attitudes, motivations, and character traits. We have examined the ways the spirit communicates with us and the ways God fills our spirits so that He can communicate to us out through our spirits.

In this chapter, you will learn a vitally important truth—that your spirit is made sharp, alert and ready for action through:

- a) equipping it through saturation in the *Logos*,
- b) strengthening it by constant use, and
- c) cleansing the channels by tongue speaking.

In the next chapter, you will learn that once your spirit is sharp, alert and prepared for action, God will use it by instilling His spoken words and visions into it. As your inner being incubates these, and your heart becomes saturated or fully pregnant with the words and visions of God, God's creative power is released out through your life.

Now, let's examine in detail how we prepare our spirits to be sharp, alert and ready.

A. "Eating" the *Logos*

When God speaks, His foremost tool is His written Word, the Bible, which, when stored in your heart, He can illumine as *rhema*. You will hinder God's Spirit if you have not equipped yourself with a good knowledge of the Bible. Like physical food, it's the spiritual food you eat which is then miraculously transformed into life for you. Kenneth Hagin teaches that to train the human spirit, you must meditate, practice and give first place to the Word, and be instantly obedient to God's voice.

Record and consider what the following verses teach concerning the Word.

Joshua 1:8

Psalm 1:1-3

Psalm 119:11

Proverbs 4:20-23

The engrafted *Logos* is a powerful instrument for transforming your heart and mind, making them ready and usable to the Spirit. I cannot over-emphasize the need to take in the Word continuously if you are to be strong in God. And it **must be more** than a time of reading and memorization sometime during the day. It must underlie and permeate your thoughts throughout the day, or you may find that one hour of your waking day is spent with the Word and the other fifteen hours your mind is controlled largely by self and satan. You will never become spiritual if this is the pattern. Note what the following verses say about keeping the thoughts of your heart upon Him **at all times**.

Psalms 15:2

Psalms 19:14

Psalms 141:4

Philippians 4:8

II Corinthians 10:4,5

Satan is constantly trying to fill the Christian's heart and mind with his thoughts (Jn. 13:2) while removing God's thoughts (Lk. 8:12). ***We must come to the place where our inner minds are permeated constantly with the perspective of the Divine Lover of the Universe.*** Then God will be able to flow within us and out through us. **There are no shortcuts to this.** It simply requires persistence and practice. Living in these precious and magnificent promises will allow us to partake of the divine nature and power of God (II Pet. 1:4).

Now, let's go on to the second activity that prepares our spirits for use by God.

B. Breathing—being tuned to the intuitive impressions of the heart

In Hebrew, Greek, and Latin, the word for "spirit" is the same as the word for "breath." Let us build on that connection. As the constant flow of breath strengthens your lungs and body, so the constant flow of your spirit strengthens your heart and soul.

The law of atrophy seems to work in all of life. If you don't use a muscle regularly, it soon loses its strength and effectiveness, becoming almost unusable. This is also true of your heart. Most Westerners are trained to live out of their minds and look almost completely to their rational thoughts throughout the day, rather than their hearts. Therefore, our hearts have become weak and useless through disuse.

Your heart speaks to you through spontaneous, intuitive impressions, while your mind speaks to you through meditated ideas and thoughts. Therefore, you must learn to walk through the day with one ear tuned to intuitive impressions and one ear tuned to meditated ideas. In doing this, you will strengthen your heart through use and it will be prepared for God to use to guide you. This calls most Westerners to major readjustment.

C. Drinking of the Spirit—tongue speaking

It was Jesus Who likened the indwelling Spirit to a flow of living water (Jn. 7:38,39). When that flow manifested itself in the early church, it was with speaking in tongues (Acts 2:4).

Paul said that when you speak in a tongue you are speaking to God, your spirit is speaking mysteries, and you are building yourself up (I Cor. 14:2-4). When you pray in a tongue, your spirit is praying (I Cor. 14:14), and Paul, although he didn't pray much in tongues in church, did an immense amount of it in his personal devotional life (I Cor. 14:18).

Praying in tongues provides water for a thirsty spirit. It is reasonable to assume that you should spend half of your prayer life praying in the spirit and half with the mind (I Cor. 14:15).

Praying in tongues not only allows your spirit to commune freely with God, but it also causes your soul to be conscious of your spirit, as well as causing your spirit to be conscious of the indwelling Spirit. In so doing, it becomes like a connector keeping the various channels open. It is otherwise easy for them to clog up.

In summary, you can keep your spirit sharp, alert, and ready for action by:

1. Digesting **ONLY** the Word—Food;
2. **STAYING TUNED** to your spirit—Breath;
3. Praying **MUCH** in tongues—Drink.

We have probably all done these at least partially. Let's be diligent to do them fully.

Apply these three activities to your life so your spirit is sharp, alert and ready for action.

Application:

Record any questions, thoughts or confirming experiences you have concerning the truths of this chapter.

What things have you found that strengthen or energize your spirit? List them. (For example, some of the things which I use to energize my spirit are: exercise; operating in my gift; creating; ruling & subduing for Christ; relaxation; all levels of intimacy; a good movie; healthy nourishment; praying in the Spirit; confessing the word of faith; enjoying nature; or a fun game.)

Group Activities:

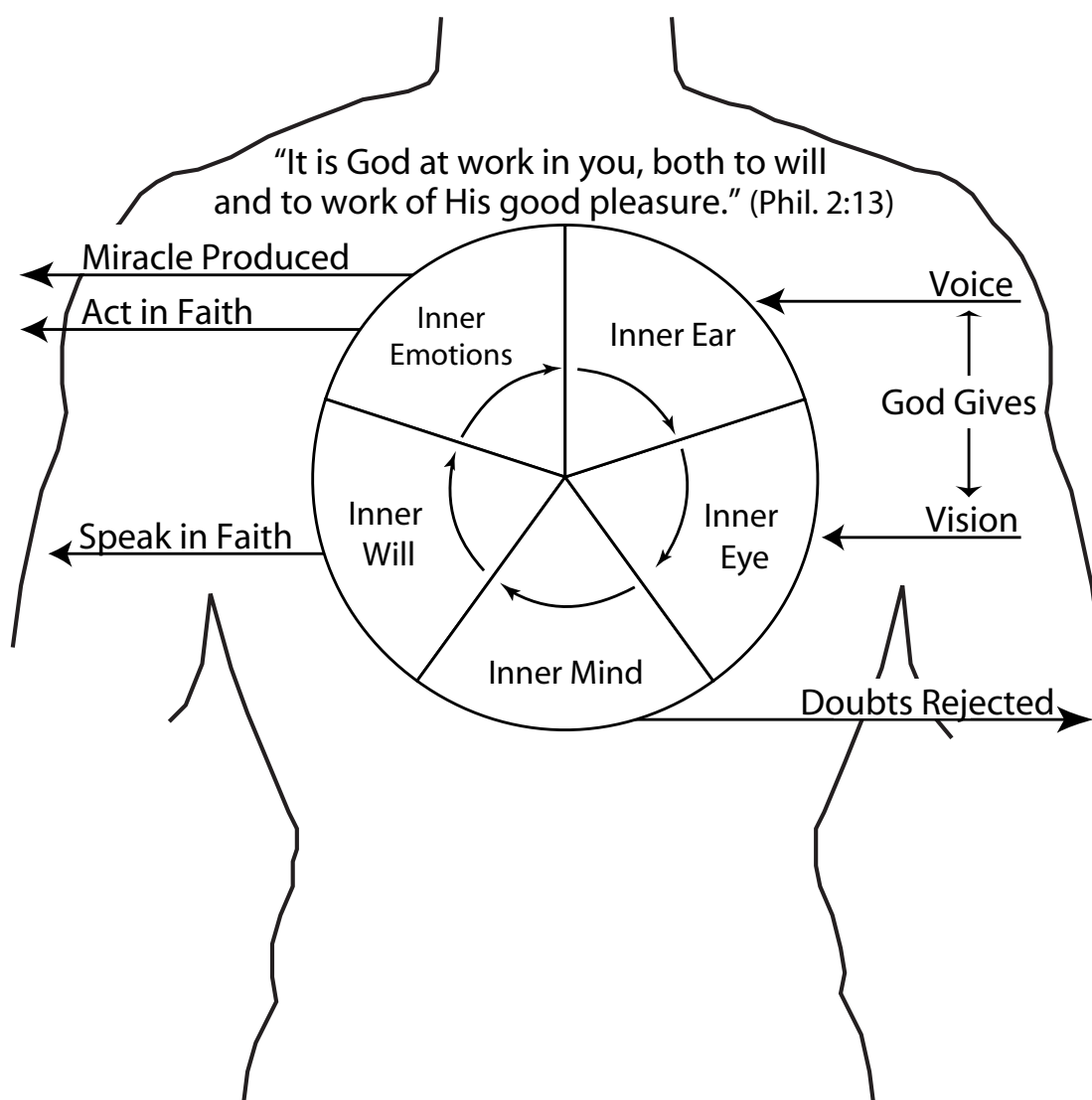
1. Review the three things which strengthen your spirit.
2. Share your answers to the assignments.
3. Share your journaling with one another.

Journaling Response:

Lord, what do You want to say to me about strengthening my spirit?

Chapter 12

Birthing the Miraculous Through One's Spirit by Incubating the *Rhema* and Vision of God



"Pray to be strengthened with power through His Spirit in the inner man so that Christ may dwell in your heart by faith, that you may be able to comprehend the unbelievable dimensions of the love of Christ which surpasses all knowledge, that you might be filled up to all the fullness of God." (Eph. 3:14-19 paraphrased)

Birthing the miraculous through one's spirit: being pregnant with the *rhema* and vision of God

In this chapter, we will learn how to incubate the creative power of God within our hearts. **The principle** for this section is that the creative power of God is placed within man through God's voice and vision, which when incubated in his heart will, at full term, give birth to a creative miracle.

In a moment, we will review Abraham who, as the "Father of Faith," provides a classic example of this process. But first let us review what has been said.

