

Chapter 1 : THE EXPERIENCE OF THE SPIRIT MIXED WITH THE SOUL

Such an experience of a mixed spirit and soul indicates that there are two sources within the believer: one is of God, the other is of man; one is of the Holy Spirit, the other is of self; one is intuitive, the other rational; one is spiritual, the other is natural—“one is of the spirit, the other is of the soul.

He literally falls upon us from heaven and fills us to overflowing as we worship and praise Jesus and glorify His name. I accepted Jesus and became a Christian in my younger years, but I did not ever have any kind of supernatural encounter with God at that time. This book affirms the fact that God is supernatural and His Spirit is all powerful and that only re Excellent book on the Holy Spirit and how we, the body of Christ on earth, really do need the power of His presence working in our lives. This book affirms the fact that God is supernatural and His Spirit is all powerful and that only receiving the gift of salvation is not enough for us to be able to walk in the fullness of God in this world. We also need to be "filled" or "baptized" with His Spirit, which Murray affirms is a further working of God, a secondary gift that comes after the first gift of salvation. I started to feel an awesome presence in that place and a deep and humbling longing in my heart grew in intensity. I began to feel a tingling sensation beginning in my hands which spread down my arms and was growing more intensely by the moment. It felt like small pinpoint of energy were radiating out of my skin up and down my arms that increased in frequency and strength until they were vibrating so strongly I could barely feel them. My fingers grew stiff and I could hardly even separate them from each other. My body felt weak and I was shaking under this power. I knew something different was definitely going on here. I went to the front of the church when people were asked to come forward who wanted to be prayed over. While I worshiped and praised God I was being filled with joy and felt waves of energy flowing down through me. Every time a man who was behind me prayed in tongues over me my hands raised above my head would shake, and this happened several times during that evening. It was a wonderful experience. Every time that I have worshiped now for the last 5 weeks there I have experienced the same energy washing over me again and again and several times the very strong energy vibrations up and down my arms. One evening at home, when I worshiped while watching an internet video of a worship service, I felt what I can only really describe as electrical sparks of energy shooting up through my legs that were at first uncomfortable but quickly became more comfortable and quite soothing with a constant flow of energy throughout my body. After all of this time of experiencing this I can only conclude that without any doubt God and Jesus Christ the Lord and the Holy Spirit are absolutely real and does "fill" those who seek His presence with all of their hearts. Fasting and praying as the disciples in the early church did is definitely recommended and I encourage everyone to learn about it and take it seriously. From my own experience I can tell you that God is alive and well and loves us with all of His heart and deeply desires that we pursue Him with everything we have and to put Him first in our lives. He desires an intimate personal relationship with each one of us and does not want us to be bound by an empty religion that denies His power. God is Spirit, supernatural. We are also spirit and He has placed us into His spiritual kingdom to live according to His promises and to walk in the full authority and power that he has given to us. It is the same power and authority that Jesus was given by the Father when He was baptized by water and the Spirit at the Jordan river. He lived as our greatest example so He could teach us how to live for the kingdom of heaven. Jesus said that whoever believes in Him would do the same works and even greater things than He did also. So I will end by saying God bless you and your journey throughout His kingdom in the power of the Holy Spirit. Murray makes no apologies in his beliefs--which i love--and he dives straight into the word of God to define some things. This statement is counter-cultural. Here Murray tells us that this mindset is counter productive. The Bible teaches to lean not on your own understanding and strength is made perfect in weakness. What the culture teaches is counter-biblical. Murray is attempting to correct this. I need this corrected in my own heart. This book greatly assisted in my learning to abide in Christ.

Chapter 2 : The Spirit Experience | Home

When it comes to the Holy Spirit, most evangelicals fall into one of two extremes. Some seem obsessed, relating to him in strange, mystical ways. Their experiences with the Spirit always seem to coincide with an emotionally ecstatic moment created by the swell of music in a worship service or a.

