



Recognize and Release the One

Who Is Joined to Your Spirit

Mark & Patti Virkler

Sense Your Spirit

by

Mark and Patti Virkler



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

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Introduction

The vision of spiritual intimacy

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

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

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

The Bible says,

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

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

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

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

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

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

Let go and let God???

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

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

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

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

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

How to get the most from this book

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

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

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

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

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

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

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

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

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

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

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

Review of the five steps that help enhance spiritual sensitivity

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

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

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

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

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

Biblical Meditation	
Resulting in illumination, revelation knowledge, anointed reasoning	
Do Not Do This: Left-brain Study/Rational Humanism	But Do This: Whole-brain/Heart Meditation/Divine Revelation
<ul style="list-style-type: none"> 1. Have unconfessed sin 2. Have a pre-conceived attitude 3. Be independent: "I can..." 4. Read quickly 5. Rely on reason and analysis only 6. Read without specific purpose 7. Take credit for insights 	<ul style="list-style-type: none"> 1. Be washed by Jesus' blood 2. Have a teachable attitude 3. Pray: "Lord, show me" 4. Slow down, ponder, muse 5. Combine anointed reason, flowing pictures, music and speech 6. Read with focused purpose 7. Glorify God for insights

The seven steps of biblical meditation explained

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

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

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

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

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

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

5. Lord, I present the abilities to reason and to imagine to You to fill and flow through by Your Spirit:

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

6. Lord, show me the solution to the problem I am facing:

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

7. Thank You, Lord, for what You

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

The Hebrew and Greek definitions of "meditation"

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

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

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

Left-hemisphere functions listed above include:

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

Right-hemisphere functions listed above include:

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

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

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

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

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

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

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

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

Another great aid to “seeing”: Writing out Scripture

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

words and in a framework which is meaningful for me.

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

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

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

May you develop
greater spiritual sensitivity

Journaling assignments

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

Four Keys to Hearing God’s Voice

The age in which we live is so married to rationalism and cognitive, analytical thought that we almost scoff when we hear of one actually claiming to be able to hear the voice of God. However, we don’t mock for several reasons. First, men and women throughout the Bible heard God’s voice. Also, there are some highly effective, and reputable men and women of God alive today who demonstrate that they hear God’s voice. Finally, there is a deep hunger within us all to commune with God, and hear Him speak within our hearts.

As a Bible-believing, born-again Christian, I struggled unsuccessfully for years to hear God’s voice.

I prayed, fasted, studied my Bible and listened for a voice within, all to no avail. **There was no inner voice that I could hear!** Then God set me aside for a year to study, read, and experiment in the area of learning to hear God's voice. During that time God taught me **four keys that opened the door to two-way prayer.** I have discovered that not only do they work for me but they have worked for many thousands of Christians who have been taught to use them. Nearly all those whom I have taught have broken through into two-way dialogue with God, bringing tremendous intimacy to their Christian experience and transforming their very way of living. This will happen to you also as you seek God, utilizing the following four keys. They are all found in Habakkuk 2:1,2. I encourage you to read this passage before going on.

Key # 1—God's voice in our hearts sounds like a flow of spontaneous thoughts.

Therefore, when I tune to God, I tune to spontaneity.

The Bible says that the Lord answered me and said...(Hab. 2:2). Habakkuk knew the sound of God's voice. The Bible describes it as a still, small voice (I Kings 19:12). I had always listened for an inner **audible** voice, and surely God can and does speak that way at times. However, I have found that for most of us, most of the time, God's inner voice comes to us as **spontaneous thoughts, visions, feelings, or impressions.** For example, haven't each of us had the experience of driving down the road and having **a thought come to us** to pray for a certain person? We generally acknowledge this as the voice of God speaking to us to pray for that individual. My question to you is, "What did God's voice sound like as you drove in your car? Was it an inner, audible voice, or was it a spontaneous thought that lit upon your mind?" Most of you would say that God's voice came to you as a spontaneous thought.

