

1: What is the indwelling of the Holy Spirit?

Simply put, spiritual reality is what one touches through the Holy Spirit. Only what we touch through the Holy Spirit is living and real. Any work that a Christian has apart from the Holy Spirit is not real.

Suppose you have heard a great deal about a person but have never seen him. When you meet someone who knows this person, surely you will ask all kinds of questions about him. But there is one person in this world whom you know very well and about whom you have no need to ask anyone. This person is yourself. You yourself are a reality that you know very well. Suppose you enter a house that you have never been to before. You will have to ask how many rooms there are or how big are the windows. But if you have moved into the house, you no longer need to ask these kinds of questions. You do not have to ask about anything that you are clear about. If you are living in reality, you will not need to ask many questions. If a man does not know the Body of Christ, he will ask what the Body of Christ is. But if he knows what the Body of Christ is, he no longer will have to ask any questions. In spiritual matters, we can only clarify things to the extent that a person no longer has problems spiritually; we cannot clarify things to the extent that a person no longer has questions mentally. Take the case of the preaching of the gospel. Our gospel can only make others believe in a clear way; it cannot make others understand in a clear way. He touched reality, and his questions were gone. This is the way spiritual things work. Once a person touches reality, he will be enlightened within, and whether or not he can explain it, he will know it clearly within. There are many words in the Bible which can easily cause misunderstandings. But if the Holy Spirit goes with these words, a man will touch spiritual reality. Once a man touches spiritual reality, there will no longer be any misunderstandings. Someone said once that misunderstanding is a mark of darkness. If a man sees reality, he will not have any misunderstanding. We must enter the reality itself before what we have is real to us. How can we enter into spiritual reality? The two greatest works of the Holy Spirit are His revelation and His discipline. The revelation of the Holy Spirit shows us the spiritual reality, while the discipline of the Holy Spirit leads us, through the ordering in the environment, into all spiritual reality. Revelation is the basis of all spiritual progress. It is possible that he has not even taken one step forward. At the same time, if the revelation of the Spirit is not matched with the discipline of the Spirit, the revelation is not complete. We can say that the revelation of the Spirit is the foundation, while the discipline of the Spirit is the building. But this does not mean that there is one period of time when we have the revelation of the Spirit and another period of time when we have the discipline of the Spirit. The discipline of the Spirit is mixed in with the revelation of the Spirit; while He is revealing, He is disciplining, and while He is disciplining, He is also revealing. Therefore, we cannot say that revelation includes the whole of the Christian life, unless we consider discipline as part of the revelation. We believe that the Son accomplished everything that the Father committed to Him. We also believe that the Spirit accomplished everything that the Son committed to Him. We believe that no matter how great a spiritual reality is, the Spirit will bring us into that same reality. Nothing that is of Christ is held back from the church. This is not just a question of our experience, but a question of whether the work of the Holy Spirit is a success or a failure. We must remember that just as Christ accomplished everything, the Spirit will accomplish everything. We have to believe in the trustworthiness of the Spirit, and we have to believe in the perfectness of the work of the Spirit. We hope that many will benefit from these spiritual riches. However, for the sake of avoiding confusion, we ask that none of these materials be downloaded or copied and republished elsewhere, electronically or otherwise. Living Stream Ministry retains full copyright on all these materials and hopes that our visitors will respect this. Downloading this material, even for personal use, is prohibited. Your IP address is Search Online Publications Simply enter a word or phrase. Common words, such as "and", "is", and "the", also known as noise words, are bypassed in a search.

2: The Holy Spirit and Reality by Watchman Nee

The gift of the Holy Spirit made possible to us today by the sacrifice of Jesus Christ is not just a virtual reality simulation. It is part of the most real thing in existence - God. And through Christ by this one Spirit we have access to the Father.