In Chapter Nine, it was stated that the spirit of man has a mind, will and emotions that are fed primarily by sight and hearing. Therefore, **the basic way for God to get something into our spirits is by speaking it within us by His voice and showing it to us as a dream or vision.**

In Acts 2:17, when it speaks of God pouring out His Spirit, it mentions **precisely these two faculties as the key capacities** God will fill.

"...Your sons and your daughters shall prophesy, and your young men shall see visions."

In other words, He is going to speak prophetic words into our hearts which we will utter as prophecy, and He will show us dreams and visions. And these are the specific places where the creative power of God begins working within us. Kenneth Hagin has emphasized that we must hear the *rhema* of God and Dr. Cho has emphasized that we must see the vision of God if we are going to release His creative power within us. These two abilities can, and should, flow together as the senses within our hearts pick up what the Spirit of God wants to communicate to us. You may want to refer to ***Communion With God***, by the present authors, for suggestions of methods you can use to help you become more discerning of God's inner voice and inner vision.

Once God has spoken and told you His will, and shown you His completed will through His inner vision, you must allow that to totally fill your heart and spirit. Sometimes the miracle will come instantly, but often you will have to incubate what you have heard. Dr. Cho calls it "being pregnant with a vision." It grows and grows within you until finally it is delivered forth even as a baby is born and a miracle takes place.

As Dr. Cho has shown, the fourth dimension (the dimension of the Spirit) produces the third dimension. For example, God (Who is Spirit) produced the entire three-dimensional universe. Even so, what is incubated in your spirit will eventually come forth, producing itself in our world.

In writing on healing, Agnes Sanford put it this way: "Your faith must be reborn by a re-education of your subconscious with the Word of God. Replacing every thought of fear with a thought of faith, every thought of illness with a thought of health, every thought of death with a thought of life." Also, she says, "Love must be reborn by a re-education of your subconscious in the love of God. One must re-educate his subconscious so that its instinctive and natural reaction to every situation, every person, and every animal may be one of love."

What I see being said by Dr. Cho, Kenneth Hagin, and Agnes Sanford is that **all five senses of one's spirit must be completely filled with only the *Logos*, the *rhema*, and the vision of God, and when they are, they will give birth to the creative power of God.**

As we allow this word and vision to fill our hearts, we find there is an inner mind, an inner will and inner emotions that need to become filled. We allow our minds to think **only in faith** concerning God's ability to carry out His Word. We reject all thoughts of doubt. We establish in our wills that this is so and begin confessing it with our mouths, until finally it gets into our inner emotions. Emotions are the kind of thing that will always tag along, once the ball is rolling. Emotions are particularly responsive to vision or seeing things. Therefore, as we hold the vision of God before our hearts, our hearts' emotions get excited at what they see, and emotion then leads the way to action. Inner emotions are one of the greatest stimulators to action. We often do not act until our emotions have been sufficiently stirred. So once we have heard it, seen it, thought it, willed it, and felt it, we find ourselves acting it, and God miraculously makes it a reality.

Abraham: An example of how to birth the miraculous out through our spirits

Let's consider Abraham as the classic example of God's miraculous creative flow.*

First, God spoke His promise to him: "I will make you a great nation" (Gen. 12:2). Then He gave him a vision to which he could constantly refer: "Your descendants shall be numbered as the stars of the night" (Gen. 15:5). Having received both word and vision, Abraham filled his inner mind with only thoughts of faith: "He reckoned God able...while contemplating not the weakness of his own body" (Rom. 4:17-22). He set his inner will to agree with God and publicly confessed his name's change to Abraham meaning "the father of a multitude" (Gen. 17:5). Abraham laughed with joy at the promise of God to give him a son through his wife Sarah, and his inner emotions led him to the obedient action of circumcision (Gen. 17:10-24). And finally after 25 years of waiting in faith, there came forth the creative power of God, and Isaac is born.

So there we have it. God initiates His will as we seek Him. We allow what He has given us to totally fill us, and in the fullness of time He brings it forth. He truly is the Alpha and Omega, the Beginning and the End (Rev. 21:6). Probably Psalm 27:14 is a fitting reminder with which to be left. As one is pregnant with the vision of God we should always remember to (write out Psalm 27:14):

I suspect there are many miscarriages along the way, and many of the things God has spoken and shown to individuals are aborted mid-pregnancy because of one reason or another. God told Dr. Cho he must always be pregnant in the form of dreams and visions. Let us, too, take on that commission, so that God's purposes may find room to grow within our hearts. To Him be glory forever and ever, Amen.

* *Spirit Born Creativity* by Mark and Patti Virkler expands the following teaching into a complete book.

Application:

Record your thoughts, observations, and notes concerning this chapter, along with any personal experiences of when you became pregnant with the *rhema* and vision of God, and a miracle took place.

Seek God for His will concerning an issue now before you. Ask Him to reveal His will and provision about this issue by giving you *rhema* and vision. Record below what the issue is and what God says to you concerning it and the vision He gives you. Then allow this *rhema* and vision to permeate your heart. Participate with God in releasing this miracle into the world in which you live.

Group Activities:

1. Review the pattern of Abraham, the father of faith, and the steps God took him through as He released a miracle out through Abraham's spirit.
2. Share your answers to the assignments.
3. Share your journaling with one another.

Journaling Response:

Lord, what do You want to say to me concerning the way I am using the five senses of my spirit to birth and create things?

Notes

Chapter 13

Ministering to the Heart

“Man looks on the outward appearance but God looks on the heart.” (I Sam. 16:7)

Jesus ministered heart-to-heart

“Man looks on the outward appearance but God looks on the heart” (I Sam. 16:7). How often is this simple truth verified in our daily lives! In our relationships with family and friends, in our encounters with the world, in our counseling relationships, how often we look only at outward appearances. We hear words and see actions and respond or judge accordingly.

But we have the mind of Christ! No longer do we need to be bound by our limited perspectives. As we yield our reasoning abilities, to the Holy Spirit and yield to “flow” and wait before Him in every situation, He can show us what He sees, the heart. And He can give us His loving wisdom to deal most effectively with an individual’s heart and need.

Ministering to the heart of the rich young ruler

Perhaps examples would be the most effective explanation. Let’s look first at the life of Jesus, our Example and “Trailblazer.” Look at the story of the rich young ruler who came to Jesus in Luke 18:18-23. To all outward appearances, this young man was a prime candidate for the kingdom of God. Notice what he had going for him: 1) He recognized Jesus as the “Good Master” or “Teacher.” He knew where to go to find the answers he needed. 2) He asked the right question: “What shall I do to inherit eternal life?” What a perfect opening! The man was obviously searching for truth. 3) His life was blameless. When Jesus listed several commandments, the ruler responded, “I’ve done that all my life.” And Jesus didn’t deny it. All of the commandments Jesus listed were action-oriented. They were external and open to visual verification. Today if such a man came to our church, we’d probably make him a Sunday School teacher within a month! He is obviously sold out to God, right?

But how did Jesus respond? Looking into his heart, He spoke to those commandments He’d skipped earlier: thou shalt have no other gods before me and thou shalt not covet. And Mark tells us that “Jesus looking upon him loved him, and said ‘...sell what you have and give to the poor...and come, follow me’” (Mk. 10:21). Jesus did not denounce him or try to convince him of the true condition of his heart. He spoke with gentleness and love (but not compromise) and allowed the man to see for himself the greed within. How much we need not only the knowledge and perspective of God but also the wisdom of God to direct us in how to use the knowledge properly!

Jesus reveals the commitment of the heart

Another similar example is found in Luke 9:57-62. A man said to Jesus, “I’ll follow you wherever you go.” Again, what a glorious testimony and commitment! Would that more Christians would make such a sacrifice. Yet Jesus was not deceived by the man’s words but looked into his heart and saw the love of comfort and material blessings within. Rather than allowing him to begin his walk of discipleship,

believing that all was well in his heart, Jesus made clear the situation right from the start. He didn't say he couldn't follow Him. He just made sure the scribe knew what he was getting into and let him make his own decision.

The heart behind giving

Another time Jesus and his disciples sat in the temple and watched the worshipers giving of their money (Mk. 12:41-44). As the disciples watched, perhaps they were impressed with the large offerings given by the rich. But when a woman dropped in small coins, perhaps a murmur of scorn or "righteous indignation" escaped them. How dare she give so little to the Lord's house? But Jesus was watching not outward appearances but hearts. When the rich gave large offerings, He saw pride, arrogance, and self-righteousness. When the widow dropped in her offering, He saw a heart of love and commitment. Perhaps she was a bit ashamed that she couldn't give more. Perhaps she heard the scoffing of the onlookers at her gift and died a little on the inside. But at the words of Jesus she took on new hope and deeper love, for He gave her the recognition and self-esteem she desperately needed.

The list of examples could go on and on, for whenever Jesus ministered, it was to the heart. Look at the following passages and write your thoughts of how they illustrate looking beyond outward appearances to the heart.

1. Mark 2:1-12 (Parallel passage Luke 5:17-26. Note Jesus' response both to the sick man and to the scribes and Pharisees.)

2. Luke 7:36-50 (Note response both to the woman and to Simon.)

3. John 8:1-11

4. John 4:4-26

5. Luke 18:9-14

We have looked at Jesus' ministry to the hearts of men. Now let's see in what ways He wants us to do the same.

The evangelist must minister to the heart

It is impossible for us to have a burning zeal to preach the gospel if we do not see beyond outward appearance into the heart. Many lost souls can "put on a happy face" and appear and claim to be sublimely satisfied with their lives. If we do not see with the Lord's eyes and heart, we may be deceived.

Look, for example, at the late Elvis Presley and Howard Hughes. They had everything life could offer them: money, power, fame, women. To the world they appeared happy. Listening to their words you would have gotten little hint of the true state of their hearts. After their deaths the sad facts were revealed. Both lived largely in seclusion, bound by fear and insecurity. Both were failures in interpersonal relationships and were hurting from a lack of real, unselfish love.