So I thought to myself, "Maybe when I listen for God's voice, I should be listening for a flow of spontaneous thoughts. Maybe spirit-level communication is received as spontaneous thoughts, impressions, feelings, and visions." Through ex-

perimentation and feedback from thousands of others, I am now convinced that this is so.

The Bible confirms this in many ways. The definition of *paga*, the Hebrew word for intercession is "a chance encounter or an accidental intersecting". Therefore, when God lays people on our hearts for intercession, He does it through *paga*, a chance encounter thought accidentally intersecting our thought processes. Therefore, when I tune to God, I tune to chance encounter thoughts or spontaneous thoughts. When I am poised quietly before God in prayer, I have found that the flow of spontaneous thoughts that comes is quite definitely from God.

Key # 2—I must learn to still my own thoughts and emotions, so that I can sense God's flow of thoughts and emotions within me.

Habakkuk said, "I will stand on my guard post and station myself on the rampart..." (Hab. 2:1). Habakkuk knew that in order to hear God's quiet, inner, spontaneous thoughts, he had to first go to a quiet place and still his own thoughts and emotions. Psalm 46:10 encourages us to "Be still, and know that I am God." There is a deep inner knowing (spontaneous flow) in our spirits that each of us can experience when we quiet our flesh and our minds.

I have found several simple ways to quiet myself so that I can more readily detect God's spontaneous flow. Loving God through a quiet worship song is a most effective means for many (note II Kings 3:15). It is as I become still (thoughts, will, and emotions) and am poised before God that the divine flow is realized. Therefore, after I worship quietly and then become still, I open myself for that spontaneous flow. If thoughts come to me of things I have forgotten to do, I write them down and then dismiss them. If thoughts of guilt or unworthiness come to my mind, I repent thoroughly, receive the washing of the blood of the Lamb, and put on His robe of righteousness, seeing myself spotless before the presence of God (Col. 1:22).

As I fix my gaze upon Jesus (Heb. 12:2), becoming quiet in His presence, and sharing with Him what is on my heart, I find that two-way dialogue begins to flow. Spontaneous thoughts flow from the throne of God to me, and I find that I am actually conversing with the King of Kings.

It is very important that you become still and properly focused if you are going to receive the pure word of God. If you are not still, you will simply be receiving your own thoughts. If you are not properly focused on Jesus, you will receive an impure flow, because the intuitive flow comes out of that upon which you have fixed your eyes. Therefore, if you fix your eyes upon Jesus, the intuitive flow comes from Jesus. If you fix your gaze upon some desire of your heart, the intuitive flow comes out of that desire of your heart. To have a pure flow you must first of all become still, and secondly, you must carefully fix your eyes upon Jesus. Again I will say, this is quite easily accomplished by quietly worshipping the King, and then receiving out of the stillness that follows.

Key # 3—As I pray, I fix the eyes of my heart upon Jesus, seeing in the spirit the dreams and visions of Almighty God.

We have already alluded to this principle in the previous paragraphs; however, we need to develop it a bit further. Habakkuk said, “I will keep watch to see,” and God said, “Record the vision” (Hab. 2:1,2). It is very interesting that Habakkuk was going to actually start looking for vision as he prayed. He was going to open the eyes of his heart, and look into the spirit world to see what God wanted to show him. This is an intriguing idea.

I had never thought of opening the eyes of my heart and looking for vision. However, the more I thought about it, the more I realized this was exactly what God intends for me to do. He gave me eyes in my heart. They are to be used to see in the spirit world the vision and movement of Almighty God. I believe there is an active spirit world functioning all around me. This world is full of angels, demons, and the omnipresent Father, Son and Holy Spirit. There is no reason for me not

to see it, other than my rational culture which tells me not to believe it is even there and provides no instruction on how to become open to seeing this spirit world.

