

**NOTE 1:** Zechariah 12:1: “The burden of the word of the Lord . . . who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him.” Man’s human spirit, because of Adam’s sin, is dead, is totally devoid of any capacity towards God. (I Corinthians 2:14) The natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.

**NOTE 2:** Man now lives out of and by his over developed soul which is the old creation.

**NOTE 3:** Yet there is hope for man – a promise. (Ezekiel 36:26) “I will give you a new heart and put a new spirit within you.” “I will put My Spirit (v. 27) within you and cause you to walk in My statutes. . .”

**NOTE 4:** (John 3:6) “That which is born of the flesh is flesh (old creation), and that which is born of the Spirit is spirit (new creation). (2 Corinthians 5:17) “Therefore, if anyone is in Christ, new creation; old things have passed away . . .”

## **Part 1**

### **Difference between Indwelling Spirit and Outpoured Spirit**

The Holy Spirit indwelling man is for life, whereas the Holy Spirit upon man is for power. Unless we can distinguish these two aspects of work, we will not be able to understand the difference between the work of the Holy Spirit in the Old and in the New Testaments. The promise in the New Testament of the indwelling Holy Spirit is made by Christ before His death. This promised aspect of the Spirit’s work is related to the death of the Lord and is fulfilled at the time of His resurrection. This work of the Holy Spirit within man is for the believer’s life, for his daily living that he may bear those fruits of the Spirit such as holiness, righteousness, patience, joy, and so forth.

### **The Holy Spirit Works Within and Without**

The work of the Spirit *within* man is for life and living, enabling him to bear the fruit of the Holy Spirit. The work of the Spirit *upon* men is for witness and service, causing us to manifest spiritual gifts. Were a person to be filled with the Holy Spirit inwardly and have the Holy Spirit fall upon him outwardly, he would possess great power in serving the Lord. Yet if he is not filled within with the Holy Spirit and only receives outwardly the outpouring of the Spirit, he may be hurt instead of helped because he can easily become proud. For he who does not know the victorious life in his walk may receive the outpouring of the Holy Spirit, but a few months or years later, his spiritual condition will be exposed to everybody. Hence, we must experience both aspects of the Spirit’s work.

### **The Holy Spirit Bears Witness Concerning Christ**

The Holy Spirit does not bear witness to himself; He bears witness to Christ (see John 15:26). When a person sees the redemption of the cross he can be taught to ask the Holy Spirit to help him believe. This is to lead him to see Christ. As we talk about the work of the Holy Spirit in men, our attention is not on the Holy

Spirit himself, because He bears witness concerning Christ. Even when we speak on the victorious life, we only mention how the Lord is resurrected to be our life; we do not focus on the Holy Spirit. For the latter's work is directly joined to Christ and His work. By seeing the work of Christ, people have the work of the Holy Spirit. By seeing the death of the Lord, they receive the regeneration of the Holy Spirit. By seeing the resurrection of the Lord, they have the Holy Spirit as their life. And when people see the ascended and enthroned Lord, they receive the outpouring of the Holy Spirit.

Not only the Spirit's outpouring witnesses to Christ, the Spirit's indwelling also testifies of Christ. On the one hand, the Holy Spirit in us gives us victory. On the other hand, the Holy Spirit in us testifies that Christ is our all. The Holy Spirit in us enables us to bear the fruit of the Spirit (see Galatians 5:22-23), and such fruit is Christ in His entirety. For God has not given us the fruit of the Spirit in piecemeal fashion, such as a little love, a little joy, or a little patience, and so on. He gives us the total Christ. The fruit spoken of in Galatians 5:22 is presented to us as but *one* fruit, for in the original, the Greek word for fruit is cast in the *singular* number: having therefore the *one* fruit of the Holy Spirit, we have *all* the ingredients. It is not love without joy, or joy void of patience, etc. etc. God gives in wholesale fashion, not in retail. He gives us Christ. If we have love but not joy, this proves that it is *our* fruit and not the fruit of the Holy Spirit.