Once when I began to minister, I had no particular feeling. However, after I began to minister, I had the sense that a cloud came down upon me to encompass, encircle, and cover me. At that point my ministering changed very much. To have that kind of realization was a unique experience in my whole life. To be sure, that was not my imagination; it was something real. In another church meeting, I ministered the message in an ordinary way without any special feeling. The next day, however, a brother told me that his high-school-age son saw a man standing by me in a very brilliant robe while I was ministering, making the same gestures I made. This went on for twenty minutes, after which the man left. This was an experience of the liberty, anointing, release, power, and even authority of the Word. This happened more than once. When he looked at the platform, he was very surprised, wondering how many persons were there. He saw clearly that while I was ministering, another person was standing by me for a long time. This was not a dream, his light talk, or a joke. The brother who saw this was a soberminded brother over fifty years old. Several times people have told me that they saw the same thing. I do not wish to attract you to pay attention to this kind of experience. Rather, I must testify to you that there is no need to have a feeling. There is nothing between You and me, so I have the right, the position, to claim what is mine. We simply realize our need, and claim and take it. Then the Lord will make it real. There is no need for us to feel or sense anything. According to my experiences, the Lord sometimes grants us to sense something, such as the cloud that came down upon me. However, many times I did not feel anything. I simply had the release, the freedom, the liberty, to minister. It seemed very ordinary to me, but something special was there. There are many different ways the Holy Spirit comes to work with us if we are in the right position. I cannot exhaust all the stories of what I have experienced while preaching the gospel from the platform. In my preaching of the living word there was something of the power of the Holy Spirit. Once when we preached the gospel, I gave a call to the audience, asking them to respond by standing up. I gave them a hymn to sing and told them that anyone who was moved by the Holy Spirit should stand during the singing of the hymn. Our main hall was filled with people, so we had opened another room. Many people in the main hall stood up, but no one in the second room stood, although there were many people there. Suddenly I had the feeling to speak something. Later I found out that when I spoke that word about a devil, that daughter was struggling to keep her mother from standing up. The mother wished to stand, but the daughter struggled to keep her sitting down. Then the mother stood up, followed by the daughter, and all the rest of the people. To be sure, this was something of the power of the Holy Spirit. Do not pay attention to the manifestation or the feelings. We should forget about them. Rather, we must realize that the Holy Spirit is a gift given to us. He is ours; He is our portion already. Then we must realize our need, consecrate ourselves, be obedient, and deal with the Lord until there is no struggle between us and the Lord. Then we simply receive. The Spirit is ours, and whenever there is a need, we receive Him. Then we will see how prevailing and powerful we will be. Many times we will not have the conscious sense, but we will have the Spirit. This is the right way. In these days we need to see the infilling and the outpouring of the Holy Spirit. I can give many more stories from my experience, such as stories of dreams under the power and moving of the Holy Spirit. However, we should forget about the manifestation and the feeling. We leave this matter to the Lord. We simply must deal with the above matters in a proper way. Day by day we apply the work of the cross to our natural life with the passions and desires related to the flesh. We also always realize that we need the Holy Spirit as power, so we consecrate ourselves to the Lord and deal with Him until there is no struggle between us and Him. Then we receive the Holy Spirit.

A TESTIMONY OF THE EXPERIENCE OF THE POWER OF THE HOLY SPIRIT. I can personally testify of the experience of the outpouring of the Spirit. Once when I began to minister, I had no particular feeling.

It was just not any church I picked. Growing up in the Catholic church I had no idea God was going to lead me to a Christian church but I knew for sure He no longer wanted me to attend the Catholic church I was attending. After waiting three whole months for God to show me where He wanted me to go I found myself driving into the parking lot with a big rugged cross meeting me at the entrance. This was the very first time I drove unto a church other than a Catholic one. As I walked into the huge sanctuary the presence of God was literally tangible during the sound of a choir singing. You see I was hungry for God and whatever He had to offer. I was a perfect example of being thirsty and hungry according to the scriptures. The only way for me to describe it at that time was the fact that I had an inward knowing and a great excitement that this was God and I was going for it full speed ahead. I will add that I am glad of the exorbitant amount of time spent alone with God. Has a line of people formed to the right and left of me men and women of leadership started to make their way to each person. I saw them laying hands, praying in English and then praying in the unknown language of tongues. As I saw them inching their way closer I grew even more excited and blessedly anxious. I started to hear some of the people to my right speak in an unknown language and I just knew I was next! Finally as the person next to me was being ministered to receive this gift the next couple laying hands on the people came up to me and asked me if I wanted to receive the Baptism of the Holy Spirit. With great excitement and utter joy I said a resounding, "YES!" They stated for me not to speak English or Spanish but to just "let it flow". I nodded in agreement and as they laid their hands on my forehead I closed my eyes and waited. Seconds that seemed like hours passed by as no manifestation took place. What the heck does yield mean. After a few minutes of no manifestation they stopped praying. By this time I was dumbfounded by her words and extremely saddened and confused by the whole experience that had just taken place. I thought as I left the church tears welling up too quick for me to make it to the car on time before they fell. I really wanted the Baptism Lord As I turned onto my neighborhood I was too emotional to go home. If I did my husband would wonder what happened at church that I came home a mess. As I pulled into the elementary schools parking lot just several yards from my apartment complex I parked into an empty space put the car in park and continued to sob and weep with my head low so that no one would see me. After what seemed to be several minutes of asking the Lord "why" in between tears and sobs the voice of the Lord spoke to my born again spirit for the first time that I could recall up until that time. Speaking in new tongues!!! Happy, joyful tears I cried and I continued to speak.

Chapter 4 : When-I-got-Baptized-in-the-Holy-Spirit

Wilke den Hertog () was born in the Netherlands. He studied theology at the University of Leiden Apeldoorn en TÃ¼bingen. He became a pastor in and in he and his family moved to Thailand to become long term missionaries.