On October 26, At 2: However, there has been and is now a divide over what it means to have the Holy Spirit and when does one get or come to have the Holy Spirit. There is also debate over who is baptized in, with or by the Holy Spirit, whether baptism in the Holy Spirit or Holy Ghost is necessary for one to be able to hear the Holy Spirit, and who is able to receive revelations of understanding of the Word from the Holy Spirit? I do believe that it is necessary for those in the body of Christ to have a solid understanding of these, as well as other, foundational doctrines. These matters are argued back and forth, and back and forth again, and there seems to be no end in sight to the bickering. Continuing the dispute in this manner will only result in a deepening of the divide. My position not to engage in arguments over differences of opinion on Biblical doctrine does not stem from a lack of desire for answers. Rather, I choose not to engage in these debates until the ground rules are changed to a form that has a serious potential for a peaceful resolution, resulting in less division not more. The only way I see that happening is for everyone who truly desires sound answers to be humble enough to recognize that it is not our job to explain the Bible. That function has been expressly allocated to the Holy Spirit. Therefore, the way all doctrinal differences are to be resolved, is for us to cease from arguing, and allow the Holy Spirit to reveal the truth to us. Of course, this requires that all who claim to be members of the body of Christ actually have the Holy Spirit abiding within them. Debates about how and when and who are filled with the Spirit can rage on for the next thousand years, but that will not change the fact that you must actually have the Holy Spirit within if you are going to understand the Bible. It is critical for you to know without a shadow of a doubt that the Holy Spirit resides within you if you want to understand the Bible, which by default is to understand the nature and ways of God, His direction and purpose for your life as well as for the congregation with which you fellowship. Can you be certain of having the Holy Spirit, and if so, how? The answers are in the Bible. One of the ways things are hidden in the Bible is that the same thing is referred to differently in the Old and New Testaments. The New Testament has a lot to say about repentance. The first thing you must do to receive the Holy Spirit is repent. But what does it mean to repent? Repentance is not talked about much today as a means to being born again, being saved or coming to salvation. Repentance has been replaced with a variety of methods for becoming a member of the body of Christ. These are diverse practices ranging from infant baptism to saying a prayer with a preacher on TV. The Greek word translated as repent in Acts 2: The short definition of this word is to change your mind and purpose. It carries with it the idea that the change is always for the better, and denotes a change of moral thought and reflection; not merely to repent of, nor to forsake sin, but to change your mind and apprehensions regarding it; hence, to repent in a moral and religious sense, with the feeling of remorse and sorrow. When you repent you are changing your mind, but from what and to what is your mind being changed? Since we are talking about a word in the Bible, we can be certain the change has to do with God. Therefore, to repent is to completely change your mind about God – from disbelief to belief – from rejection to acceptance – from self-reliance to faith. I said it was a complete change, and nothing less will do. You must come to believe with every fiber of your being. This change of mind is actually a return to God. You were born into a fallen world and its sin, but you were not so created. God created you in His image and likeness. Thus to change your mind from disbelief and rejection of God to belief and acceptance is to return to Him – to His image and likeness as you were originally created. Hence the goal of the Christian life is to be united with Him. The idea of unity with God is inherent in the meaning of repentance. The concept of image and likeness is related to covenant, and covenant is the means by which two become one, and this is true unity. Repentance in the Old Testament The Old Testament also speaks of repentance, but it does so with different words. In other words, it is a complete changing of your heart and mind – your entire frame of reference or worldview. In other words, to become one with God in all of the desires of your heart, all of the thoughts of your mind, and all of your behavior. The Requirement is All The critical ingredient of repentance is that the change is total. And also like David, you

may occasionally do some thing from your former life, but these things are not your desire. Rather you despise the old ways and long for none of them. Paul explained it this way: In fact, he says he now hates those things. And because he hates them, he knows that he would not willingly and knowingly do them, so he concludes that they do not come from him, but rather from the sin that is still a part of his flesh. He goes on to say: But his body still has passions and desires that try to control his behavior, and sometimes the flesh succeeds. A Total Spiritual Makeover Therefore, repentance involves a total spiritual change in your makeup – that is your heart and soul are totally transformed. When you repent, your spiritual being is made new, and the spiritual part of you that was once the home of Satan is now the home of the Holy Spirit. In other words, when you repent, you receive the gift of the Holy Spirit, as Peter said in Acts 2: Therefore, it is not necessary to study theology to find out if you have repented and received the Holy Spirit. Your conduct will flow from that position, and the fruit of the Spirit will be your normal pattern of behavior. Then you, too, will hate the things the flesh sometimes causes you to do. You should know this. These individuals believe they have the Holy Spirit, and they believe they receive revelations of understanding from the Holy Spirit, but it is not the Holy Spirit guiding and teaching them. Please be certain of your repentance. He is your teacher for life.

3: The True Holy Spirit | Truth in Reality

the holy spirit being the reality of all spiritual things After I was saved, I enjoyed reading spiritual books and magazines, especially the writings by Brother Watchman Nee. In two of his books, The Normal Christian Life and The Overcoming Life, based on Romans 6, Brother Nee said that every Christian should know how to reckon (v. 11).