The most obvious prerequisite to seeing is that we need to look. Daniel was seeing a vision in his mind and he said, “I was looking...I kept looking...I kept looking” (Dan. 7:2,9,13). Now as I pray, I look for Jesus present with me, and I watch Him as He speaks to me, doing and saying the things that are on His heart. Many Christians will find that if they will only look, they will see. Jesus is Emmanuel, God with us (Matt. 1:23). It is as simple as that. You will see a spontaneous inner vision in a similar manner to the ways you receive spontaneous inner thoughts. You can see Christ present with you in a comfortable setting, because Christ *is* present with you in a comfortable setting. Actually, you will discover that inner vision comes so easily you will have a tendency to reject it, thinking that it is just you. (Doubt is Satan’s most effective weapon against the Church.) However, if you will persist in recording these visions, your doubt will soon be overcome by faith, as you recognize that the content of them could only be birthed in Almighty God.

God continually revealed Himself to His covenant people using dream and vision (Num. 12:6). He did so from Genesis to Revelation and said that, since the Holy Spirit was poured out in Acts 2, we should expect to receive a continuing flow of dreams and visions (Acts 2:1-4,17). Jesus, our perfect Example, demonstrated this ability of living out of ongoing contact with Almighty God. He said that He did nothing on His own initiative, but only that which he **saw the Father doing, and heard the Father saying** (Jn. 5:19,20,30). What an incredible way to live!

Is it actually possible for us to live out of the divine initiative as Jesus did? At Jesus’ death the veil was torn from top to bottom, giving us access into the immediate presence of God, and we are commanded to draw near (Heb. 10:19-22). Therefore, even though what I am describing seems a bit unusual

to a rational twentieth century culture, it is demonstrated and described as being a central biblical teaching and experience. It is time to restore to the Church all that belongs to the Church.

Because of their intensely rational nature and existence in an overly-rational culture, some will need more assistance and understanding of these truths before they can move into them. They will find this help in the book *Communion With God* by the same author.

Key # 4—Journaling, the writing out of our prayers and God's answers, provides a great new freedom in hearing God's voice.

God told Habakkuk to record the vision and inscribe it on tablets...(Hab. 2:2). It had never crossed my mind to write out my prayers and God's answers as Habakkuk did. Actually, this was commanded by God. If you begin to search Scripture for this idea, you will find hundreds of chapters demonstrating it (Psalms, the prophets, Revelation). Why then hadn't I ever thought of it?

I decided to call the process "journaling," and I began experimenting with it. I discovered it was a fabulous facilitator to clearly discerning God's inner, spontaneous flow, because as I journaled I was able **to write in faith for long periods of time**, simply believing it was God. I did not have to test it as I was receiving it (which jams the receiver), be-