Some urge us to experience the Holy Spirit â€” and say this means everyone should fall or laugh or speak in tongues. Others rightly see that as a mistake. But they make the opposite mistake â€” and never talk about how to experience the Holy Spirit. What is the biblical experience of the Spirit? Notice that each of these are experiences. They involve more than believing truth about God the Father and Jesus the Son. They involve experiencing the reality of God the Father and Jesus the Son â€” something we actually feel. These experiences are not the basis of our faith. How do we experience this work of the Spirit? This is the greatest of all joys â€” and God promises to share it with us. Rather, it comes by faith alone, as we honor God by trusting him to keep our hearts satisfied in him. We receive it by faith alone â€” by trusting all that God promises to be to us in Christ Jesus. The result is that I will be filled with all joy and peace. These arrows consists of all the various doubts Satan tries to lodge in our hearts to make us despair about the future and thus lose our joy. I confess my unbelief and ask Him to strengthen my faith Mark 9: Then I set my heart on whatever promises deal with the doubts or fears or greeds or worries I am experiencing 2Pet 1: How have you experienced this? Feel free to leave a reply below â€” thanks. Do you know someone who would be helped by this? If you would like to interact with others who are seeking to live by faith in Christ, visit our Forums page. I will only use your email address for Living By Faith Blog communications, and you can easily unsubscribe at any time.

Chapter 5 : Experiencing the Holy Spirit by Andrew Murray

Those graced with such an experience have reported and continue to report that (either in a sudden breakthrough or in an extended series) they experience grace, the direct presence of God, and union with him in the Spirit, in the sacred night, or in a blessed illumination, in a void silently filled by God.

Having previously considered the work of the Holy Spirit in salvation, we treat here the important work of the Holy Spirit in the life of the Christian as evidenced in spiritual gifts, experience, and service for God. Few subjects are of more immediate moment in the experience of the believer in Christ than the doctrine of the Holy Spirit in His relation to the spiritual life. A proper understanding of the doctrine of the work of the Holy Spirit in the believer will do much to unlock the possibilities for spiritual blessing and usefulness, and it is, accordingly, the duty of those who teach and preach to give careful attention to its study and proclamation. The work of the Holy Spirit in the believer falls into two well-defined categories. The important subject of spiritual gifts as bestowed by the Holy Spirit must be considered first, as the preliminary to all the operations of the Spirit. Second, the work of the Holy Spirit in filling the believer, with consideration of its Biblical conditions and results, must be presented. The two aspects together determine the place and fruitfulness of every believer.

The Work of the Holy Spirit in Bestowing Spiritual Gifts The church from the beginning has been plagued by two opposing extremes in its doctrine of spiritual gifts. From the first, as the Corinthian epistles bear witness, there was abuse of spiritual gifts. In the course of the history of the church, excesses of the wildest kind are found in relation to this doctrine. On the other hand, there has been an appalling failure to appreciate the importance of spiritual gifts as determining the ministry of the church and as being essential to all its fruitfulness. The proper balance of doctrine is found in the Scriptures, and excesses have been noteworthy in their neglect of what the Scriptures actually teach. In the Scriptural revelation, certain facts are of great importance. First, the nature of the gifts of the Holy Spirit must be determined from the Scriptures. This at once distinguishes the true from the false. Second, spiritual gifts which clearly abide throughout the Christian dispensation must be examined and analyzed. Herein is provided the gifts without which even saved men would find it impossible to minister for God. Third, spiritual gifts as found in the apostolic age must be studied to determine whether, indeed, they are included in the program of God after the apostolic age. In other words, were certain spiritual gifts temporarily given the apostles for specific purposes which ceased to exist after their passing? The Nature of Spiritual Gifts. Something of the nature of spiritual gifts is revealed in the various words used in the New Testament to express the idea. The chief passage in the New Testament on the subject of gifts is found in 1 Corinthians The word directs attention to the source, the Holy Spirit, and the realm of these gifts. They are bestowed in grace, are entirely undeserved, and their power and operation is due to God alone. It is clear from these several factors that the whole idea of spiritual gifts necessitates a supernatural work of God quite distinct from any natural powers of man, or even from any spiritual qualities which are universal among the saved. Spiritual gifts by their nature are individual and come from God. A distinction may be observed in the New Testament between spiritual gifts and gifted men. While the two ideas are inseparable, spiritual gifts has reference to the supernatural powers possessed by individuals, while gifted men has reference to the sovereign placing of gifted men in the Church for the purpose of ministering to the body. While the principal thought of 1 Corinthians is that of spiritual gifts, we find reference to the bestowal of gifted men on the Church in Ephesians 4: The two ideas are not strictly separated as indicated by the references in the Corinthian passage to both spiritual gifts and to gifted men. It may be noted, however, that gifted men are normally a gift of Christ or of God, while spiritual gifts are a work of the Third Person. The sphere of spiritual gifts is peculiarly a doctrine of the Holy Spirit, and therefore is the primary concern of the present study. Most of these instances add little to the central passage of 1 Corinthians All except the one passage in Peter are found in the Pauline epistles. A number of these instances do not have reference to extraordinary powers evidenced in spiritual gifts proper. The sovereign plan of God for each life, some to marry, some not to marry, is referred to as a gift in 1 Corinthians 7: The apostle may have had extraordinary authority in this regard as indicated in the impartation of a spiritual gift to Timothy 1 Tim 4: In any case, there