The problem with many Christians is that they try to do something to make things real. However, what is expressed is, in fact, not reality. They try to imitate and copy. But God does not require us to imitate; He only wants the reality, the real thing, to be manifested through us. What we generate by ourselves is artificial and fabricated; it is not the reality. We must see the vanity of acting according to doctrines. At the most, a man who does this has outward conduct; he does not have the real thing, and what he has is not the reality. Therefore, we have to learn to live before the Lord in what we are. We must ask God to help us so that we would touch the reality behind all spiritual things. Many times, we are very close to falsehood because we know too much doctrine; we walk according to doctrines instead of walking according to the leading of the Spirit of God. Anytime we walk according to doctrines, we cannot touch reality. A brother said the following when relating his experience: He came to me and said something to me. It is all right. He does this kind of thing all the time. He does it not only to me, but to many people as well. But if I said something harsh, he would think that I was an unforgiving person, and he might be hurt. Of course, if I shook his hand and invited him for a meal, I would be seen as practicing brotherly love. In the end I spoke the truth to him. We can have an outward gentleness and win the praises of others, but this kind of thing has no spiritual value at all before God. The question is whether our conduct issues from dead doctrines or from the leading of the Spirit. Our brother truly loved his brother from his heart. But the question is not merely one of the heart, but whether or not there is the spiritual reality. A Christian once argued with his family. One member in the family was very fierce and slapped him on the face. He thought that since he was a Christian, he should behave like a Christian. Therefore, he turned his other cheek. After he did this, he could not sleep well for two nights. As far as his conduct was concerned, he had acted according to the Scripture. But he was so furious that he could not sleep well for two nights. This means that he had not touched the spiritual reality. His conduct was not life; it was not the real thing. Many Christians feel that they have one shortcoming: As far as their spiritual experience is concerned, they cannot tell the difference because they have not touched the spiritual reality. If they have touched reality, their eyes will discern what is not reality right away. The power of discernment comes from what one sees. If you have touched the spiritual reality in one matter, no one will be able to deceive you in that matter anymore. A genuinely saved Christian has touched spiritual reality at least in the matter of salvation. It is not that easy for anyone to deceive him in the matter of salvation. In the same way, if he has touched the reality in any other matter, he will spontaneously feel the difference whenever there is the absence of reality in that particular matter. Once he touches something unreal, an inexplicable power within will repel the unreal thing; something within will tell him immediately that this is not the real thing. We are easily deceived because we often deceive ourselves. Those who deceive themselves are easily deceived by others. If one is blind about himself, he will be blind about others. Whenever we know ourselves, we know others. We cannot know others if we do not know ourselves. Spiritual discernment comes only after one has touched spiritual reality. Those who have not touched reality can only deceive two kinds of people—themselves and those whose spiritual condition is the same as theirs. They cannot deceive those who know what is of the Spirit and what living in the Spirit is. Even more, they cannot deceive the church. They may think that they are spiritual, but the strange thing is that the church will never say amen to them. We must realize that whenever the church cannot say amen, we have to confess our sins. If the brothers and sisters cannot respond with an amen, it means that there is falsehood and the absence of reality. Many Christians have not touched any spiritual reality. What they do has nothing to do with reality. Yet they still think that they have the reality. This is truly a vexation and a burden. We believe that whenever one touches reality, the result is life, and whenever one does not touch reality, the result is death. Some people do certain things, touch life, and cause others to touch life also. Some people do certain things and feel quite happy about what they have done, yet others do not

touch life, and they are not edified. Those who touch life do not appreciate these kinds of works; rather, they dislike them. These works originate from the self and do not bring in life; rather, they bring in death. We must learn to live in the Spirit. What does it mean to live in the Spirit? It means that we do not do things by ourselves. Doing things by ourselves is being of the flesh, and being of the flesh is surely far from spiritual reality. Spiritual reality is something spiritual; it is not fleshly. Simply put, spiritual reality is what one touches through the Holy Spirit. Only what we touch through the Holy Spirit is living and real. Any work that a Christian has apart from the Holy Spirit is not real. His work cannot help others and cannot edify himself. May the Lord be merciful to us and may He show us that those who live in the Spirit are the only ones who live in spiritual reality. We hope that many will benefit from these spiritual riches. However, for the sake of avoiding confusion, we ask that none of these materials be downloaded or copied and republished elsewhere, electronically or otherwise. Living Stream Ministry retains full copyright on all these materials and hopes that our visitors will respect this. Downloading this material, even for personal use, is prohibited. Your IP address is Search Online Publications Simply enter a word or phrase. Common words, such as "and", "is", and "the", also known as noise words , are bypassed in a search.

4: The Toronto Blessing, The Bible and the Holy Spirit | Truth in Reality

There is the reality of the physical man which most men know, some know the reality of the soul in a measure, but only a few men have become aware of the reality of the spirit man. It is the spirit of man that gets born-again, filled with the Holy Spirit and through which God wants to contact his children.