B. J. Thomas has a different story. Someone had the mind of Christ and saw past the glittering fame, the riotous parties, the "success," saw the aching, empty, lonely heart. He responded and today knows what real success and joy are all about.

How desperately we need to abide in Christ until we see the world through His eyes! Only then will enthusiastic and compassionate evangelism flow.

The counselor must minister to the heart

Whether in a formal counseling setting or in the simple day-to-day exchanges where we offer our opinions and advice, each of us needs the mind of Christ. Often it seems that we are quick to give simplistic answers based only on the spoken words. Someone speaks angrily, we deal with anger. Someone expresses discouragement, we give formulas for victory. Someone answers us in defiance and we deal with the sin of rebellion. Simple, direct, to the point. But how often are we blessed by changed lives as a result of our counsel?

It is true that the mouth speaks out of that which fills the heart (Matt. 12:34). However, on the way from the spirit to the mouth, the attitude must pass through the soul. And as a beam of light is deflected as it passes through water, so the soul may "deflect" the impulse coming from the heart so that it finds verbal expression in a different form.

For example, a woman comes to you for counsel with a problem of depression. Her marriage isn't all she'd hoped it would be; her friends have seemed to turn against her; she's not making the spiritual progress she'd planned on making. Her visible needs are clear so you begin helping her deal with her marriage and other relationships. These areas soon see real growth and the counseling sessions are ended, assuming the problem has been dealt with. But one or two months later she's back. She needs help with depres-

sion. Her marriage is doing fine, she has good friends. She doesn't know why she's depressed. She just is. So you teach her about praise and positive confessions. She follows all your suggestions but finally breaks off the counseling because "It just isn't real. It sounds hollow and feels empty."

Where did you fail? You met every need you could see with the best biblical advice you knew. You needed to see with God's eyes, into her heart. In this case you would have found a heart full of doubt that God really loves her and is working everything for her good. Then you would have needed God's wisdom to know how to meet that need.

How much time and energy we would save if we would remain centered on Jesus as we counsel! When someone is sharing a need with you, open yourself up not only to hear his words but to hear his heart. Ask Jesus to show you his deep inner need. Ask for His eyes. Then seek His wisdom to know how to best meet the need.

Ministering to the heart-needs of your family members

Sometimes it seems that the hardest time to abide in the presence of Jesus is in the daily interactions of family life. In the constant flow of activity and talk, it's easy to just float on the surface, reacting only to what we see and hear. Maybe we feel that we resent being called upon to minister there. Yet how vital it is to the spiritual lives of our spouses, our children, our parents, and ourselves.

Perhaps your husband comes home from work one day, obviously in a foul mood. He yells at the kids to be quiet so he can watch TV. All the way through the 6:30 news he criticizes the government. At supper he only speaks to complain about the food. Wife, how do you react? Do you respond in kind, returning insult for insult, hurt for hurt? Or do you center into Jesus, asking Him to shield your spirit from wounds while you minister to your husband? Perhaps you'll find that his heart is gripped with fear because of rumors of layoffs at work and he doesn't know how he'll support his family. Or perhaps his spirit was crushed by the unthinking, harsh criticism of a supervisor. Whatever his need, you will never find it out if you remain on the surface, responding only to outward appearance.

Or maybe your wife appears one day in a dress you have hated since the first time you saw it. Finally you can hold your tongue no longer and you say, "I really don't like that dress you're wearing." She responds defensively, "Well, I do!" What do you see in her? Rebellion? Defiance? Lack of love and respect? Or will you let Jesus show you her heart full of fear of rejection and wounded by years of criticism by her parents? Will you let the love and wisdom of Jesus work through you to heal her aching heart?

In parent-child relationships it is also vital to have the mind of Christ. How often do parents interpret as rebellion acts which are only childishness, playfulness, or cries for love? How much we need the wisdom of Christ to succeed in our high calling! So many children suffer from "over-kill," more discipline than is necessary to achieve the goal. We must be sensitive to the spirit of each one of our children and discipline them according to **their** spirits, not ours. Some children require a firm hand and strict discipline. Others have such a sensitive spirit that such treatment would emotionally cripple them for life. Only as we abide in Christ and lean upon Him for wisdom and perspective can we truly be ministers of grace to those we love most.

Application:

We have seen that our words and actions are determined by the condition of our hearts. For example, a broken, discouraged or overwhelmed spirit may possibly manifest itself outwardly by words of anger, rebellion, doubt, fear, confusion or depression.

Think of a recent disagreement you were involved in with a friend or family member. a) Ask the Lord to show you the emotions and attitudes within your heart which caused you to speak and act as you did. b) Now ask Him to show you the other person's heart, allowing yourself to see beyond the surface to the needy spirit. c) How would Jesus meet the need of that heart? Record below what the Lord shows you.

Group Activities:

1. Share your answers to the assignment.
2. Share your journaling with one another.
3. Take time to pray and minister to the heart needs of individuals in the group.

Journaling Response:

Lord, what do You want to say to me concerning ministering to the heart-needs of those to whom I relate?

Notes

Chapter 14

Transference of Spirits

“But my servant Caleb, because he has had a different spirit....” (Num. 14:24)

Transference of Spirits

Have you ever entered a Bible study group feeling rather down, discouraged and low in faith? Perhaps as you sat there observing the worship, listening to the praise and testimony of the faith-full, sensing the spirit of joy in that place, you gradually found the doubt in your heart being replaced by the faith you felt around you.

Or perhaps you’ve entered the lunch room at work feeling pretty good. “God’s in His heaven; all’s right in the world,” was your attitude. Then, all through your meal you were surrounded by godless conversation. There was immorality and sensuality and coarseness. There was lawlessness and rebellion and complaint against the government. Eventually you felt your lightness disappear and heaviness settled within you. The rest of the afternoon you struggled with lust and everything that went wrong was because of the “stupid” people in authority.

And how many parents have watched in sorrow as their beautiful Christian teenager “got in with the wrong crowd?” How quickly the shine and openness disappeared from his face, to be replaced with a mask to hide rebellion, anger and sin. Soon he was walking, talking, dressing and acting just like his new “friends.”

What is happening in each of these situations? Is it simply the effect of peer pressure and crowd psychology that makes us become like those with whom we associate? I don’t believe so. I believe it is the spiritual dynamic of “transference of spirits.” We have learned that man’s spirit is his underlying attitudes, motivations and character traits. We have seen how the spirit is manifested in the soul and body of man, through his actions and appearance and demeanor. This spirit can be transferred to another through association and conversation (Prov. 13:20; I Cor. 15:33).

This truth presents us with both challenges and a caution. First, we can see the effect that abiding in Christ will have on our lives. As we abide in His presence, we become aware of His attitudes, His character and His motivations and through constant association, our spirits become like His. Then, as we go out to meet a hurting world, the gentle but powerful Spirit of Christ can be transferred through us to the hungry and needy. What a dynamic challenge: to be so saturated with the Holy Spirit that others receive only Him from us.

At the same time, we must be more aware of the possibility of receiving unholy spirits from others. We must be so fully encased in Christ that no lawless or unbelieving or angry or any kind of spirit contrary to His may be transferred upon us.

For further examination of this fascinating and important subject, we suggest *Transference of Spirits* by Alex Ness, Christian Centre Publications, 4545 Jane St., Downsview (Toronto), Ontario Canada M3N 2K7.

Application:

Over the next week or two, be very conscious of the transfer of spirits both to you and from you. Record what you observe.

Prayer: May we live in, and give out, the Spirit of Christ.

Group Activities:

1. Discuss times you have felt the spirit of another transferred upon you.
2. Discuss how to prevent the transference of a negative spirit to you.
3. Share your journaling with one another.

Journaling Response:

Lord, what do You want to say to me concerning transference of spirits?

Chapter 15

Our Spirits' Activity While We Sleep

“I was asleep, but my heart was awake.” (Song of Sol. 5:2)

Our spirits are awake even while we sleep

We are all aware that even though our bodies sleep about 1/3 of the day, our spirits never sleep but are always functioning. That is clearly manifested in the fact that we dream. Our hearts remain active, speaking to us of their concerns and feelings. This is confirmed in Song of Solomon 5:2, “I was asleep, but my heart was awake.”

Many times the things our hearts want to tell us are missed during our waking hours because of our constant activity and preoccupation with the affairs of this world. However, when our conscious minds shut down, and activity comes to a close, the messages of our hearts begin coming through, in the signs and symbols of dreams. We are told of our inner fears, worries, and anxieties. We are given the discernment and perspective of our hearts on matters before us. There is just a wealth of insight that can come from our dreams as we learn to pay attention to them and ask God to grant interpretation and understanding of the signs and symbols that come forth.

Hearing through our dreams

For example, when I first decided to listen to my dreams, I was also just deciding to begin keeping a journal to discern God's voice. The biggest problem I could see was that I only would recall about three dreams per year, so I didn't see how much could come out of it.

I was amazed that the very night I decided to begin taking dreams seriously I awoke recalling three specific dreams. As I sought understanding, they revealed to me what my heart and soul were feeling about what I was doing in my life.

In the first dream I had turned off my car but it kept running. It was telling me of the difficulty I was having in trying to turn off my thoughts and actions so I could become quiet and hear God speak.

In my second dream I had taken a new job as a caretaker of a home, and I was trying to carry out my cleaning responsibilities in the house while riding on a horse! What a cumbersome dilemma, riding up and down stairs and in and out of rooms! This dream was telling me that I felt awkward and inept in attempting journal writing to hear God's voice. I felt like “a bull in the china closet.”

These give you some examples of how your heart is trying to tell you how it feels concerning the activities in which you are involved.

But dreams have even more meaning than this. Psalm 127:2 says, “The Lord giveth to His beloved even in his sleep.” This verse obviously refers to a number of things, but one thing we definitely know is that

God gives dreams to us as we sleep. He has done it from Genesis to Revelation and continues to do it today. Probably each of us has had one or more dreams we have felt were definitely from the Lord. I have received clear direction in my life on several occasions through dreams which were from God.