is no warrant to believe that anyone has power to impart spiritual gifts except God in post-apostolic times. The other references to spiritual gifts Rom Before turning to the discussion of the gifts themselves, certain general factors relating to gifts may be mentioned. Because their bestowal is sovereign, it follows that it is not a question of spirituality. A Christian unyielded to the Lord may possess great spiritual gifts, while one yielded may have relatively minor spiritual abilities. It remains true, of course, that proper adjustment in the spiritual life of the believer is essential to proper exercise of his gifts, but spirituality in itself does not bring spiritual gifts. The question has been raised whether spiritual gifts are a part of the original bestowal of grace accompanying salvation, or whether they are a subsequent work. The Scriptures give no clear answer, but from the nature of the baptism of the Holy Spirit, which occurs at the moment of new birth, and the resultant placing into the body of Christ, it would be reasonable to infer that spiritual gifts are bestowed at that time in keeping with the place of the believer in the body of Christ, even if these gifts are not immediately observed or exercised. Accordingly, spiritual gifts probably attend the baptism of the Holy Spirit, even though their bestowal is not included in the act of baptism. In the analogy of natural gifts as seen in the natural man, it is clear that all the factors of ability and natural gift are latent in the new-born babe. So, also, it may be true for spiritual gifts in the one born again. In both the natural and spiritual spheres, it is a matter of proper use and development of gifts rather than any additional gifts being bestowed. Second, it may be observed that every Christian has some spiritual gifts. However small the gift, or insignificant the place, every Christian is essential to the body of Christ. There is divine purpose in the life of every Christian, and spiritual gifts are in keeping with that purpose. It is the challenge of the Scriptures on this subject cf. Third, it is clear that gifts differ in value. While there is equality of privilege in Christian faith, there is not equality of gift. According to 1 Corinthians Fourth, as 1 Corinthians 13 bears witness, spiritual gifts to be profitable must be used in love. Spiritual gifts in themselves do not make great Christians. Their use in the proper way motivated by divine love, which is the fruit of the Spirit, is effective and bears fruit to the glory of God. A fifth general feature of spiritual gifts is that certain gifts were temporary in their bestowal and use. It is clear that the great body of Bible-loving Christians does not have all the spiritual gifts manifested in its midst as did the early apostolic church. On the other hand, certain gifts clearly characterize the entire present dispensation. The considerations leading to the classification of each gift will be noted in its individual treatment. A sixth and concluding feature of spiritual gifts which is of great importance is the evident contrast between spiritual gifts and natural gifts. While God may choose men of natural ability, it is clear that spiritual gifts pertain to the spiritual birth of Christians rather than their natural birth. The qualities of the spiritual gifts are not evident in the individual before his salvation. The spiritual gifts pertain to his new nature rather than his old. Spiritual gift must not be regarded, then, as an enlargement of natural powers, but a supernatural gift bestowed in keeping with the purpose of God in placing that individual in the body of Christ. It may be frequently observed that individuals with little natural talent are often used mightily of God when those with great natural talent, though saved, are never similarly used. The spiritual gift is not, then, a demonstration of what man can do even under favorable circumstances, but rather it reveals what God can bestow in grace. An examination of the fifteen spiritual gifts revealed in the New Testament will disclose considerable differences in the character of the gifts. Certain gifts are clearly the possession of the Church today as exhibited in their exercise in gifted men throughout the present dispensation. There is little doubt that some men today have 1 the gift of teaching, 2 the gift of helping or ministering, 3 the gift of administration or ruling, 4 the gift of evangelism, 5 the gift of being a pastor, 6 the gift of exhortation, 7 the gift of giving, and 8 the gift of showing mercy. In contrast to these, as their individual exposition will demonstrate, stand other spiritual gifts known by the early Christians, which seem to have passed from the scene with the apostolic period. Some of these are claimed for today by certain sects, whose neglect of the Scriptural instructions for use of these gifts is in itself a testimony to the spurious quality of their affected gifts. Among these temporary gifts the following can be named: The purpose of the present discussion is to examine, first, the spiritual gifts admitted by all as the possession of various gifted men throughout the present dispensation, leaving the treatment of the controversial aspects of the doctrine for the discussion to follow. The Gift of Teaching. The gift of teaching is mentioned specifically a number of times in the New Testament Rom The foundational character of a teaching ministry is demonstrated in the activities of the