For example, we should reckon that we have been crucified with Christ. At that time, although my mind was clear, regardless of how much I tried to reckon, it did not work. According to time, Christ was crucified two thousand years ago, while I was born two thousand years after Him. How can I be crucified with Him? Again, how can I be crucified with Him? Since this is based upon the Bible, I accepted this doctrine, and I tried my best to reckon. However, regardless of how much I tried, it did not work. Without reckoning, I was better off; the more I reckoned, the worse off I was. Without reckoning, it seemed that my natural self was dead, but once I began to reckon, it became alive and everything went wrong. Later, Brother Nee added a word saying that the reckoning in Romans 6 must be done along with the experience in Romans 8. Romans 6 merely gives us the fact, whereas Romans 8 brings us into the experience. How do we do this by the Spirit? It is by calling on the name of the Lord. We simply need to call on the Lord. Christ in us is the Spirit, who contains the element of His death with its effectiveness. For this reason, after his speaking in Romans 6, Paul spoke about being according to the spirit, walking according to the spirit, and being led by the Spirit of God 8: It is only by the Spirit that we can put to death the practices of the body. If the Lord were not the Spirit, He could not come into us, and His death would have nothing to do with us. The Lord passed through the processes of death and resurrection to become the life-giving Spirit. Since the Lord is the Spirit, He can come into us, and all His riches can be subjectively experienced and enjoyed by us. The Lord is the Spirit as the reality of all spiritual things. The seven Spirits are moving and speaking in the church today. At the beginning of each of the seven epistles in Revelation chapters two and three, it is the Lord who speaks, but at the end of each epistle, it is the Spirit who speaks to the churches. This indicates that the Lord who speaks is the Spirit, even the seven Spirits. In Revelation, the seven Spirits are the eyes of Christ as the Lamb. In the Gospels the Spirit is the breath, while in Revelation the Spirit is the eyes. Likewise, we can neither divide the Son from the Father nor divide the Father from the Spirit. The Father, the Son, and the Spirit are absolutely undivided and indivisible; these three are one. Hence, these three are one. Regardless of which one we experience, we experience all three. Therefore, the Gospels reveal that we need to believe in the Son. To believe in the Son is to receive the Son. The Son, who is the Spirit, enters into us by our receiving Him. As a result, we have access to the Father to experience God and His riches. This is the sequence of experiencing the Triune God, not three kinds of experiences but one experience in three aspects. We need to have a subjective and rich experience of this kind.

5: THE HOLY SPIRIT BEING THE REALITY OF ALL SPIRITUAL THINGS

Our Need for The Holy Spirit. Francis Chan & Dave Lomas end the first Reality SF Serve the City event in the Tenderloin district of SF speaking on the church's need for the Holy Spirit to accomplish the work God has called us to.

In order to complete the triune essence of God, we will now focus our attention on the Holy Spirit. Among the three, its identity is the most evanescent. The Spirit is the most enduring epithet of God. We can find it from the first verses of Genesis to the last pages of the Book of revelation. The word ruah, spirit in Hebrew, also means wind. As related in Genesis, God breathes his Spirit into man and gives him life. It also depicts the inner and outer omnipresent reality of the Spirit of God in nature. As such, the life giving Spirit alludes to the unfathomable mystery of the origin of life. The concept of a deity breathing life into man is not exclusive to Judaism and was prevalent in the ancient Near East. Similar Babylonian and Egyptian mythologies associate the breathing activity with the origin and animation of all life. The appellative Spirit of God became popular in late Old Testament narratives to replace the name of God by its attributes. The epithet did not infer the idea that the Spirit was a person either. Only in the New Testament narratives did the Holy Spirit take an identity of its own. Similarly, speaking gives the un-vocalized Hebrew alphabet meaning and sense. And when I saw it, I fell upon my face, and I heard the voice of one speaking. The Spirit infuses the gift of understanding and communication. Without this gift, the prophet would not be able to understand the word or message of God: In Isaiah, the Spirit of God is linked in a special way with the covenant. The original expectations of the Spirit of God were mainly centered on the physical strength and power of Israel, especially in the heroic exploits of war. These hopes were successively transformed into a more messianic message of salvation. All three are symbols of conception and re-birth. At the baptism, the Father and the Holy Spirit are present revealing the Trinity at work. The Incarnation is the proof of the ongoing relationship between the Father, the Son, and the Holy Spirit. At the baptism, the Holy Spirit is described in all four Gospels as a dove descending from heaven. It is a symbol rich in significance even in the Old Testament. The doves referred to in the Scriptures are of two species: The Hebrew word yona is a general designation for various species of doves that lived in the Middle-East. The word literally means, moaner. This is the same Jonas who was swallowed up by the whale and spit out three days later: The dove is also paralleled to the sacrificial offerings. These doves are prescribed as substitutes when the woman cannot afford the sacrifice of the more expensive lamb, further correlating the dove with the poor. My eyes are weary with looking upward. O Lord, I am oppressed; be thou my security! In the temple of Ishtar, the dove was connected to the goddess, and the prostitutes who participated in the cults were called the doves of the temple. The dove was also known to represent the goddess Aphrodite. The New Testament was written in koine, a Greek language. It was commonly spoken throughout Palestine during the time the Evangelists wrote the Gospels. In light of this, might it be possible that their representation of the dove as a metaphor for the Holy Spirit was meant to suggest a connection to the goddess principle? Later, Jesus is depicted as being full of the Holy Spirit. He is led by the Spirit to the desert to fast for forty days, at the end of which period he is tempted by the devil. When he returns to Galilee, he comes back with the power of the Spirit. The narratives use the word paraclete which is taken from the Greek parakletos meaning helper, intercessor, and advocate. This term commonly refers to the Holy Spirit. This Counselor is present at all times, ready to teach and guide into all truth. And although he has a life of his own, he shares the same divine substance as God. Baptism is the most celebrated symbol of spiritual re-birth. He also breaths on them the Holy Spirit. The same gift of life given to Adam by God at the beginning. More evidence of the life of the Spirit is found in the Acts of the Apostles to fulfill the promise Jesus had made to his followers. At the Pentecost, the additional sign of the presence and identity of the Holy Spirit manifests itself as all the disciples are gathered in an upper room where Mary the mother of Jesus is also present. Luke takes special care to mention that a group of women who followed Jesus throughout his public life, and who remained in the shadow of the male disciples, are there as well. Suddenly, a mighty wind fills the room and tongues of fire appear on every single one of them. Everybody is swiftly filled by the power of the Holy Spirit. They soon realize that they can speak in other tongues. The Paraclete vented to them the gift of communication. Their