So what are we saying? We are saying that our spirits are awake and tuned to God even while we sleep, and He can minister to us during this time also. That is why it is so valuable to focus our hearts on Jesus as we fall asleep, so that we are fully open to receive from Him during our sleeping hours. As we retire to bed, we must be sure to keep our minds from Satan. Often he would have us mull over negative and accusative things. Instead we should fill our minds and hearts with the *Logos* and *rhema* and vision of God.

Write down your dreams

In Daniel 7:1 we see Daniel doing an interesting thing. After receiving a dream from the Lord while “he lay on his bed, he then wrote the dream down.” The vast majority of dreams are forgotten within five minutes upon awakening. Therefore, if one is to hear what his dreams are saying, he must first record them so they aren’t forgotten. It is good to keep a journal next to your bed so that whenever you awaken you can immediately record your dreams before they are forgotten and lost.

The best place to go for understanding of your dreams is to the Lord. He can and will give the interpretation. As He did in the Bible days, so He will do for you. Once again it is of extreme value to have a spiritual director who is also walking in this realm, who will go with you, giving you help and understanding.

Dream interpretation requires an entire book and course of its own, which we can offer you (see below). However, following is a brief summary of some key biblical principles which can guide you as you approach the world of dreams.

Biblical principles for dream interpretation

1. Most dreams are symbolic, so look for symbolism and metaphors in your dreams.
2. Symbols come out of the dreamer’s life.
3. The dream generally speaks of the concerns which your heart is facing.
4. The dreamer’s heart will “leap” or “witness” to the right interpretation.
5. Never make a major decision based on a dream alone without confirmation through other ways God speaks.

How to recall dreams

1. Say to yourself, “I believe dreams contain a valid message.”
2. Ask God to speak to you through dreams.
3. Put a journal next to your bed and immediately record your dreams when you awaken.
4. Get eight hours of sleep each night.
5. Awaken naturally (no alarm clock).

Additional Resources

Dream Interpretation by Herman Riffel is an excellent introductory overview concerning how to interpret dreams.

Biblical Research Concerning Dreams and Visions by Mark and Patti Virkler is an examination of 50 dreams in Scripture.

Application:

Put a journal next to your bed and ask God to speak to you through your dreams. Record the dreams you recall when you awaken, and seek to interpret the dream(s) you receive.

Group Activities:

1. Share together any dreams received and interpretations.
2. If a person needs help with an interpretation, let the group throw out possible interpretations to the symbols within the dream. Then let the dreamer respond by affirming any interpretations which his heart "leapt" to.
3. Share your journaling with one another.
4. Pray for one another as desired.

Journaling Response:

Lord, what do You want to say to me concerning my dreams?

Notes

Chapter 16

Two Practical Problems of Living Tuned to Your Spirit

“If we live in the Spirit, let us also walk in the Spirit.” (Gal. 5:25)

“Whatever you do, do your work heartily,
as for the Lord, rather than for men.” (Col. 3:23)

Taking time to tune to the Spirit

God is the great “I AM” (Ex. 3:14). He always lives in the present moment; not the future or the past, but the **now**. We, too, must learn to live in the now and not constantly be looking forward and backward, but simply sharing this moment with Jesus. He does not want us to set aside a special time for a special spiritual activity that we call “sensing our spirits.” Instead, He wants us to go on with all the necessary activities of life, doing them with Him and for Him as acts of love to Him. Whether it is washing clothes, showering, eating, working in a factory, reading, preaching a sermon, or counseling—each of these activities can be done either as love gifts to Jesus, or simply endeavors we perform. Each of these can be done with an inner ear and eye turned to Him, or totally caught up in ourselves and the activity. “Whatever you do, do your work heartily, as for the Lord, rather than for men” (Col. 3:23).

Therefore, God is not so much calling us to do a different “spiritual” activity, as He is calling us to make our “regular, normal” activities “spiritual” by doing them “for” and “in” Him.

What a release! I am not required to add another activity to my already busy schedule, but rather to find eternal rest in the activities I am already doing (Heb. 4:9-11). As I enter into God, I flow from eternity and will return to eternity, so I live in timelessness (eternity) and therefore at perfect peace. As I do various activities in Him, He makes them so much easier and simpler. I lose my anxious pushing, my fretting, my striving, my doubts and worries, my self-centeredness, and in some cases He totally adjusts, removes or replaces the activities.

The Lord is calling us to stand in communion with Him while we walk among men. We must learn this way of living. To form the habit of awareness of God continually takes diligence to apply, but soon is continued because of the inward excitement experienced by His love and presence. It begins with much prayer in our hearts.

Your contact with people will be a loving contact, bringing the mystery of God’s presence in you to others, simply by your being there. Your being there makes Christ more present.

Your goal is simply to live in union with God. It is reached by a thousand little steps of removing areas of self-dependence, one after another, and having your heart opened through the healing power of His love.

We approach God with the absolute simplicity of a child. We are convinced of God not by our studies and reasonings and elaborate meditations, but because we are experiencing Him in our hearts, as He gives feeling, revelation, faith and life. This entire manual, having helped guide us into our spirits more fully, has now become a speck of nothing in eternity, because we have found the One Who fills our hearts, and Who is all and in all. Our lives are in abiding in Him, not in abiding in the concepts of this manual. So all of life only finds meaning as it is experienced in Him, because He is Life and outside of Him there is nothing.

After Abraham had received the greatest treasure that God had promised him (a son), he was asked to give it back to God. So often after receiving a promised treasure from God, we would cling to the treasure rather than our God. As God asked for the treasure back from Abraham, Abraham was driven back to clinging only to a faithful God, and “he considered that God is able to raise men even from the dead” (Heb. 11:19). And so, too, we may treasure revelations of truth from this biblical meditation, but God calls us to live in a daily communion with Him, out of which come revelations for the present day.

As we live in direct contact with the Divine Lover of this universe, we ourselves are transformed by His love. We become tender and gentle, comprehending the goodness of all God has made, and our tenderness and gentleness are expressed toward all His creation: ourselves, others, and all things. We have become mirrors reflecting His glory. We have learned to live in our hearts, encountering God there, rather than living in our minds, and only thinking of Him. We have found simply Him.

Embracing the cross!

One of the biggest hindrances to the life of living out of the voice of God is not the time it takes, but rather the lack of willingness to embrace the cross when it is placed before us (Matt. 16:24). The way of Christ is the way of the cross, and over and over our commitments to the cross are tested as God works death and resurrection in another area of our lives.

Jesus committed Himself to the way of the cross while in the wilderness, and yet had to struggle desperately in Gethsemane as He embraced it. That which impedes our spiritual growth is our unwillingness to go to Gethsemane and agonize in prayer until the flesh is overcome by the Spirit. How was Jesus able to accept the horror of the cross? Hebrews 12:2 tells us that “for the joy set before Him, He endured the cross.” Jesus kept before Himself the reason and the reward for His suffering. He saw Abraham and David and the other Old Testament saints released from Paradise and worshipping before the throne. He saw you and me enjoying the sweet fellowship of His Spirit. And for that joy, He endured the cross. The same is true for us. The vision that carries us through the cross is the vision of resurrection life on the other side. We must cling to God, and that vision, if we are going to be able to endure the cross set before us.

You cannot endure the cross if you are simply clinging to the cross. It is the hope we have of God’s resurrection life that flows on the other side that we cling to as we endure the cross. Much can be endured if one lives in hope and faith. The vision of the beyond is what gives hope and faith to our hearts. Therefore, whenever God places the cross in front of you and asks to remove something from your life, ask Him for a vision of the godly character that He will cause to flow within you as you emerge from the experience of death. This vision will carry you forward.

Also, as you embrace the cross, don't seek to kill yourself. You can't. Self cannot defeat self; only Christ can. Therefore, don't spend time battling; simply come to God and cling to God, receiving your all from Him. This is the only way you can successfully embrace the cross in your life.

Embrace the cross in all of its aspects. Do not let anything stand between you and your life of abiding rest. He is the true Life-giver within our inner beings. And once we have found Him there, we know that nothing in this world is comparable to Him (Phil. 3:7-11).

"And after you have suffered for a little while the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you. To Him be dominion forever and ever. Amen" (I Pet. 5:10,11). Let me share with you the following notes from *The Practice of the Presence of God* by Brother Lawrence, a 16th-century monk who served in the kitchen of a monastery.

1. All bodily mortifications are useless unless they serve to arrive at the union with God by love. The shortest way to God is continual exercise of love and doing all things for His sake.
2. The love of God is the end of all one's actions.
3. Establish yourself in God's presence by continually conversing with Him.
4. When failing to practice His presence, acknowledge sinfulness and return in greater trust to God (without whipping yourself).
5. Live in the present, realizing God's present grace. Do not be anxious for tomorrow.
6. He sensed himself more united to God in outward employments (kitchen duties) than in times of prayer.
7. Many do not advance in Christ because they do penances and other exercises while neglecting the love of God, which is the **end**.
8. The only thing necessary to approach God is a heart resolutely determined to apply itself to nothing but Him, to love Him only.
9. The greater perfection a soul aspires after, the more dependent it is upon divine grace.

Group Activities:

1. Review the teaching of this chapter briefly.
2. Share your journaling with one another.
3. Pray with one another concerning the issues that arise.