apostles. Their principal work was teaching the new-born Christians who had been saved from their heathen estate. The teaching gift consisted in a supernatural ability to explain and apply the truths which had been already received by the Church. As such it is related to, but not identical with, illumination, which is a divinely-wrought understanding of the truth. Obviously, many Christians are taught of the Spirit, but they do not possess the ability to teach what they know to others as effectively as those who possess the gift of teaching. The teaching gift does not claim any superior knowledge of the truth necessarily, and is distinct from the prophetic gift, in which the prophet speaks as the mouthpiece of God. The teacher must understand the truth and be taught by the Spirit, but the gift of teaching concerns the explanation and application of the truth rather than the method by which the truth was originally received. In the present day, the gift of teaching is exclusively that of teaching the Word of God by means of divinely-wrought ability. The Gift of Ministering. A gift possessed universally among Christians, though varying in its qualities, is the gift of ministering or helping Rom It is difficult to imagine any Christian who does not possess some ability to minister or help in spiritual things. While to other few is committed the gifts of teaching and leadership, all Christians are able to minister and help. The distinctions within the gift are many, different individuals being able to minister in different ways, thereby retaining a peculiar quality to the gift according to the purpose of God in its bestowal. The task of the Church would be impossible apart from the gift and its exercise, however greatly endowed might be its leaders. The Gift of Administration. Necessary to the work of the Church is the leadership given to it by God. In keeping with this need, the gift of administration and ruling is sovereignly bestowed upon a few Rom It is clear that all Christians are on the same level of privilege in spiritual things, but in the providence of God some are given places of greater authority. To those possessing the gifts of administration and ruling all Christians should give proper heed, being exhorted to observe such gifts and honor them by obedience Heb The Gift of Evangelism.

Chapter 6 : Experiencing the Power of the Holy Spirit - FaithGateway

How to experience the Holy Spirit. There's two unfortunate extremes in the Body of Christ. Some urge us to experience the Holy Spirit "and say this means everyone should fall or laugh or speak in tongues.

Historical context[edit] Hegel was putting the finishing touches to this book as Napoleon engaged Prussian troops on October 14, , in the Battle of Jena on a plateau outside the city. On the day before the battle, Napoleon entered the city of Jena. Later that same day Hegel wrote a letter to his friend the theologian Friedrich Immanuel Niethammer: I saw the Emperor " this world-soul " riding out of the city on reconnaissance. It is indeed a wonderful sensation to see such an individual, who, concentrated here at a single point, astride a horse, reaches out over the world and masters it. The Encyclopedia of the Philosophical Sciences , in its third section Philosophy of Spirit , contains a second subsection The Encyclopedia Phenomenology that recounts in briefer and somewhat altered form the major themes of the original Phenomenology. Structure[edit] The book consists of a Preface written after the rest was completed , an Introduction, and six major divisions of greatly varying size: Due to its obscure nature and the many works by Hegel that followed its publication, even the structure or core theme of the book itself remains contested. First, Hegel wrote the book under close time constraints with little chance for revision individual chapters were sent to the publisher before others were written. Furthermore, according to some readers, Hegel may have changed his conception of the project over the course of the writing. Secondly, the book abounds with both highly technical argument in philosophical language, and concrete examples, either imaginary or historical, of developments by people through different states of consciousness. The relationship between these is disputed: Jean Hyppolite famously interpreted the work as a Bildungsroman that follows the progression of its protagonist, Spirit, through the history of consciousness, [8] a characterization that remains prevalent among literary theorists. However, others contest this literary interpretation and instead read the work as a "self-conscious reflective account" [9] that a society must give of itself in order to understand itself and therefore become reflective. This involves an exposition on the content and standpoint of philosophy, i. Hegel uses the phrase "pure looking at" reines Zusehen to describe this method. If consciousness just pays attention to what is actually present in itself and its relation to its objects, it will see that what looks like stable and fixed forms dissolve into a dialectical movement. Thus, philosophy, according to Hegel, cannot just set out arguments based on a flow of deductive reasoning. Rather, it must look at actual consciousness, as it really exists. Hegel also argues strongly against the epistemological emphasis of modern philosophy from Descartes through Kant, which he describes as having to first establish the nature and criteria of knowledge prior to actually knowing anything, because this would imply an infinite regress , a foundationalism that Hegel maintains is self-contradictory and impossible. Rather, he maintains, we must examine actual knowing as it occurs in real knowledge processes. This is why Hegel uses the term " phenomenology ". Introduction[edit] Whereas the Preface was written after Hegel completed the Phenomenology, the Introduction was written beforehand. It covers much of the same ground, but from a somewhat different perspective. In the Introduction, Hegel addresses the seeming paradox that we cannot evaluate our faculty of knowledge in terms of its ability to know the Absolute without first having a criterion for what the Absolute is, one that is superior to our knowledge of the Absolute. Yet, we could only have such a criterion if we already had the improved knowledge that we seek. To resolve this paradox, Hegel adopts a method whereby the knowing that is characteristic of a particular stage of consciousness is evaluated using the criterion presupposed by consciousness itself. At each stage, consciousness knows something, and at the same time distinguishes the object of that knowledge as different from what it knows. Hegel and his readers will simply "look on" while consciousness compares its actual knowledge of the object"what the object is "for consciousness"with its criterion for what the object must be "in itself". One would expect that, when consciousness finds that its knowledge does not agree with its object, consciousness would adjust its knowledge to conform to its object. However, in a characteristic reversal, Hegel explains that under his method, the opposite occurs. Therefore, like its knowledge, the "object" that consciousness distinguishes from its knowledge is really just the object

"for consciousness" - it is the object as envisioned by that stage of consciousness. Thus, in attempting to resolve the discord between knowledge and object, consciousness inevitably alters the object as well. Then the cycle begins anew as consciousness attempts to examine what it knows about this new "object". The knowledge is inadequate only because of that separation. At each stage of development, Hegel, adds, "we" Hegel and his readers see this development of the new object out of the knowledge of the previous one, but the consciousness that we are observing does not. As far as it is concerned, it experiences the dissolution of its knowledge in a mass of contradictions, and the emergence of a new object for knowledge, without understanding how that new object has been born.