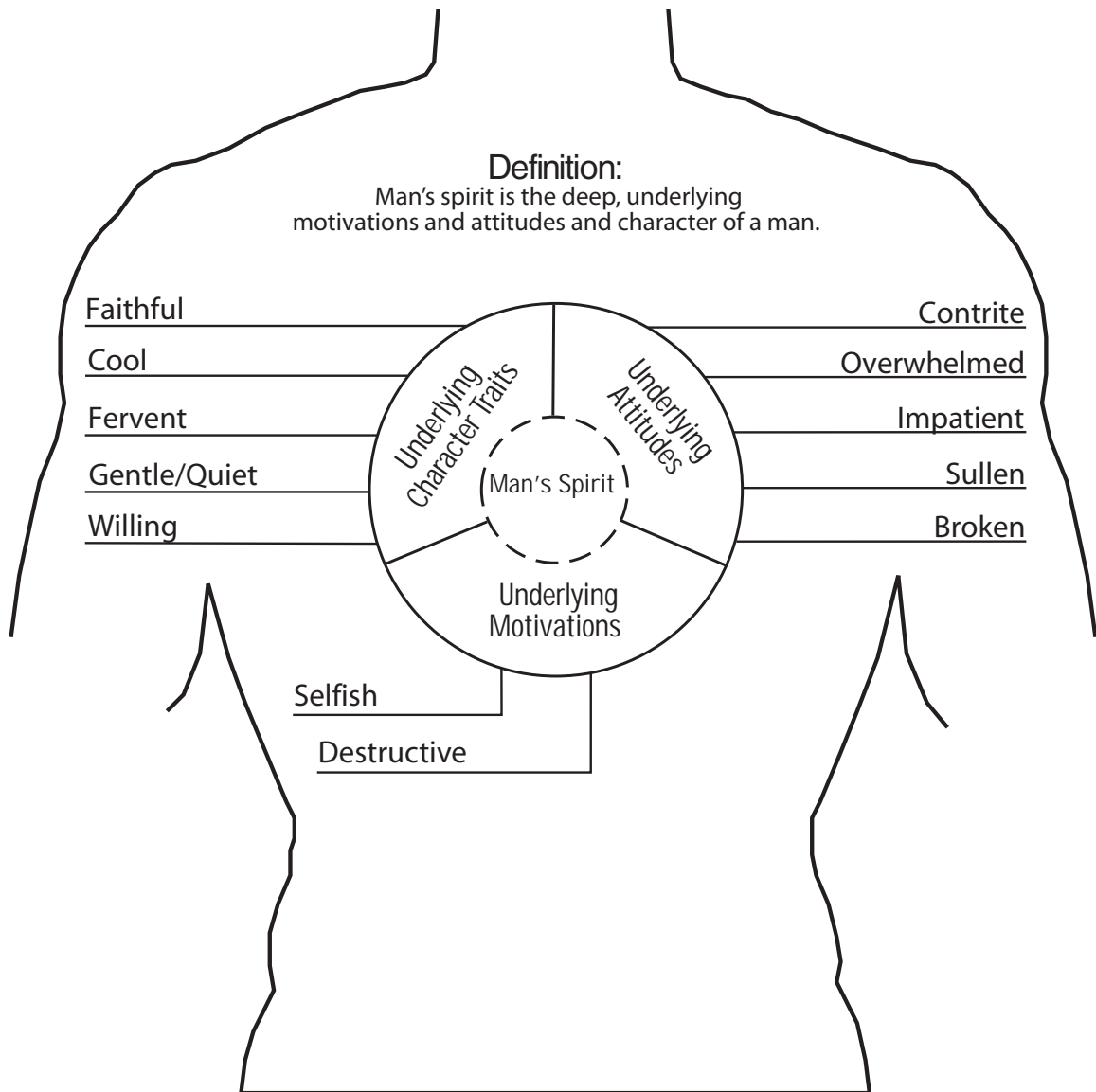
cause I knew that when the flow was over I could go back and test and examine it carefully **at that time**, making sure that it lined up with Scripture.

You will be amazed when you attempt journaling. Doubt may hinder you at first, but throw it off, reminding yourself that it is a biblical concept, and that God is present, speaking to His children. Don't take yourself too seriously. When you do, you become tense and get in the way of the Holy Spirit's movement. It is when we cease **our labors** and enter His rest that God is free to flow (Heb. 4: 10). Therefore, put a smile on your face, sit back comfortably, get out your pen and paper, and turn your attention toward God in praise and worship, seeking His face. As you write out your question to God and become still, fixing your gaze on Jesus, who is present with you, you will suddenly have a very good thought in response to your question. Don't doubt it, simply write it down. Later as you go over your journaling, you, too, will be amazed to discover that you are indeed dialoguing with God.

Some final notes: No one should attempt this without having first read through at least the New Testament (preferably, the entire Bible), nor should one attempt this unless he is submitted to solid, spiritual leadership. All major directional moves that come through journaling should be submitted before being acted upon.

Chapter 1

What the Spirit Is



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

Motivation—inner need or desire that causes one to act

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

Character—distinctive quality

(Webster)

2 Sense Your Spirit!

Defining man's spirit

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4 Sense Your Spirit!