Journaling Response:

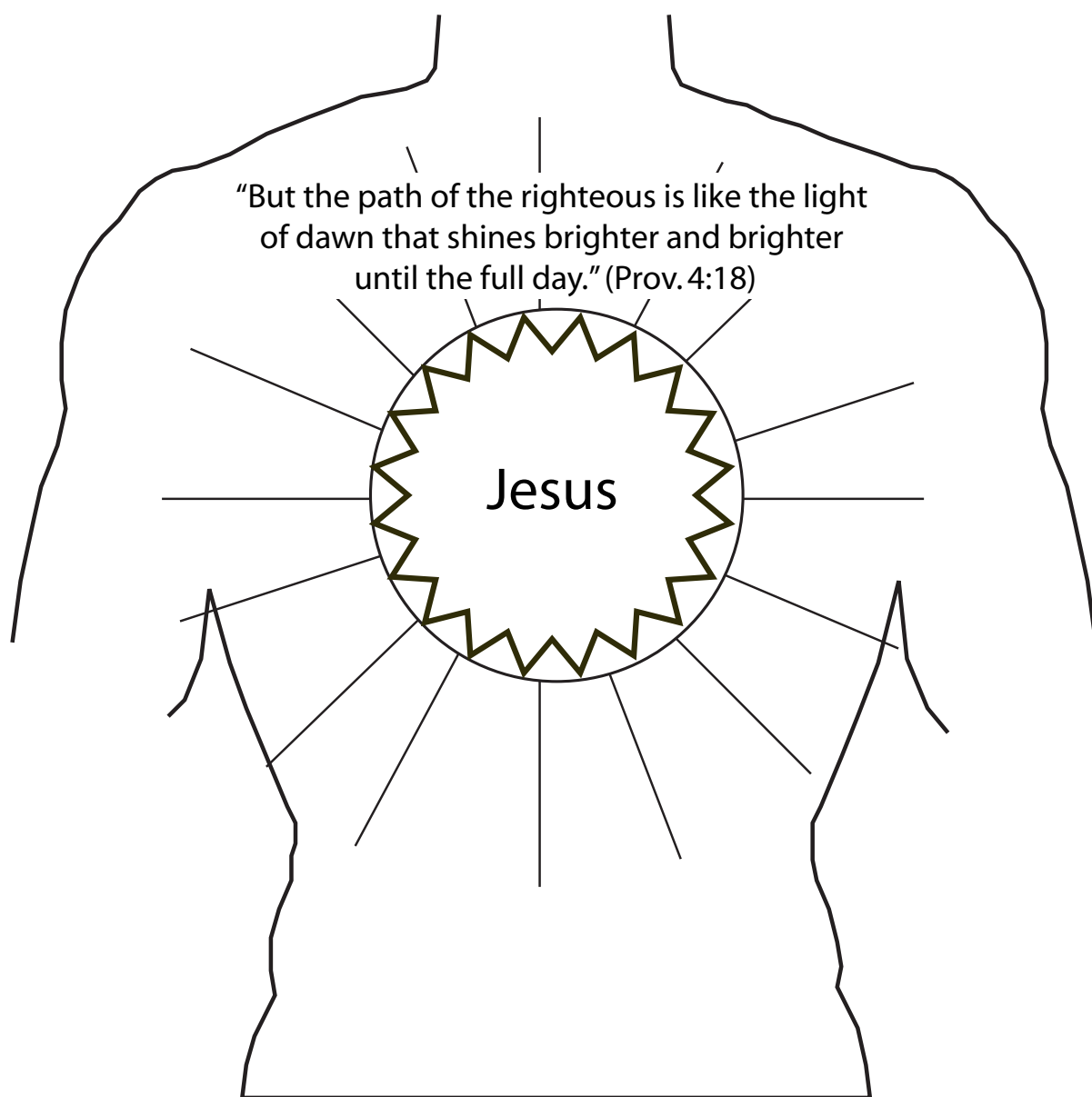
Lord, what do You want to say to me about living tuned to Your Spirit?

Lord, what do You want to say to me concerning embracing the cross in my life?

Notes

Chapter 17

The Day Dawns—the Morning Star Arises in Our Hearts



"Let us pay attention to the prophetic word made sure as to a lamp shining in a dark place, until the day dawns and the morning star arises in our hearts." (II Pet. 1:19)

The day dawns—the Morning Star arises in our hearts

Prayerfully write and meditate on II Peter 1:19 and record what the Lord shows you.

This verse picturesquely describes what happens in our hearts over and over. Our hearts can become a “dark place.” Did you ever look inside at your heart, and say “Eek, how ugly, black and disgusting. All I see is sin and selfishness within. All I see is my own evil within. My heart feels lonely, empty, forsaken, and black.” Then at other times, you look inside, and you see Christ shining in all His glory. You’re bursting with love, joy, peace. You feel radiant, light, like you can handle the whole world, because such overcoming life is flowing from the Christ within.

Well, in II Peter 1:19, Peter is describing going from the first state to the second, allowing “a lamp to shine in a dark place, until the day dawns and the morning star arises in our hearts.” Our dark hearts are made full of light because Jesus has come and filled our darkness with His light, and it’s just like the dawning of the day within us. Like the sun arising upon the earth and flooding it with light, so Jesus has arisen upon our hearts, flooding us with His light.

Oh, how we need this experience over and over. We need it at the beginning of each new day. We need it during the day when we’ve lost it for one reason or another. This experience, we find, must be constantly repeated in our lives.

And what causes Christ, the Morning Star, to arise in our hearts? “Paying attention to the prophetic word” (the illumined *Logos*, *rhema*, and vision). As we turn our attention to what Jesus is speaking and doing within our hearts, that in turn centers us upon Jesus, the Morning Star. So as we turn our attention to Jesus Christ, we find that He arises within our hearts. For example, it might go like this (this will review many of our chapters, showing how they fit together):

I discover that I am feeling like my heart is dark and empty and full of sin. To heal this problem, I begin by recalling that Christ lives within, so I center down, perhaps through music. I sing over and over a Scripture song that speaks of Him. I look to see Him. I become still. I cease striving. I come back to my position in Him. I reject extraneous thoughts along the way of doubt, negativity or defeat. I hear Christ speak in my heart. He reminds me of His indwelling glory; I feast on it, allowing it to fill my inner mind, will and emotions. I speak it forth. I become full and begin to overflow with Christ’s manifest presence. I step forth in life responding to the fullness of Christ’s manifest presence which has been restored within. His being has filled my inner being. My inner being has transformed my outer being. The Morning Star has arisen in my heart, giving life to me and the world around me.

Oh, how glorious is the dawning of Christ within our hearts! The hurt, emptiness, loneliness and weakness are replaced by His healing, fullness, friendship and strength. And these are just the tip of the iceberg. He grows and grows within us becoming more and more precious and fulfilling with every passing day.

In each step of growth, I find an additional way God wants to manifest Himself within me and I allow Him to do that, until He becomes my All, my Life, my Breath, my Hope. All of life becomes reduced to Jesus Who is all and in all. The writer of Proverbs describes this path of the righteous “as the light of dawn that shines brighter and brighter until the full day” (Prov. 4:18). It is such a glorious path! It is so different from the path of the world. They strive to accomplish, while the Christian strives to enter into rest so that God can accomplish. The world strives to learn. The Christian meditates prayerfully waiting upon God for His revelation of truth, knowledge, wisdom and righteousness. The world strives for security in things and accomplishments. The Christian finds security only in Jesus, the solid Rock on Whom he stands, and in being sheltered under the wings of the Almighty God.

Yes, the way of the world is utterly opposed to the way of faith in the power of the indwelling Lord Jesus Christ.

Let us not be deceived into thinking that Christian growth is growth in simply **learning** about God. It goes beyond that to **experiencing** God in all His life-giving encounters. Therefore, we must know how to encounter Him. We must know how to have spirit-to-Spirit communion, and we must have it. Without avenues of direct encounter with God, He cannot begin to become to us what He desires. Therefore, we must train ourselves in coming to Him and truly encountering Him in faith, awareness, and communion, because apart from this we will miss much of God’s choicest blessings.

So now, life is reduced to Jesus, and simply abiding in Him and allowing Him to be our all. In that, all pride is broken. We have found that we are nothing, that He is everything, and we walk in glorious humility, branches grafted into a Vine, alive only because of the life we receive from Him (Jn. 15:1-5).

Now where does this growth occur, if not simply through meditation on the Bible? Well, it starts there, and biblical meditation must never in any way be discouraged, but after we have paid attention to the prophetic word, God takes us on the hard streets of life to mold these truths into us on the anvil of testing and tribulation. In the time of testing, the Bible moves from our heads to our hearts. In the time of tribulation we find ourselves clinging to “The Head,” and finding in Him those things He promised would be there.

And so true spiritual growth is accomplished. The day dawns, the Morning Star, Jesus Christ, arises in our hearts, having become to us all that we need.

Application:

Record one of your experiences of moving from darkness within your heart, to the full light of Jesus within your heart. Describe the experience along with any steps you took to move from darkness to light. (I am not talking about your salvation experience.)

Group Activities:

1. Share your answers to the assignments.
2. Share your journaling with one another.
3. Worship together for what God has done.

Journaling Response:

Lord, what do You want me to walk away with from this meditation on my heart and my spirit?

Chapter 18

Your Summary on Walking by the Spirit

We have examined a lot in this book on how to live by the Spirit. Now I would like you to get alone with God in prayer and ask Him to form for you a comprehension of what walking by the Spirit entails for you in your life, and what specific things He would say to you. Write prayerfully, with your eyes turned to Jesus and your ear tuned to the intuitive impressions of your heart.

I am not looking for an academic summary of the material that has been covered (however, if you wish, you may write that as well). If you want to skim through the manual before you go to prayer, fine, but please write with Jesus before your eyes, not this manual. Then you will get what He wants to say to you rather than simply the thoughts of your mind.

For those who wish to use them, the next several pages are set aside for your prayerful summary. May God grant His revelation unto you.