[Author's Note: Having previously considered the work of the Holy Spirit in salvation, we treat here the important work of the Holy Spirit in the life of the Christian as evidenced in spiritual gifts, experience, and service for God.]

Have you ever bit into a piece of fruit that was perfectly ripe and tasty? In contrast, have you ever bit into fruit that had all the appearances of being delicious, yet it was sour, moldy, or dry? Not so good, right? Does your fruit of the Spirit look appetizing? Our fruit of the spirit is one piece with many different characteristics. We know the fruit is: All believers have the fruit of Spirit available to them. However, you may need to ask for a greater yield of your fruit on a day to day basis. The size of the fruit is different among believers. Every so often believers need to make sure they are growing up spiritually. Perhaps it is time for your fruit inspection. Use the following Fruit Development Assessment F. Check the fruit you need the most nourishment to grow. Is your love unconditional? Or is your love most evident when everything goes your way? The capacity to love grows out of the agape love from the heavenly Father. Can you have joy in the chaos? Or does your moodiness hover over everyone like a cloud? Not that anyone should be joyful about the hard times, but rather your joy comes from 1 God is with you through it and 2 God uses every trial to help you become stronger in the faith. Is your inner person wrecked with anxiety and worry when everything falls apart? There is no peace for the wicked; however, for believers it is available every time you pray and leave your concerns with God. Can you be still and wait on God? Or are you tempted to always move ahead so you can stay in control? Forbearance is a fruit that will grow with your experience of being stretched in faith especially in times of trial. Do others sense your kindness in words and actions? Or are they more accustomed to your angry response? A gentle word, a soft answer, or a helping hand—all demonstrate the fruit of kindness in this culture of rudeness and selfishness. Anyone who does what is good is from God. Are your conversations marked with genuine virtue and honor? Or is your conversation tainted with worldly language, immoral tendencies, or gossip? A believer who demonstrates the fruit of goodness has the tendency to believe the best about people. Does your reputation reflect dependability and steadfastness in the faith? Or do people expect you to be late, undependable, or to drop off the map on a project? Those who cultivate the fruit of faithfulness are compelled to complete every good work for His glory. Is your meek spirit felt around those who live or work with you? Or do they feel that you are a hard and legalistic person to deal with? A spirit of gentleness gives grace freely and consistently. Believers and unbelievers should feel at ease around you because of your presence of gentleness. Or do they control you? Believers can demonstrate of life of self-control and discipline in a world where everyday is an opportunity for gluttony. You have the power through the Spirit to control your cravings. You cultivate it with the light of Jesus, the wind from the Spirit, the bread from the Word of God, and the fellowship of the saints. All rights reserved worldwide. Would you like to get the daily question in your FB messenger? Just click the button below to get started.

Chapter 8 : A TESTIMONY OF THE EXPERIENCE OF THE POWER OF THE HOLY SPIRIT

By walking in the Spirit we increasingly experience intimacy with God and enjoy all He has for us. Walking in the Spirit moment by moment is a lifestyle. It is learning to depend upon the Holy Spirit for His abundant resources as a way of life.