### **The Spirit Within More Important Than the Spirit Without**

There is no comparison between the Spirit without and the Spirit within; that is to say, between the outpoured Holy Spirit and the indwelling Holy Spirit. For the outpouring of the Spirit cannot be deemed to be as essential as the indwelling Spirit. God had mercy on me in making me a minister, yet not for the outpouring of the Holy Spirit but for the victorious life; though in the ministry given me I also address the matter of the outpoured Spirit. The inward Spirit together with the outward Spirit is something tremendous. But to have the external outpouring minus the internal indwelling is dangerous. The best Christian walk is to have both the inward and the outward realities of the Spirit. Once having the inward ministry of the Spirit, one should seek the outward ministry of the Spirit. If there is not the inward Spirit, it is advisable to suspend temporarily the seeking of the outward Spirit.

The saints in Corinth had the outward Spirit but not His inward fillings. They were carnal believers. Many had received the outpouring of the Holy Spirit, but within they are not full of life. In such people their lives have not changed. They live like the rest of the world. The outpouring of the Holy Spirit upon them is not linked to their inward life. A person most gifted without may not have a victorious life within. If a man's life is unclear, the Spirit's outside working will not cleanse him inside. But if a person has the proper life within plus the outpouring of the Spirit without, he can be a most useful man.

In the entire records of the New Testament no local assembly seemed to have been worse than the church in Corinth. Nevertheless, Paul did not negate or attempt to blot out their outpouring of the Holy Spirit because of their inward immorality. He did not say that it was not good for the meeting there to have the outpouring of the Holy Spirit. He merely stated that due to confusion caused by outward gifts there needed to be some order. Though they were quite disorderly, Paul did not declare their condition to be attributable to the evil spirit. He advised them to do "all things decently and in order" (1 Corinthians 14:40). This, too, must be our attitude. If some brothers and sisters among us show abnormal attitudes or manifestations, they need to be tested or helped to be orderly. We cannot judge them as outrightly wrong due to their so-called abnormalities.

Let me illustrate this. If someone should come to my room and see clothes scattered around in disarray, he cannot for this reason conclude that my clothes chest is not a chest and my clothes are not clothes. He can only say that these clothes are not tidily put away. Chaos can be restored to order. So that Paul only attempted to help set the Corinthian chaos and confusion in order. For example, he set right the order of speaking in tongues. If there was no interpreter, those who spoke in tongues were to keep quiet (see 1 Corinthians 14:28).

### **The Work of the Indwelling Spirit**

Now let us go on to consider from Romans 8 the various aspects of the blessed work of the Spirit. First, the Spirit is the indwelling Spirit (vv. 9, 11). It is a great matter to have the Spirit indwelling us. Suppose the President of the United States came to your city and stayed for a while in your home. That would be considered a great honor and privilege. But we have someone much higher than the President dwelling in us—we have the Spirit of God dwelling in our spirit!

The second function of the Spirit is to give life. As the Spirit indwells us, He is not idle. Rather, He is active to impart life to us. The indwelling Spirit is the life-giving Spirit, the Spirit who gives life.

The third function of the Spirit is found in verse 13: “For if you live according to flesh, you are about to die; but if by the Spirit you put to death the practices of the body, you will live.” According to this verse, the Spirit not only gives life, but also kills, puts to death. Positively, the spirit gives life; negatively, He kills and clears away all the negative things within us.

Fourth, in verse 14 we have the function of the Spirit’s leading: “For as many as are led by the Spirit of God, these are sons of God.” The indwelling Spirit leads us, and His leading is so sweet. Many of us can testify that it is the Spirit who leads us to the church meetings when we may be inclined to do something else. Praise Him that He is the One leading us!

Romans 8:15 gives us the fifth function of the Spirit: For you have not received a spirit of slavery to fear again, but you have received a spirit of sonship in which we cry, Abba, Father.” The Spirit cries, “Abba Father,” in a very sweet way. Whenever we cry, “Abba, Father,” we sense sweetness and comfort. Truly the Spirit is the crying Spirit.

As we have already pointed out, according to verse 16, the Spirit witnesses with our spirit. Hence, He is the witnessing Spirit. Because of the witness of the Spirit, we have the confirmation and testimony within us that we are the church of God.