Summary

Summary

Summary

Summary

Appendix A

The Spirit-Heart Connection in the Bible

Given Definitions	
Spirit	Heart
Virkler Underlying attitude (mental or emotional position) Underlying motive (inner need or desire) Underlying character trait (distinctive quality)	<i>Vine's Expository Dictionary of New Testament Words</i> The heart as the chief organ of physical life. By easy transition ...is used figuratively for the hidden springs of the personal life.
<i>The Analytical Greek Lexicon</i> To breathe, to blow, as the wind (Matt. 7:25,27) Seat of thought and feeling, the mind A pervading influence Frame of mind	<i>The Analytical Greek Lexicon</i> The seat of feeling, impulse, affection, desire and intellect The inner and mental frame The conscience The inner part, middle, center
Webster 1. An animating or vital principle held to give life to physical organisms. 4. The immaterial, intelligent, or sentiment part of a person. 5a. The activating or essential principle influencing a person. 5b. An inclination, impulse or tendency of a specific kind.	Webster 3a. The whole personality, including intellectual as well as emotional functions or traits. 5. One's innermost character, feelings or inclinations. 6a. The center or innermost part. 6b. The essential or most vital part of something.
Genesis 2:7 "God breathed into man the breath of life."	Prov. 27:19 "As in water face reflects face, so the heart of man reflects man."
Jot down your own thoughts & definitions.	Jot down your own thoughts & definitions.
I believe man's spirit and man's heart are essentially the same as used in Scripture and that they can be referred to as the INNER MAN (Rom. 7:22 & Eph. 3:16). Perhaps the spirit resides within the heart.	

Usage of the words heart and spirit in the Bible

Section of Bible	Spirit	Heart
Law	26	111
History	55	150
Poetry	63	287
Prophecy	+ 90	+ 189
Old Testament Totals	234	737
Gospels	80	65
Acts & Epistles	183	101
Revelation	+ 17	+ 3
New Testament Totals	280	169

Total in Bible $234 + 737 + 280 + 169 = 1420$

These 1420 verses form the base of this manual.

(Note: Due to variance among translations, the above figures may differ slightly.)

Observations

1. The heart is three times more prevalent in the Old Testament than the spirit.
2. The spirit is almost twice as prevalent in the New Testament as heart.
3. Therefore the Old Testament emphasized the word heart and the New Testament emphasized the word spirit.

Some verses that show the heart/spirit connection

Ps. 51:10—“Create in me a clean heart, O God, and renew a steadfast spirit within me.”

Ps. 51:17—“The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou will not despise.”

Ezek. 18:31—“Cast away from you all your transgressions which you have committed, and make yourselves a new heart and a new spirit.”

In II Corinthians 1:22 and Galatians 4:6 we are told that the Spirit of God has been placed within our hearts. In I Corinthians 6:17 we are told that our spirits have been joined to His Spirit. This again shows the close relationship between heart and spirit.

* II Cor. 1:22—“...gave us the Spirit in our hearts as a pledge.”

* Gal. 4:6—“...sent forth the Spirit of His Son into our hearts....”

* I Cor. 6:17—“...[we are] one spirit with Him.”

Appendix B

Science Discovers Three Brains

This appendix is solely for the one who finds value in considering what modern science has discovered that may correlate with Biblical truths being learned. If this is of no interest to you, please feel free to skip this appendix.

Science knows man has three “brains.” The large brain in your head is divided into two brains, a right hemisphere and a left hemisphere, connected in the front and back. In severe psychotic cases, these two brains are actually cut apart in an effort to help settle the patient down.

Current scientific research believes (hasn’t fully proven yet) that the left hemisphere brain is where your rational, logical, and intellectual thinking is performed, while the right hemisphere brain is where your emotional, intuitive, and imaginative faculties are born. Unfortunately, because of the scientific method, Westerners have basically been encouraged to cultivate only the left hemisphere. However, recent science has begun to counter this

trend, realizing that creativity and spontaneity for scientific discovery come from the intuitive right hemisphere. For instance, Einstein’s idea of relativity came to him intuitively, he records, and then he worked out and proved it rationally with formulas. Einstein received the theory of relativity while he lay on his back looking through half-closed eyelids wondering what it would be like to ride on a ray of sunlight. The theory came to him in a flash (intuition). He then went to work proving the theory with mathematical formulas (left brain functions).

In the third brain, the lower brain, we find the governing of night dreams, mystical visions, and faith.

We need to be careful not to be taken in by the rationalism of our culture, but instead achieve the full stature of Jesus of Nazareth who was fully rational, and fully mystical (or spiritual). May we also develop all parts of our inner beings as He did.

Appendix C

The Spiritual World and the Physical World

Science and the roots of rationalism

The world view which is most common to twentieth-century Americans actually has not been held very long, nor by much of the world, nor does modern science hold it. However, it will take a number of years for the findings of modern science to penetrate the average populace. In this world view, it is believed that the only world that exists is the physical world. The spiritual world is nonexistent or unknowable. Man finds himself in a space/time/energy/mass box.

This view has only been around for about 200 years. In 1619, Descartes had a triple dream experience which provided him with ideas for laying out a system of rationalism which would soon take over all western thought. He was the first to define “conscious” and only later did the word “unconscious” come into view when it was realized there were things left out of the meaning of the word “conscious” (i.e., 90% of experience).

Science returns to the spirit world

Science has given us much by its concentration on the space, time, energy, mass world, but has also left us neurotic, because it has taken away our spiritual beings, which are the essence of who we really are. However, modern science has finally reversed itself. In a dramatic shift, the American Association for Advancement of Science accepted the Parapsychological Association into its ranks in 1969, and parapsychology is now a recognized science. Thus they have said in effect, “We see there is a world outside of the physical world, and we have begun to study it.” Christians, of course, have known this all along, but it is always nice not to be thought of

as unscientific! Actually, we are now in vogue with the most modern of scientific studies, and one who does not believe in the spiritual world is actually pre-modern. How’s that for a shift in the tables! Obviously, we, as Christians, would never want to use this shift in an arrogant way to sledgehammer other people, but we can use it to counter the attack that we are unscientific.

Stuck in The Box

What philosophies and theologies have been influenced by THE BOX? Obviously rationalism and atheism flow directly from it. However, some Church theology has also been affected by it. Liberal theology does not believe in, or at least does not value, the spiritual world. Calvinism, although it does believe there is a spiritual world, does not believe we can encounter it in direct ways during this dispensation. Actually, many Christians would find themselves at least partially tarnished by the view of The Box. Many Christians do not find themselves encountering the spiritual world as freely as is recorded in the Bible. Why not? Basically, I believe, because we need to break out of The Box. The spiritual world hasn’t changed, but we have. Therefore, this manual on the spirit has sought to lay a foundation for us to once again fully and freely encounter the spiritual world.

A philosophy which embraces the rational and the spiritual

A second world view has been the predominant world view for most people of the world, through most of the ages. It is the world view that there is both a physical and a spiritual world, and that we

are both physical and spiritual beings, able to contact both worlds. This was the world view of Jesus, and of the Christian Church. This has also become the world view of modern science since 1969.

Man does not live in a box. Man lives in a physical world which he can explore through touching, tasting, seeing, hearing, and smelling. Both God and satan can encounter man in this world, as well as through miracles, healings and other means.

Man also has a spirit which can contact the spiritual world through its five senses, and can be contacted by both God and satan. Man's spirit can also be affected by the things from the physical world.

Probably most significant is that most of my being exists in the spiritual world. Science believes that 90% of one's knowledge and experience is stored in one's unconscious (or one's spirit). Therefore, if I am going to be a whole person, or just begin to tap the resources within me, I must learn to live in my inner man.

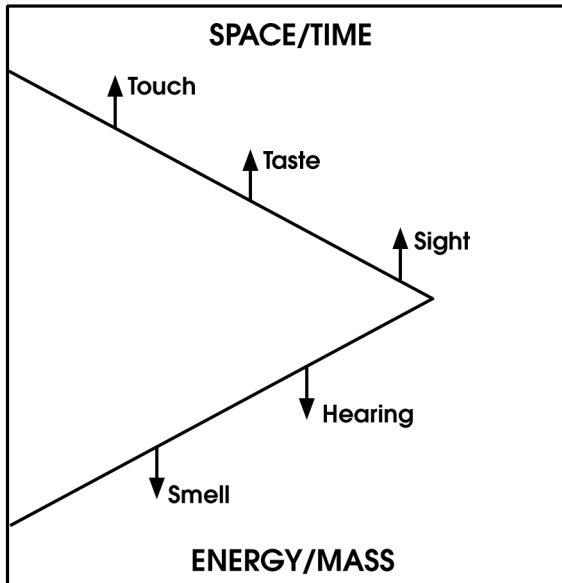
The religious groups seeking most actively to live in the spirit would be the Pentecostals and the Charismatics. They are noted worldwide for their emphasis on the spirit. They seek heart communion with the Lord, and a flow of the gifts of the Holy Spirit through them. Actually, because of the influence of these groups, the entire Church is taking a good hard look at the world of the spirit, and giving it more attention than it previously has had.

My prayer is that the Church would fully break free of our bondage to rationalism, and be able to walk with maturity in both the external physical world, and the inner spiritual world. I pray that we come to the full maturity of Jesus of Nazareth, who could walk with great skill in both worlds. He has come to be a perfect Example to us, not of how God would walk in this world, but of how man should walk in this world. In Philippians 2:5-8 we learn that Jesus emptied Himself of all His divine attributes and became a man, born of God, without the sin nature, but still a man. Jesus lived in communion with the Father, and the Father's love and power flowed freely through Him. May we learn to walk as Jesus walked (I Jn. 2:6).