Many soulish believers do have spiritual experiences. Nevertheless, they are mixed with soulish experiences. They know in general the spiritual walk of life, and the Holy Spirit has enabled them to have a spiritual living. They still follow their own desires and thoughts to conduct themselves, and they still pursue and seek pleasure in their feelings and knowledge in their mind. They may be spiritual in knowledge, yet in reality they are still soulish. Although the Holy Spirit has been dwelling in their spirit and has caused them to experience freedom from sin by the work of the cross, inevitably sometimes they follow their soul and sometimes their spirit. With some it is because of the lack of understanding, but with many it is because of their unwillingness, for they love their own soul-life. Actually, spirit and soul are very easy to distinguish in experience. The spiritual walk of life is a living which solely follows the direction of the intuition in the spirit. If a believer walks according to the Spirit, he himself must stand in the position of one who assents, not deciding, initiating, and starting anything but rather waiting quietly for the voice of the Holy Spirit in his spirit. As soon as his intuition hears the inner voice, he rises up to work, obeying the direction of the intuition. In such a spiritual walk of life, the believer himself is always standing in the position of one who agrees. There is no other initiator except the Holy Spirit. At the same time, he is not self-relying. Whenever action is needed, he comes to God solely, fully conscious of his own impotence, to ask God to give him a promise. Then based on the promise of God, he proceeds to act, counting on the power of the Holy Spirit as his. At such a time God will surely grant him power according to His Word. The soulish walk of life is entirely the opposite. It altogether has self as the center. When a believer is soulish, he acts according to self. This means that his conduct originates from his self. His thought, his reasoning, and his desire alone govern his conduct. It is not the voice of the Holy Spirit in the "inner man" regulating his conduct, but the thought, reasoning, and desire of his own outward man which determine his action. Even his feeling of joy is for his own pleasure and for the fulfillment of his own preference. We have pointed out clearly that the body is the shell of the soul and the soul is the shell of the spirit. As the Holy Place is outside of the Holy of Holies, so the soul is outside of the spirit. Hence, we can see how easy it is for the spirit to be influenced by the soul. The soul and the spirit of the soulish believers are tightly knit together. Although their soul has been delivered from the dominion of the body and is no longer under the control of the lusts of the body, their spirit has not been separated from their soul. Just as their soul was joined to their body one as life, the other as nature, their spirit is joined to their soul one provides power while the other gives the idea. Thus the soul often influences the spirit. Because the spirit is surrounded by the soul, as if buried inside the soul, it is often influenced by the stimulus of the mind. A regenerated person inherently has an unspeakable peace in his spirit, yet because the spirit and the soul have not been divided, even a slight stimulation will disturb the peace and tranquility of his spirit. This is due to the soul having many independent desires and thoughts. Sometimes the soul is filled with joy; this influences the spirit and causes the believer to think that he is the happiest person in the world. However, when he experiences an irritation, he thinks he is the most miserable person in the world. A soulish believer often has such experiences. When soulish believers hear the teaching of the dividing of spirit and soul, they want very much to know where their spirit is. However, having exhausted their search, it seems that they remain unable to sense having a spirit. Since many believers never have any real experience in the spirit, naturally they cannot distinguish their spirit from their soul. Moreover, since their spirit and their soul are still tightly woven as one, they consider the experiences of the soul such as joy, vision, love, etc. Since they do not have any spiritual experience, they should simply admit this and not try to substitute their soul for their spirit, thus bringing loss to themselves. As far as his feeling is concerned, he will not be content with the tranquility in his spirit, but rather will seek for a kind of emotional pleasure. As to conducting himself in his daily living, sometimes he follows the leading of the intuition, but other times he follows his own thought, reasoning, and desire. Such an experience of a mixed

spirit and soul indicates that there are two sources within the believer: Before a believer arrives at perfection, sometimes he follows this and sometimes that. If a believer carefully examines himself in the light of God, he will see that he has these two lives within him. Thus, sometimes he lives by this life and sometimes by that life. Sometimes he realizes that he should live by faith with a trustful heart through the Holy Spirit, and other times he lives according to himself and to what he himself calls spiritual feelings. With such a living, he is more often in the soul than in the spirit. The degree to which a believer is soulish depends on his understanding of the life of the spirit, including the principle of cooperating with God, and also on how he acts and makes decisions according to the soul-life. The activities of his natural life in his various faculties determines the extent of his being soulish. Some can live entirely in the world of feelings and ideals; some live sometimes by their soul and at other times by their spirit. Unless a believer is taught by God Himself and receives the revelation of the Holy Spirit in his spirit, he cannot know how abominable the soul-life is and be willing to live entirely in the spirit.

Chapter 9 : What is an Experience with the Holy Spirit?

Spirit Experiences Do This ONE Thing Daily To Stay Super Connected To Your Spirit Team Staying connected to the divine source and the divine wisdom is one of the most important things we can do as we move forward on our earthly journey.