faith remained steadfast despite the Roman persecution. They were unaware that unforeseeable events would soon favor their faith to expand throughout the Roman empire. One of these events was the sudden conversion of Constantine, in AD. Constantine reportedly witnessed the sight of a luminous cross in the sky. The vision had a message attached to it which read: In hoc signo vinces; e. The battles he fought and won afterwards strengthened his belief on the benefit of this emblem symbolizing the new faith. As soon as he became Emperor, he made Christianity the official religion of Rome. As the Church flourished, it spread to the limits of the Roman empire and beyond. Church officials soon gathered in councils to resolve matters of faith and doctrine in order to dispel a number of heresies that were emerging among the believers. At these councils, the Holy Spirit was defined as the Lord, the giver of life.

6: The Holy Spirit: Theology Or Reality?

"The Holy Spirit is the Executor of all spiritual things." (Watchman Nee, The Holy Spirit and Reality, Page 16) I was a little apprehensive about reading this book, as the title kind of sounded funny.

Bible Training Center Section 4. As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. However, there has been and is now a divide over what it means to have the Holy Spirit and when does one get or come to have the Holy Spirit. There is also debate over who is baptized in, with or by the Holy Spirit, whether baptism in the Holy Spirit or Holy Ghost is necessary for one to be able to hear the Holy Spirit, and who is able to receive revelations of understanding of the Word from the Holy Spirit? I do believe that it is necessary for those in the body of Christ to have a solid understanding of these, as well as other, foundational doctrines. These matters are argued back and forth, and back and forth again, and there seems to be no end in sight to the bickering. Continuing the dispute in this manner will only result in a deepening of the divide. My position not to engage in arguments over differences of opinion on Biblical doctrine does not stem from a lack of desire for answers. Rather, I choose not to engage in these debates until the ground rules are changed to a form that has a serious potential for a peaceful resolution, resulting in less division not more. The only way I see that happening is for everyone who truly desires sound answers to be humble enough to recognize that it is not our job to explain the Bible. That function has been expressly allocated to the Holy Spirit. Therefore, the way all doctrinal differences are to be resolved, is for us to cease from arguing, and allow the Holy Spirit to reveal the truth to us. Of course, this requires that all who claim to be members of the body of Christ actually have the Holy Spirit abiding within them. Debates about how and when and who are filled with the Spirit can rage on for the next thousand years, but that will not change the fact that you must actually have the Holy Spirit within if you are going to understand the Bible. It is critical for you to know without a shadow of a doubt that the Holy Spirit resides within you if you want to understand the Bible, which by default is to understand the nature and ways of God, His direction and purpose for your life as well as for the congregation with which you fellowship. Can you be certain of having the Holy Spirit, and if so, how? The answers are in the Bible. One of the ways things are hidden in the Bible is that the same thing is referred to differently in the Old and New Testaments. The New Testament has a lot to say about repentance. The first thing you must do to receive the Holy Spirit is repent. But what does it mean to repent? Repentance is not talked about much today as a means to being born again, being saved or coming to salvation. Repentance has been replaced with a variety of methods for becoming a member of the body of Christ. These are diverse practices ranging from infant baptism to saying a prayer with a preacher on TV. The Greek word translated as repent in Acts 2: The short definition of this word is to change your mind and purpose. It carries with it the idea that the change is always for the better, and denotes a change of moral thought and reflection; not merely to repent of, nor to forsake sin, but to change your mind and apprehensions regarding it; hence, to repent in a moral and religious sense, with the feeling of remorse and sorrow. When you repent you are changing your mind, but from what and to what is your mind being changed? Since we are talking about a word in the Bible, we can be certain the change has to do with God. Therefore, to repent is to completely change your mind about God – from disbelief to belief – from rejection to acceptance – from self-reliance to faith. I said it was a complete change, and nothing less will do. You must come to believe with every fiber of your being. This change of mind is actually a return to God. You were born into a fallen world and its sin, but you were not so created. God created you in His image and likeness. Thus to change your mind from disbelief and rejection of God to belief and acceptance is to return to Him – to His image and likeness as you were originally created. Hence the goal of the Christian life is to be united with Him. The idea of unity with God is inherent in the meaning of repentance. The concept of image and likeness is related to covenant, and covenant is the means by which two become one, and this is true unity. Repentance in the Old Testament The Old Testament also speaks of repentance, but it does so with different words. In other words, it is a complete changing of your heart and mind – your entire frame of reference or