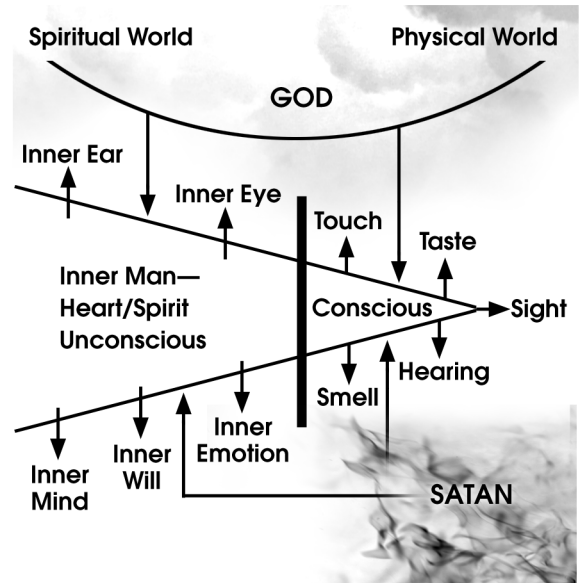
The Spiritual World and the Physical World

FIRST WORLDVIEW — RATIONALISM

The Box—Spiritual world nonexistent or unknowable



SECOND WORLDVIEW — RATIONALISM/MYSTICISM COMBINED



Key

- Arrows Out = senses
- Arrows In = things that affect it
- B.C. = bodily circumstances
- L.C. = life's circumstances
- A.P. = another person

Appendix D

The Dividing Asunder of Soul and Spirit

There is a lot of overlap in the Bible between soul and spirit. In Appendix A, we established that spirit and heart are essentially the same (i.e., the inner man). Now we see that often soul is used to refer to the inner man also, sometimes including the spirit and heart, and sometimes distinguishing itself from spirit (I Thess. 5:23). You will note the incredible overlap as we view below the basic definitions of heart, soul and spirit as given by the *Theological Wordbook of the Old Testament* (TWOOT) and *Vine's Expository Dictionary of New Testament Words* (Vine's). For simplicity's sake I have omitted the supporting Scriptures; please refer to the above-mentioned texts.

SPIRIT (*ruah* in Hebrew) (TWOOT)

The basic definitions are wind, breath, and mind. The basic idea is "air in motion." In living creatures, "spirit" is "their breath" which is created by God. Spirit also means "activity" and "life." It is used to describe the entire immaterial consciousness of man. The Old Testament generally treats man as a whole.

Man is a spirit, he has a soul, and lives in a body. In the Old Testament, spirit and soul tend to overlap.

SPIRIT (*pneuma* in Greek) (Vine's)

The primary meaning of spirit is wind; breath; the immaterial, invisible part of man. It is the sentient element in man, that by which he perceives, reflects, feels, and desires. It is his purpose, aim, character, moral qualities and activities. It is called the "inward man" in believers.

HEART (*lebab* in Hebrew) (TWOOT)

Defined as heart, understanding, mind. It is the totality of man's inner or immaterial nature. It is the most inclusive term for them. By far the majority of the uses of heart refer either to the inner or immaterial nature in general, or to one of the three traditional personality functions of man: emotion, thought or will. Heart is also defined as an inner reflection of the outer man. Thought functions may be attributed to the heart. Wisdom and understanding are seated in the heart. The heart is the seat of the will. Personality dispositions are located in the heart.

HEART (*kardia* in Greek) (Vine's)

It stands for man's entire mental and moral activity, both the rational and the emotional elements. In other words, the heart is used figuratively for the hidden springs of the personal life. It contains the hidden man, or the real man. It represents spiritual life. It is the seat of emotions, perceptions, and understanding. It is the place of purpose, will, and faith.

SOUL (*nepesh* in Hebrew) (TWOOT)

The concrete meaning of "soul" is "to breathe." Additional meanings include appetite, hunger for food, cravings. Also spiritual appetite, desire, will, sexual drive, spiritual or volitional desire and love. Soul stands for personal desire or inclination, emotional states, the whole person, the entire person, or the life of the person. The source of the souls of animals is the ground. The source of the souls of humans is God.

SOUL (*psuche* in Greek) (*Vine's*)

The natural life of the body. The immaterial, invisible part of man. The seat of personality.

The distinctions between soul (*nepesh*) and spirit (*ruah*) (*TWOOT*)

Ruah is the principle of man's rational and immortal life and possesses reason, will, and conscience. It imparts the divine image to man, and constitutes the animating dynamic which results in man's soul (*nepesh*) as the subject of personal life. The distinctive personality of the individual inheres in his soul, the seat of his emotions and desires. Spirit is life-power, having the ground of its vitality in itself. The soul has a more subjective and conditioned life. The New Testament seems to make a clear and substantive distinction between spirit and soul.

The distinctions between soul (*psuche*) and spirit (*pneuma*) (*Vine's*)

The language of Hebrews 4:12 suggests the extreme difficulty of distinguishing between the soul and the spirit, alike in their nature and in their activities. Generally speaking, the spirit is the higher, the soul, the lower element. The spirit may be recognized as the life principle bestowed on man by God; the soul as the resulting life constituted in the individual; the body being the material organism animated by soul and spirit.

Body and soul are the constituents of the man according to Matthew 6:25; 10:28; Luke 12:20; Acts 20:10; body and spirit according to Luke 8:55; I Cor-

inthians 5:3; 7:34; James 2:26. In Matthew 26:38 the emotions are associated with the soul, in John 13:21 with the spirit, compare also Psalm 42:11 with I Kings 21:5. In Psalm 35:9 the soul rejoices in God, in Luke 1:47 the spirit. Apparently, then, the relationships may be thus summed up: *soma*—body, and *pneuma*—spirit, may be separated; *pneuma* and *psyche*—soul, can only be distinguished.

The biblical focus is on the spirit rather than the soul

There are 556 verses in the New Testament which include the words "heart" or "spirit," whereas the total number of New Testament uses of the word "soul" is ONLY 47. Thus soul is only mentioned one-tenth as often as heart/spirit. This would indicate that we are to be much more aware of our spirits than our souls. Our spirits/hearts are where the real action takes place. The command is to "walk in the Spirit" not to "walk in the soul."

Fleshly versus spiritual (*Vine's*)

To be "fleshly" is to be carnal or sensual. "Spiritual" is an "after-Pentecost word" and always connotes the ideas of invisibility and of power. The spiritual man is one who walks by the Spirit both in the sense of Galatians 5:16 and in that of 5:25, and who himself manifests the fruit of the Spirit in his own ways. Speaking broadly, the carnal denotes the sinful element in man's nature, by reason of descent from Adam; the spiritual is that which comes by the regenerating operation of the Holy Spirit.

Appendix E

A Personal Testimony

Following is a final paper by Sandi Christ, one of my students who took this course with me. This is an example of a counselor discerning and ministering to the heart needs of a counselee. Sandi Christ (the counselor) used inner healing and deliverance prayer as part of the ministry to bring Christ's restoration power to this counselee. She included repentance and forgiveness as major tools in the counseling process. I consider this an excellent example of spiritual ministry.

The following is a case study of a female counseled by Sandi Christ. The woman has given permission to print her story. It is a powerful witness of the healing flow of Jesus Christ in a devastated life.

Throughout this semester I have become increasingly aware of the emotions, traits and activities of my spirit, recognizing that deep levels of hurt, anger, pain, anguish and jealousy, as well as joy, freedom, humility, gladness, and peace, etc., come from a flow of my spirit to my entire being, affecting actions and reactions. Recognizing that positives as well as negatives flow from my spirit level, it is vital that all areas of my being are continually in union with the Spirit of my Creator so that all things work together for good in body, soul and spirit. This insight has opened new dimensions of understanding the hurts and needs of others that go far deeper than surface circumstances or events affecting their lives, and points up the need to search their hearts for the hidden factors and motives which bind them in sin or oppression.

I view my recent counseling experience as being a vehicle through which God has helped me view many of these spirit emotions, not only in myself, but specifically in the life of a deeply troubled, guilt-ridden, oppressed woman who has at long last, after 37 years, cried out to God. She has clearly been an example of one raised in a godless environment and whose heart and spirit has been in subjection to the domination of satanic influence. To this end all personal actions, reactions and thought patterns were relentlessly negative, depressive and degrading. In short, they were death.

The awesome contrast to this, having now met Jesus Christ as Forgiver, Lover, Savior, Friend and Ally, has been to see light emerge from a darkened, sullen spirit. Her heart, starving for affection, acceptance and an identity associated with self-worth rather than a life of deprivation and furtiveness, has burst from a carefully constructed shell of self-abasement and martyrdom into the loving, remolding, nurturing hands of Jesus Christ.

Her story is riddled with rejection, confusion, and sin, for those closest to her in infancy, childhood and adolescence were godless people who perpetrated grievous sin against her. From infancy, life was devoid of any close, loving family bonds in which an infant should be nurtured in order to receive a sense of well-being and acceptance. There is no recollection of ever being held or comforted.

(I am here omitting the details of the destructive sins that were perpetrated against this girl during infancy and childhood, taking you immediately to the summary diagram showing the condition of her spirit.)

Spirit Condition In Infancy/Childhood				
Spirit Is	Resulting Character Traits	Activity of Spirit	Things Affecting Spirit	Motivation of Spirit
Distressed Abandoned Rejected Forsaken	Insecurity Doubting Instability	Sickness	Bodily circumstances (infant neglect) Other people (incest, physical abuse)	Insecurity Fear

Conclusion: Infant deprived of mothering and nurturing experienced distress, abandonment, and rejection. Taught that her body was a means of experiencing acceptance, the child was ruled by man's phallic idols and perversion which resulted in fear, insecurity and continual sickness. Too young to alter bodily or environmental circumstances, her spirit was separate from any godly influence and actions were motivated by that fear and insecurity.

Our Prayer: Lord Jesus, You have heard Your daughter's confession and request for forgiveness. Grant it, we pray, and with it a washing of memories as You have revealed to her that people who walk in darkness live their daily lives in darkness as well. She has forgiven because they have never known You. Thank You for releasing the fear of these memories. (She was unable to forgive her mother and father at this time.)

(Again we have omitted the sordid details of her adolescence, simply showing you a summary diagram of where her spirit was at.)

Spirit Condition At Age Of Understanding				
Spirit Is	Resulting Character Traits	Activity of Spirit	Things Affecting Spirit	Motivation of Spirit
Rejected Rebellious Sullen Demoralized Oppressed	Bound (to sin) Defiled Bitter roots of fear, jealousy and hatred Introverted pride	Gathered iniquity Lying Deception Jealousy Bitterness Angry Hardened	Authority (good and evil) Other people Satanic influence Self	Insecurity Fear Self-loathing Destruction

Conclusion: Deeper into sin and deprivation, her spirit became seared over — hardened in order to block out the rejection and ridicule of those who knew her lifestyle. Ears deafened and eyes blinded to any sense of purity or godliness, she determined that her existence was defiled and her punishment was to be abused at the hands of men. Satan's deception convinced her that she was of no value as an intelligent human being and should, therefore, be in mental, emotional and physical subjection to whoever would rule her life. She was unable to make quality decisions for herself. Insecurity and deep depression became a way of life in adulthood.