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

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

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

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

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

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

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

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

C. Underlying character traits (distinctive qualities—Webster)

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

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

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

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

“...but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.” (1 Pet. 3:4)

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

6 Sense Your Spirit!

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

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

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

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

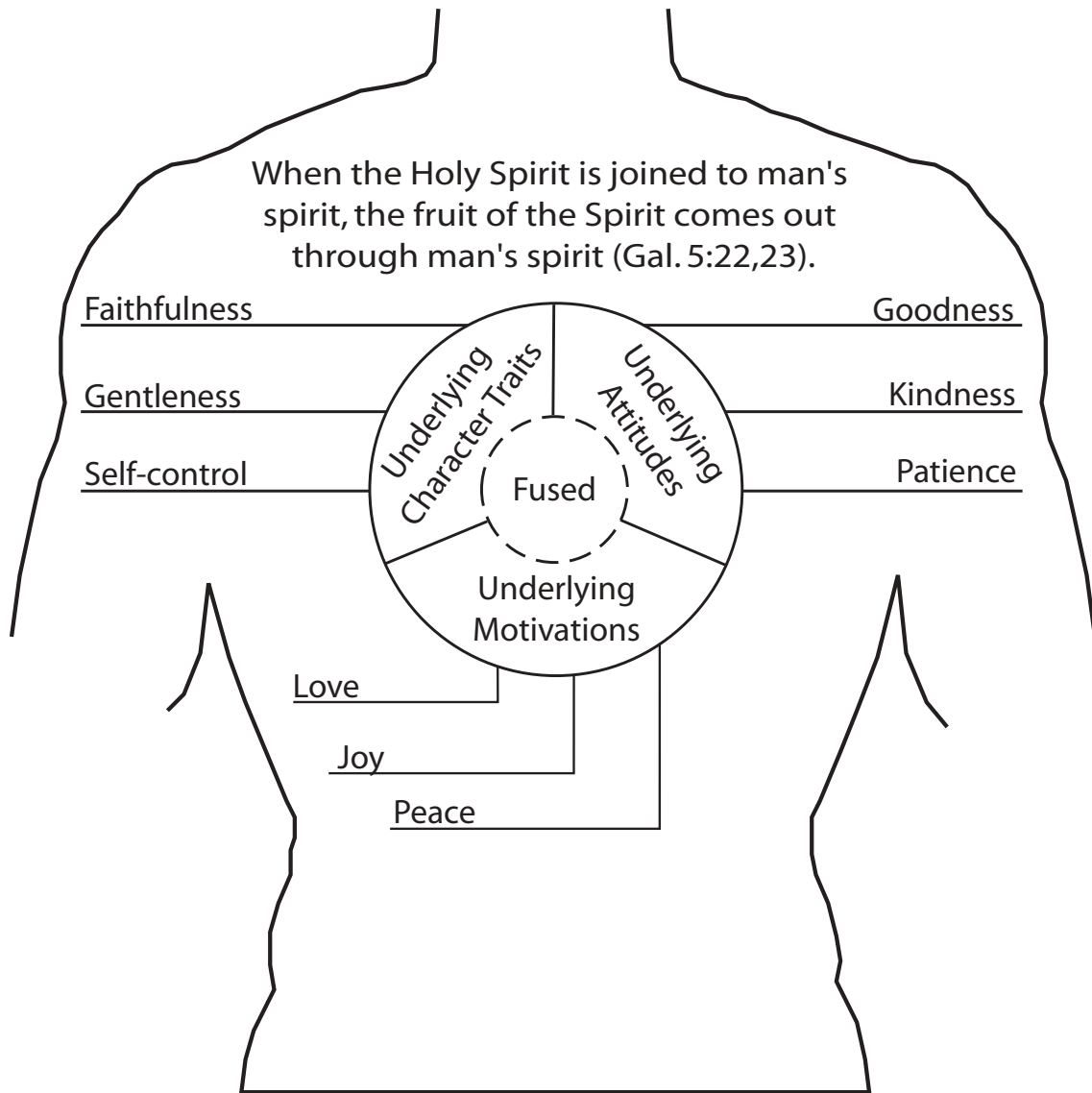
Are you currently living in this gift from God? If not, ask Him for it now.

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

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

Man's Spirit Fused to the Holy Spirit

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



Motivation—inner need or desire that causes one to act

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

Character—a distinctive quality

(Webster)

Man's spirit fused to the Holy Spirit

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

Underlying motivations

Love

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

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

Joy

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

Notice that in this case Jesus' motivation was joy.

Peace

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

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

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

Application and Journaling Response:

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

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

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

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

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

Group Activities:

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