worldview. In other words, to become one with God in all of the desires of your heart, all of the thoughts of your mind, and all of your behavior. The Requirement is All The critical ingredient of repentance is that the change is total. And also like David, you may occasionally do some thing from your former life, but these things are not your desire. Rather you despise the old ways and long for none of them. Paul explained it this way: In fact, he says he now hates those things. And because he hates them, he knows that he would not willingly and knowingly do them, so he concludes that they do not come from him, but rather from the sin that is still a part of his flesh. He goes on to say: But his body still has passions and desires that try to control his behavior, and sometimes the flesh succeeds. A Total Spiritual Makeover Therefore, repentance involves a total spiritual change in your makeup that is your heart and soul are totally transformed. When you repent, your spiritual being is made new, and the spiritual part of you that was once the home of Satan is now the home of the Holy Spirit. In other words, when you repent, you receive the gift of the Holy Spirit, as Peter said in Acts 2: Therefore, it is not necessary to study theology to find out if you have repented and received the Holy Spirit. Your conduct will flow from that position, and the fruit of the Spirit will be your normal pattern of behavior. Then you, too, will hate the things the flesh sometimes causes you to do. You should know this. These individuals believe they have the Holy Spirit, and they believe they receive revelations of understanding from the Holy Spirit, but it is not the Holy Spirit guiding and teaching them. Please be certain of your repentance. He is your teacher for life.

7: The Holy Spirit and Reality - by Watchman Nee

At the baptism, the Holy Spirit is described in all four Gospels as a dove descending from heaven. 6 The symbol of the dove is a privileged metaphor that describes the essence and identity of the Holy Spirit. It is a symbol rich in significance even in the Old Testament.

Posted on 13 Jan by Truth in Reality A paper on the Toronto Blessing, delivered on the 16 September by John Richardson My contribution to this conference concerns the theological foundations from which we assess a phenomenon like the Toronto Blessing. The question is HOW we test things. Supporters of the Toronto Blessing frequently make two pleas to people who wish to assess or criticize it. FIRST, we are urged to approach it with an open mind. We are told to attend meetings for ourselves “and not critically, but asking God to bless US also if something real is happening. SECOND, we are urged to judge the phenomenon by its fruits “to look at the long-term results, not the immediate manifestations. For example, claims that Christ has returned in secret are NOT to be assessed personally: Nor are they to be assessed uncritically: If the claim had been made that Jesus was in Toronto we would be entitled not to go and not to believe. Why should we then go if the claim is that the Spirit is moving in Toronto? Unbelief can be a sign of faith! Look at the Fruits Similarly the challenge to assess the Toronto Blessing by its fruits can be met. But again, as one writer has already observed, it is difficult to assess a movement by its fruits when the fruit is still green. How difficult can be seen in the case of the Quakers, who were people of strong Christian conviction and powerful social witness in their day. Today, however, Quakerism is the refuge of those who want not merely a religionless but a doctrine-less Christianity. And yet it could be argued that the long-term decline of Quakerism was inherent in its early doctrine. We must recognize from history that a movement may have a powerful “ even beneficial “ impact in the short term and yet be disastrous in the long term because of its fundamental theological weaknesses. If we cannot trust personal experience or short term gains, what can we trust? The answer is basically a matter of systematic theology. Unfortunately, systematic theology has not been a particularly strong feature of the Anglo-American scene for some time. In the English case there is hesitancy about theological systems which seem to claim too much. We need to recognize that systematic theology is a biblical concept. The best key to this is, I would argue, the biblical theological approach pioneered by Donald Robinson and developed by the likes of Graham Goldsworthy, Bill Dumbrell etc. Only a systematic theology allows us to give coherence to our experience and expectation of God. Thus when we test the Toronto Blessing, which makes particularly claims about the activity of God through his Spirit in the life of the Christian, we need to ask whether it is consistent with the TOTAL picture the Bible presents, particularly in relation to the work of the Spirit in the life of the believer. Systematics and the Spirit To answer this question we will consider what the Bible says about blessing and how this is connected with the Holy Spirit. Because of its clear presentation of this link we will start with Gal 3: The task of the systematic theologian is to unravel the connections. Blessing and Curse The first step is fairly obvious. The counterpoint of curse and blessing takes us back to the beginning of the Bible. The great theme of Gen 1 is blessing, and the great theme of Gen 3 is cursing. God creates the world for blessing and the fall brings it under the curse. The story of the Bible from Gen 3 onwards is of how God reverses the curse and restores the blessing. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall be blessed taking niphals as passive, see D. IVP, p It is this calling and promise to which Paul refers in Gal 3. The concept of blessing is further focused through the encounter in Gen 18 where, before he destroys Sodom and Gomorrah, God reveals himself to Abraham as a God of moral justice and righteousness. The purpose of this revelation is given in vv No, for I have chosen him, that he may charge his children and his household after him to keep the way of the Lord by doing righteousness and justice; so that the Lord may bring to Abraham what he has promised him. God looks for and demands holiness from his covenant people as a concomitant for blessing, but they are incapable of being holy. The solution the OT proposes is necessarily radical and is, in fact, a New Covenant. But this is the covenant which I will make with the house of Israel after those days, says the Lord: I

will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. Notable features of this New Covenant are a the forgiveness of sins, b the general knowledge of God and c the law written on the heart. Revelation and the Old Testament [Homebush West: Lancer Books,] p 90

The newness of the New Covenant will be effected by a new availability of the Holy Spirit, as is brought out in Ezekiel. And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances. The event which activates the New Covenant forms, of course, the content of the gospel. However, great confusion is caused when Christians fail to appreciate the absolute link between the gospel and the promises of God. To an extent this reflects an inadequate appreciation of baptism. Baptism is to the Christian what the marriage ceremony is to a husband and wife. The means by which the benefits of baptism into Christ are received is, of course, faith. Faith in the Gospel

The theme of the Bible is the restoration of blessing, and the focus of that theme is the promise to Abraham and those descended from him. The fulfilment of that promise, however, may be summed up as the outpouring of the Holy Spirit: However, we need to be absolutely clear about the condition for receiving the Holy Spirit. Paul says in 3: Paul clearly regards THIS gospel, and hearing it with faith, as sufficient to bring people into the blessing promised to Abraham. The enabling event for this fulfilment is the death of Jesus for our sins, which is proclaimed as the gospel, and the response which avails us of this is faith ie trust in the gospel. Positively, this means the Spirit is certainly received by hearing the gospel with faith. Negatively, it means the Holy Spirit is only received through hearing the gospel with faith. This is important when we consider claims that the Toronto Blessing is a particular work of the Holy Spirit, because we will expect the work of the Spirit and the blessing of God always to be linked to our hearing, understanding and applying the gospel. The Ephesians may not have known that was true. Thus the scope for exploring the depths of the gospel and bringing new insights to bear is immense. This happens to most people in relation to suffering. It has to be preached to us and explained from Scripture. But I am not aware of this happening in relation to the Toronto Blessing. Far from being derived from the preaching of the gospel, the Toronto Blessing begins with its phenomena and attempts to work BACK from these to some aspect of biblical phenomenology. Moreover, there are clear examples where the phenomena of the Toronto Blessing are entirely inappropriate responses to the gospel, even when it is preached. Rodney Howard-Browne himself quotes the example of people laughing whilst he spoke about hell. And here is a difference from the phenomena of the American Camp meetings which are often quoted in support of the Toronto Blessing. To scream with fear and to run around in terror whilst someone preaches on hell is to show great faith – at least in the message of hell. To laugh uncontrollably is inappropriate and bizarre, and suggests the attention of those laughing is focused somewhere else than on the gospel. The link between the Toronto Blessing and the gospel is simply not established, and until it is we may reasonably assert that the Toronto Blessing is NOT a gospel blessing. This is perhaps the hardest claim to answer in support of the Toronto Blessing. To deny it seems to deny either the power or the sovereignty of God. The blessing of which Paul speaks in Gal 3, the blessing which may be summed up as the outpouring of the Holy Spirit even on the Gentiles, is the blessing God promised to Abraham and it is received through hearing the gospel with faith. Rather we need to immerse ourselves more and more in the whole counsel of the gospel which is sufficient for our relationship with God. This is the teaching of the rest of Galatians, and I would suggest it is the consistent teaching of the whole of Scripture. And if the preaching of the whole of Scripture on the basis that Christ gave himself for our sins to deliver us from the present evil age is not adequate to bring the Toronto Blessing to those who hear with faith, then whatever DOES bring the Toronto Blessing is another gospel and whatever it brings is not the blessing promised Abraham, nor a result of receiving the Holy Spirit.

8: What is the Holy Spirit? Discover the Holy Spirit today!

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Find out today what the Holy Spirit is and start experiencing the presence, power and love of God as never before. What is the Holy Spirit? Some abstract force or a loving person? He is not some impersonal power, like energy. The Holy Spirit speaks, He has emotions, He makes choices, He interacts with people, He gives love, wisdom and power, He guides us and teaches us, and so on. The following scriptures show you what the Holy Spirit is, in all His diversity. He is in fact the very best Friend you can ever imagine. He was sent by the Father to help you become a true child of God and know God as a reality, in your daily life. Without the Holy Spirit our christian life is a religion: The Holy Spirit is the One who makes our life with Jesus Christ real, alive, full of true love and power. He is God in us and God with us. He reveals the kingdom of heaven to you and clothes you with the power of God to make you a witness of Jesus Christ. He is the One who transforms you from the inside out. Discover it in the Bible! Read these scriptures listed below, which reveal one by one what the Holy Spirit is and what He wants to do for you. He is far more than you can ever imagine. When you truly hunger for Him and open your heart to him “without holding back” He will amaze you, again and again. The Holy Spirit is far more important than we all realize. The very first words of the Bible begin with the Spirit of God. And the very last words of the Bible are about the Holy Spirit. This shows us how important the Spirit is. Everything in the christian life is about the working and the guidance of the Holy Spirit, not the law. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. He changes us from the inside out, so that the love of God becomes visible in our life. He can drive us gently in a certain direction, and he can speak to us in many ways to reveal his will. The Holy Spirit is our teacher who gives us insight in the depths of God. For the Spirit searches all things, yes, the deep things of God. This can be enormous physical strength Samson or amazing spiritual power like with Peter whose shadow healed sick people. Jesus Christ said we needed to be clothed with the power of the Holy Spirit in order to be able to effectively spread the gospel, with miracles following. This happens mostly through prayer. The Bible distinguishes two types of prayer: I will sing with the spirit, and I will also sing with the understanding. Jesus was begotten by the Spirit, he was being led by the Holy Spirit, he received his power from the Spirit of God and he offered up himself through the Holy Spirit. So what is the Holy Spirit? He is too much for words. He is fire, anointing, power, love, peace, joy, adoption, wisdom, guidance, healing miracles, and so much more. If we realize how extremely powerful the Holy Spirit is, we can understand why there is so much resistance against him in many churches. Many christians are filled with an aggressive fear against the Spirit of God. I believe this fear is inspired by satan and his armies of evil spirits, who are terrified of the Holy Spirit. Satan is not afraid of religion, as a matter of fact he is the most religious spirit you can imagine, who loves to invent religions as a hobby. He is also not afraid of man-made christian religion. But satan is terrified of the Holy Spirit because he is able to unmask and destroy the works of satan. I encourage you to lay aside all fear and surrender yourself to the Holy Spirit more than you have ever done. This unique Christian wall art helps you know that the Spirit of God is always available for you. Order this Christian wall decor to encourage yourself and inspire others with the glorious outpouring of the Holy Spirit. Buy it now by clicking here or click the button below. Buy this exclusive Christian wall art about the Holy Spirit! More about the Holy Spirit Click these links to discover more about what the Holy Spirit is and how you can experience Him in your life.

9: The Holy Spirit: The Profane Reality of the Trinity | The Net Age

When the Holy Spirit operated, the disciples had an inward sense, and they understood the words that the Lord had spoken to them on the night He was betrayed, because the Holy Spirit, the Spirit of reality, entered into them and guided them into the subjective experience of the Lord (John).

With respect to the Son, it was a breathing; with respect to the Spirit, it was a coming; and with respect to the Father, it was a giving. Once the Holy Spirit had been received into the disciples, He began to operate. When the Holy Spirit operated, the disciples had an inward sense, and they understood the words that the Lord had spoken to them on the night He was betrayed, because the Holy Spirit, the Spirit of reality, entered into them and guided them into the subjective experience of the Lord John The Spirit of reality as the other Comforter came into the disciples and led them to realize what the Lord had said: First, the disciples realized what the Lord had said in chapter fourteen about His being in the Father vv. Through the Holy Spirit they knew that the Lord was truly in the Father. Then they also realized what the Lord had said in chapter fifteen concerning their abiding in Him and His abiding in them vv. Through the Holy Spirit they knew that they were in the Lord and that the Lord was in them. Thus, they knew all these things because of this Spirit. This is why the disciples had to wait until that day before they could understand the three items spoken of in John It was in that day that the Spirit of reality, who had been promised by the Son, entered into the disciples. When the Spirit entered into them, the disciples knew that what the Son had spoken on the night of His betrayal concerning His being in the Father was true. Moreover, they knew that what the Lord had spoken in chapter fifteen concerning their abiding in the Son and His abiding in them was also true. How do we know that the Father, the Son, and the Spirit are all in us? When the Spirit comes, the Father also comes; that is, the Spirit comes with the Father. When the Holy Spirit comes, the Father comes and the Son also comes. This shows us that the coming of the Holy Spirit is the coming of the Triune God. In actuality, how many senders are there? Not only so, when we love the Son, the Father and the Son come to us and abide with us. What does this all mean? The answer to all these questions is in verse 20, which says that the Son is in the Father, we are in the Son, and the Son is in us. However, we still need the Holy Spirit to come and teach us before we can understand this. Yet the Father is in the Son and with the Son. This means that the Spirit and the Father are one. When we put these two verses together, we can see that when the Holy Spirit comes, He comes with the Father, who is in the Son and with the Son. Thus, when the Holy Spirit comes, not only the Father comes but also the Son comes. When the Lord breathed into the disciples on the evening of the day of His resurrection, He breathed the Holy Spirit into them, and when the Holy Spirit entered into them, both the Father and Son were also in them. In this way, they realized that the Son was in the Father, they were also in the Son, and the Son was in them.

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