Her Prayer: Lord, forgive me for the lesbian affair with D——, and my father. I know You can wash me clean of all those feelings I ever had. I forgive her for being part of it. I forgive all my school friends that ever hurt me and I'm sorry for all the things that I did wrong just to try and be accepted.

(Note: It is important to note that at this point she was willing and able to forgive all those who were no longer an influence in her life. However, any move to draw out forgiveness toward her father brought on uncontrolled fits of trembling and rage with the cry, "I can't forgive him. I hate him. He hurt me so bad!")

Our Prayer: Lord Jesus, as Your own ridiculed, despised and rejected You, so also has your daughter experienced such attitudes. Move deeply into her heart, we pray, and soothe the anxious longing for acceptance. Give her wisdom to see that the root cause of her suffering and rejection is sin — man apart from God. Let Your forgiveness embrace her and erase the guilt and shame of her actions, lifting her up to a level of awareness that she is important to You. Lord Jesus, we look at You hanging on the cross — dying for her sins — and in Your eyes is a look of acceptance and tender love for the daughter before You. We worship You, Lord Jesus, for Your unconditional love. Amen.

(Again we omit the ongoing perpetration of sexual abuse against this woman, showing only a summary diagram of her worsened spirit condition in adulthood.)

Spirit Condition At Adulthood				
Spirit Is	Resulting Character Traits	Activity of Spirit	Things Affecting Spirit	Motivation of Spirit
Troubled Broken Crushed Depressed Overwhelmed	Acceptant of abuse Expectant of rejection Hopelessness Sullenness Fearfulness Nervousness Despair	Devises evil against self Imagines sickness and death Confusion Sickness Condemnation	Bodily circumstances Other people Self Satan	Defeat Self-destruction Insecurity Inferiority Fear

Conclusion: Having reached the lowest of human anguish — that of total denial of self-worth, one's spirit is overwhelmed with hopeless despair. Often death is manifesting itself within one's spirit to the extent that physical death becomes apparent, and it may be only at that point that a final cry for life is recognized within that spirit. Knowledge of Grace is that we are created in God's image and God is LIFE. Man's instinct is to grasp desperately for life in whatever form of good or evil it is available to us. When the cry for Life with one's Creator finally becomes louder in one's spirit than the relentless pounding on death's door — it is then that God can begin to save and renew that spirit.

Her Prayer: Lord, will You walk through these years with me? I ask You to forgive me for all the wrong things I've done with men and women. Forgive me for abusing my body with drugs and alcohol and sex for I now know that it's Your temple. Forgive me for abandoning the child and I pray that You have given him a loving home with Christian parents. I'm so sorry that I tried to end his life. Please forgive

me. Forgive me for leaving Mr. and Mrs. ——— who tried to help me. I thought I couldn't stand their preaching. I know I hurt them very much and now I thank You for them trying to teach me about You. Oh, please change me, Lord. I want to be different. I want to be clean. I want to be born again.

Our Prayer: Lord God, forgive Your daughter these sins in Jesus' name. We ask in Your mercy to release her from the bondage of memories and the hopeless depression which have accompanied them. Her reputation has been one of perverseness in the community. Lord God, Your Word says that once we have wholeheartedly repented of our sin, You graciously forgive our iniquity through the blood of Jesus Christ and it is remembered no more. Therefore, a new reputation can be given by the Christ living within her. We ask, Lord Jesus, that she would be known among men for chaste, compassionate and loving ways — a life of service in Your name from this day forth. Thank You, Jesus.

Healing

Each sin, each experience was carefully drawn from her memory and presented to Jesus for healing. She literally drew the picture from her mind with her fingers and placed it at the foot of a small wooden cross, asking forgiveness and healing and then thanking Jesus.

We went back to her mother and father. She agreed to again face their actions with Jesus by her side. The trembling began again, but this time she sought the face of Jesus.

Our Visionary Prayer: Jesus was resting in a cool spot when a group of angry people came dragging a woman whom they threw to the ground at His feet. (The woman in this picture became herself — and she lay defeated, exposed, humiliated and defiled in the sand.) She was accused of sexual perversion, lust and every manner of evil by her accusers. Jesus listened quietly with His head bowed then said, "Whoever is without sin among you, cast the first stone. Let whoever has done no evil in his lifetime be the first to condemn this woman." There was silence — and one by one her schoolmates, her co-workers and neighbors slowly moved away. Jesus bent down and lifted her to her feet, touching her face gently, brushing back her hair, wiping her tears with His sleeve, saying, "I love you. You are forgiven. Go and sin no more."

(Tears of gratitude flowed down her face. We then brought her mother into that same picture.)

Jesus looked down upon the aging woman at His feet. He saw in her a hopelessness born of a marriage without love, of life with a man consumed with his own passions, of her own inability to love and care for her children. He saw a woman who lived in fear and who was so utterly lonely. He saw a woman so rejected that she lashed out in anger and unkindness to her daughter.

Lord Jesus, forgive this woman's inability to nurture and protect her little daughter in the home. Forgive her the anger and resentment that led her to attack her daughter with a butcher knife. Oh Jesus, bind them together in a brand new mother—daughter relationship of mutual love and respect. Break down the barriers of fear and anger between them as they stand side-by-side before You in the Light of Your love and forgiveness."

(She cried and forgave her mother asking, "Jesus, teach her to put her arms around me like a mother. Oh Lord, I want a mother.")

Asked if she could now forgive her father, she shook violently, grabbed her stomach and curled up in a ball on the floor. In Jesus' name we called out the demons of hatred and rage which so long had indwelt her spirit. Over and over we spoke release in the name of Jesus Christ. Her father was brought into the above picture in the following manner.

Lord Jesus, we bring You this man and place Him at Your feet. Save him, Oh God, from the sickness of sin and death which has bound him for so many years. Father, as You have forgiven the adulteress and the thief, the publican and the murderer, so also forgive and save this wretched man. Heal him, Lord, that his ways will be changed and that he will love his wife and daughter according to Your Will; that he will be sorry for the pain and hurt he has caused. Jesus, we see You cruelly beaten and Your blood running. We see how You were raped of dignity — bound and held captive. You, too, were stabbed in the side. You suffered such atrocities and yet, dear Jesus, You said, "Father, forgive them...."

Throwing her arms out straight, and with a loud cry came the words, "Oh God, I forgive him...I forgive him...I forgive him...I forgive him!"

After many tears and much comforting, she looked up with a smile and said, "Now I want to be baptized." On the following day in the presence of a third party witness she was born again.

Baptism

We began with prayer and thanksgiving to the One Who had brought her to this place of freedom and forgiveness. Thanks be to God for saving this precious child!

Before entering the water it was necessary to ask Jesus to return with us to her infancy, to the time when she was pushed into a lake and experienced fear of water, fear of sinking and abandonment. In prayer we asked Him to place His hands gently, but firmly under her so that she could feel His strength supporting her body, giving her the assurance that she would be lifted back out of it.

"In the Name of the Father and the Son and the Holy Spirit. Amen."

Question: Do you desire to be baptized in the name of Jesus Christ?

Answer: Yes, I do.

Question: Do you believe that Jesus Christ is the Son of God Who came to earth as man to be crucified for the remission of your sins?

Answer: Yes, I believe it.

Question: Have you confessed your sins and sincerely repented of them?

Answer: I have confessed and repented of my whole life.

Question: Do you believe that your sins are forgiven?

Answer: Yes.

Question: To the best of your ability have you forgiven those who have sinned against you and have you forgiven yourself?

Answer: Yes, thank God, I have.

Question: Have you made a decision to accept Jesus Christ as Savior, as well as Lord of your life, from this day on?

Answer: Yes.

Question: Do you understand that as you are baptized today, your old, sinful nature is buried with Christ, that it will no longer be you, B——, living, but Christ living through you as you learn and study His Word and live according to His ways?

Answer: Yes, I understand that my sinful past is gone and I am born again.

Baptizer: “Then I baptize you in the name of Jesus Christ of Nazareth. Amen. Former things have passed away, and all things are made new by the blood of Jesus Christ.”

This woman is transformed by the power of God. At present, although facing some difficulties in her home and with her husband, and suffering with a cancerous tumor, she is diligently seeking God through study and prayer. We continue to counsel together regularly and she is journaling at length, which is a form of continuous prayer and supplication for her.

Spirit Condition After Salvation				
Spirit Is	Resulting Character Traits	Activity of Spirit	Things Affecting Spirit	Motivation of Spirit
Revived Refreshed Cleansed	Humility Willingness Tenderness Strength of character Fervency towards holiness Honesty	Seeks God diligently Worships God Prays to God Sings praises	God <i>Logos</i> Christian fellowship Christian music	Life

Personal Note: I thank Jesus for showing me that, as our Father erases and forgets confessed sin, so also must I erase and forget all that she has confided to me so that I know her only as a new creature in Christ from this day forward.

How to Walk by the Spirit

Are you like many western Christians who have been taught so little about how to sense their spirits? Do you have trouble even defining what spirit sensations feel like within you, much less, sensing them? Do you sense your spirit as emotions, inner sensations, character traits, attitudes, motivations?

If Jesus was aware of s(S)pirit sensations within Him, and lived constantly out of them, then we must learn to do the same. The foundation of this book is the 1200 verses in the Bible which mention “heart” or “spirit.” You will look up many of them, answering two key questions: “What does this verse teach is a possible spirit-level sensation?” and “When have I experienced such a spirit sensation? What did it feel like?”

The goal is that you come away with a vocabulary to describe inner spirit sensations, and an awareness of spirit sensations within yourself. May you learn to live as s(S)pirit-conscious as Jesus did.