Michael Bradley In this article, I will show you exactly what this gift of Baptism of the Holy Spirit is and how to properly receive it. Many have tried to receive this gift at an altar call at their local churches, but they have failed to receive it. They then walk away thinking that maybe there was something wrong with them or they were not worthy enough to receive this gift from the Lord. I believe the number one reason why some Christians do not properly receive this gift when they try the above approach is because they have not been properly prepared to receive it. To really receive this gift the first time you try asking and pressing in for it, you have to know exactly what it is you are receiving, and then you have to properly prepare yourself to receive it. Once those two things have been properly done, then it becomes very easy to receive this gift the first time you ask and press in for it. I will first start off by explaining exactly what this gift is, and then I will show you how to properly prepare yourself to receive it. Once those two things have been done, I will then show you exactly how to receive it once you are ready for it. What is the Baptism of the Holy Spirit? The first thing that you will need to know is exactly what this gift is. The Bible tells us that we will all receive the Holy Spirit at the moment of our salvation with the Lord. The Bible tells us that there is only one baptism. To fully understand what is meant by the baptism of the Holy Spirit “ you have to know what the difference is between your body, soul, and spirit. The Bible tells us that we have three distinct parts to our being “ body, soul, and spirit. Here is the verse specifically telling us this: Your soul is located on the inside of your body. Your soul is who you really are. It is your total personality “ it is your mind, will, emotions, and intellect. Your soul is spirit in form, which means it cannot be seen by any natural means. It is completely invisible to the naked eye. On the inside of your soul is your spirit. But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Our spirits are thus baptized with His actual presence at the exact moment of our salvation with the Lord. This is the baptism that the Bible is talking about when it says that there is only one baptism. However, what the charismatics are referring to is a second experience where the Holy Spirit now comes up and enters into your soul. Your spirit has already been baptized with the Holy Spirit at the moment of your salvation with the Lord, but now God wants to take it one step further. He now wants to baptize your soul with his Holy Spirit. The Holy Spirit will release from your spirit to come up and enter into your soul. It is our souls. For those of you who have ever felt any kind of heart pain in a broken love relationship “ if you will recall, the pain you were feeling was in your belly area. It feels like there is a knife on the inside of your belly area just tearing you up. Again, a broken heart is really a wounded spirit, and when your heart or spirit has been wounded and hurt, you will literally feel physical pain in your belly area. The House Analogy Another way to try to understand all of the above is what I call the house analogy. When you buy a house, you will get two things “ the house, and the front and back yards. The analogy is that your house is your soul, and your front yard is your spirit. However, He now wants to go one step further and come into your actual house, which is your soul area. Because this is where you really live at. You spend most of your time in the house as versus being outside in the front and back yards. Jesus says in the following verse: If anyone hears My voice and opens the door, I will come into him and dine with him, and he with Me. Just as Jesus is living on the inside of us and making contact with us through the Holy Spirit, we likewise can make direct contact with both Him and God the Father through the Holy Spirit. Here are several good Scripture verses proving the above points: The Telephone Cord Analogy Another analogy to fully understand how we can make direct contact with God and Jesus in heaven through the Holy Spirit is what I call the telephone cord analogy. We can pick up a telephone and call someone miles away. Even though that person is physically far away from us, we can still hear their voice as if they were only two inches from our ears. It is the same way with God, Jesus, and the Holy Spirit. Even though God and Jesus dwell in heaven and do not live on this earth, we can still make direct contact with

the both of Them through the Holy Spirit. It is by, in, and through the Holy Spirit that we can make direct contact with the both of Them – the same way we can make direct contact and talk to someone else miles away because of the telephone wires that will connect us to the person that we are talking to. The Holy Spirit is like the telephone wire that enables us to connect to and make contact with both God and Jesus in heaven. We can talk directly to God and Jesus as a result of having the Holy Spirit living on the inside of us, and both God and Jesus can also talk directly to us through the Holy Spirit as well. Once the Holy Spirit comes up and enters into your soul as a result of having received this gift – you will be able to hear God much better and much clearer because the Holy Spirit has now moved up into where you really live at – your soul. This is why this gift is so important for all Christians to have. I will end this article with all of the incredible benefits and blessings that you can expect to receive if you decide you want to receive this gift. These benefits and blessings are extremely powerful and life changing, and they will all completely change and transform the quality of your life. Final Note If you have not been able to receive this gift at an altar call at your church, here is a very simple 5 step process that you can take that will help you to be able to properly receive this gift from the Lord. However, before I go into each one of these five steps and exactly what they will entail, I would like to state one more thing before leading you into this gift. In my opinion, this gift is the second greatest gift that you can receive this side of heaven. The first greatest gift is the gift of eternal salvation – where you accept and receive Jesus Christ as your personal Lord and Savior. There is no greater gift than this one. With this gift you are truly born again into the kingdom of God and you will go straight to heaven when you die and cross over. This gift now gives you true eternal life with the Lord. However, I believe that receiving the baptism or release of the Holy Spirit to come into your soul is the second greatest gift that anyone can receive while living down here on this earth. Just stop and think for a minute what is really happening when you do receive this gift. You receive the Holy Spirit into your human spirit when you get saved. However, this gift will now take you one step further. This gift will now allow the Holy Spirit to release from your spirit to come up and enter into your soul. The Holy Spirit is the third Person of the Godhead. He is God and Lord Himself. Once the Holy Spirit releases to come up into your soul, you are going to be as close to Him, God, and Jesus as you possibly can get while living down here on this earth. Through the Holy Spirit, you will have direct access, a direct connection to both God and Jesus in heaven. This gift is just going to bring you that much closer to the Three of Them due to the fact that He will now be residing with you up in your soul area. You will be truly Spirit-filled when this happens. For some Christians, this may be a bit too scary. Many Christians are afraid of God and they would prefer to keep Him at a safe distance. This gift is really only for the true seekers. This gift is only for the those who are willing to completely lay down and fully surrender every area of their lives over to God the Father for whatever His purposes and plans are going to be for their lives. For those of you who do have this fear of God for whatever reason, I can tell you without any shadow of a doubt, that there is absolutely nothing to fear about either God, Jesus, or the Holy Spirit. Once you really make direct contact with the three of Them, once you really feel Their perfect and unconditional love that They really have for you, any fears that you may have had in the past will completely melt away. God will perfectly and gently handle you at your present level of spiritual development with Him if you decide that you do want to take this bold step and receive this gift. God will gradually work Himself and all of His ways into you so as not to scare you or overwhelm you. Remember – since God is totally perfect in His very nature and in all of His ways, this means you can completely and totally trust Him to perfectly handle you in your own personal relationship with Him. He has nothing but your best interests at heart. This article has been divided into 4 sections: