

A Spiritual Man

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A PERSON WHOSE SPIRIT is regenerated and within whom the Holy Spirit abides can still be fleshly for his spirit may yet be under the oppression of his soul or body. Some very definite actions are required if he is to become spiritual.

Generally speaking we will encounter at least two great perils in our life but are enabled to overcome not only the first but the second of them as well. These two perils with their corresponding triumphs are: that of remaining a perishing sinner or becoming a saved believer and that of continuing as a fleshly believer or developing into a spiritual one. As sinner-turned-believer is demonstrably realizable, so carnal-turned-spiritual is likewise attainable. The God Who can change a sinner into a Christian by giving him His life can equally transform the fleshly Christian into a spiritual one by giving him His life more abundantly. Faith in Christ makes one a regenerated believer; obedience to the Holy Spirit makes him a spiritual believer. Just as the right relationship with Christ generates a Christian, so the proper relationship with the Holy Spirit breeds a spiritual man.

The Spirit alone can render believers spiritual. It is His work to bring men into spirituality. In the arrangement of God's redemptive design the cross performs the negative work of destroying all which comes from Adam while the Holy Spirit executes the positive work of building all which comes from Christ. The cross makes spirituality possible to believers; but it is the Holy Spirit Who renders them spiritual. The meaning of being spiritual is to belong to the Holy Spirit. He strengthens with might the human spirit so as to govern the entire man. In our pursuit of spirituality, therefore, we must never forget the Holy Spirit. Yet we must not set aside the cross either, because the cross and the Spirit work hand in hand. The cross always guides men to the Holy Spirit, while the latter without fail conducts men to the cross. These two never operate independently of each other. A spiritual Christian must experimentally know the Holy Spirit in his spirit. He must pass through several spiritual experiences. For the sake of clarity we shall discuss them in a somewhat sequential fashion, although in actual practice they frequently occur simultaneously.

Quite a few remarks will be made concerning how to be spiritual, but let us not forget what we have learned heretofore.* We should realize by now that what hinders one from being spiritual is the flesh. So if a person maintains a proper attitude towards it he shall encounter no difficulty in making progress. It is surprisingly true that the more spiritual one becomes the more he knows the flesh, because he increasingly discovers it. Had he not known it, how could he be spiritual? Hence we cannot neglect what has been discussed earlier concerning the flesh, since it serves as the basis for seeking spirituality. Unless there is this fundamental dealing with the flesh, whatever progress one may make shall inevitably be superficial, shallow, and unreal. But if one knows how to resist his flesh in all

things—denying its activity, power, and opinion—he may be regarded as already spiritual. Nevertheless we would still like to cite some positive measures which are related directly to the spirit.

The Dividing of Spirit and Soul

The salient implication of Hebrews 4.12 is whether we are living by intuitive guidance in the spirit or by the naturally good or bad influence of the soul. The Word of God must judge in this particular respect, for only God's sharp Sword can differentiate the source of our living. As a man's knife cuts and divides joints and marrow, so God's Sword too pierces and separates the most intimately linked spirit and soul. Initially such dividing may be simply a matter of knowledge, but it is essential that it enter the realm of experience; otherwise it shall in fact never be understood. Believers should allow the Lord to introduce this cleaving of spirit and soul into their practical walk. Not only must they seek it positively with consecration, prayer, and yieldedness to the operation of the Holy Spirit and the cross, but also they must actually possess such experience. Their spirit needs to be liberated from the soul's binding enclosure. These two must be parted cleanly even as the spirit and soul of the Lord Jesus were not one bit mixed. The intuitive spirit needs to be freed wholly from any influence which may come from soulful mind and emotion. The spirit must be the sole residence and office of the Holy Spirit. It must be released from every disturbance of the soul.

The various experiences of having his outer and inner man divided will make a believer spiritual. A spiritual believer differs from others for the simple reason that his entire being is governed by his spirit. Such spirit-control connotes more than the Holy Spirit's authority over the soul and body of man; it also signifies that man's own spirit, upon being elevated as head over the whole man through the working of the Holy Spirit and the cross, is no longer ruled by the soul and body but is powerful enough to subject them to its rule.

The division of these two organs is necessary for entering spiritual life. It is that preparation without which believers shall continue to be affected by the soul and hence shall always pursue a mixed course: sometimes walking according to the spirit life but at other times walking according to the natural life. Their pathway fails to be marked by purity, for both spirit and soul are their life principles. This mixture holds believers fast within a soulful framework which damages their walk as well as hinders the important work of the Spirit.

Were a believer's outer and inner life definitely separated so that he walks not according to the former but according to the latter, he would sense instantaneously any movement in his soul and immediately shake off its power and influence as though being defiled. Indeed, everything belonging to the soulful is defiled and can defile the spirit. But upon experiencing the partition of soul and spirit, the latter's intuitive power becomes most keen. As soon as the soul stirs, the spirit suffers and will resist right away. The spirit may even be grieved at the inordinate stirring of the soul in others. It will in fact repulse a person's soulful love or natural affection as

something unbearable. Only after experiencing such separation do Christians come into possession of a genuine sense of cleanliness. They then know that not sin alone, but all which belongs to the soulish, is defiled and defiling and ought to be resisted. Nay, it is far more than simply knowing, for any contact with what is soulish—whether in themselves or in others—causes their intuitive spirit to feel defiled and to demand instant cleansing.

United to the Lord in One Spirit

In his first Corinthian letter, Paul informed his readers that whoever “is united to the Lord becomes one spirit with him” (6.17). And note that he did not say, “one soul with him.” The risen Lord is the life-giving Spirit (15.45). His union with the believer is therefore a union with the believer’s spirit. The soul, the seat of man’s personality, belongs to the natural. All it can and is to be is a vessel for expressing the fruit of the union between the Lord and the believer’s inner man. Nothing in his soul partakes of the Lord’s life; it is solely in the spirit that such a union is effected. The union is one of spirits with no place for the natural. Should it be mixed in with the spirit it will cause impurity to the union of spirits. Any action taken according to our thought, opinion or feeling can weaken the experimental side of this union. Things of the same nature unite perfectly. Inasmuch as the spirit of the Lord is pure, ours likewise needs to be as pure in order to be united truly with Him. If a believer clings to his own wonderful ideas and is unwilling to lay aside his preference and opinion, his union with the Lord will not be expressed in experience. The union of spirits permits no adulteration from anything soulish.

Wherein lies this union? It is in identification with Christ in His death and resurrection. “If we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his” (Rom. 6.5). This verse explains our union with the Lord as one of being united with His death and resurrection. This simply indicates we are completely one with Him. By accepting His death as our death we enter into this union with the Lord. By additionally accepting His resurrection we who have died with Him shall be resurrected as well. Through faith’s acceptance of His resurrection we shall stand experientially in the place of resurrection. Because the Lord Jesus was raised from the dead according to the Spirit of holiness (Rom. 1.4) and was made alive in the spirit (1 Peter 3.18), we too, when united with Him in resurrection, actually are united with Him in His resurrected Spirit. Henceforth we are dead to everything pertaining to ourselves and alive to His Spirit alone. This requires our exercising faith.* Once identified with His death, we lose the sinful and the natural in us; once identified with His resurrection, we are united with His resurrection life. Thus our inner being which is now united with the Lord becomes one spirit with Him. “You have died . . . through the body of Christ, so that you may belong to another, to him who has been raised from the dead . . . , so that we serve . . . in the new life of the Spirit” (Rom. 7.4,6). Through Christ’s death we are joined to Christ, even in His resurrected life. Such union enables us to serve in the new life of the Spirit, free from any adulteration.

How marvelous is the cross! It is the foundation for everything spiritual. The purpose and end of its working is to unite the believer's spirit with the resurrected Lord into one spirit. The cross must go deeply to rid him of the sinful and the natural within him that he may be joined to the positive resurrection life of the Lord and thus become one spirit with Him. A believer's spirit, together with all which is natural and transient in him, needs to pass through death so that it may be purified and then united to become one spirit with the Lord in the freshness and purity of resurrection. Spirit is joined with Spirit to become one spirit. And the outcome will be: to serve the Lord in "newness of spirit" (Rom. 7.6 Darby). What is of the natural, of self, and of animal activities has no more place in the believer's walk and labor. Both the soul and the body may then but exhibit the purpose, work, and life of the Lord. The Spirit life leaves its imprint on everything, and everything speaks of the out-flowing of the Spirit of the Lord.

This is ascension life. The believer is joined to the Lord Who sits at the right hand of God. The Spirit of the enthroned Lord flows into the spirit of the believer, who is on the earth yet not of the world; the enthroned life is accordingly lived out upon the earth. The Head and the body share the same life. With such a union He is able to pour forth the power of His life through the believer's spirit. As a tube which is connected to a fountain is able to convey living water, so too the believer's spirit which is united with the Spirit of the Lord is capable of transmitting life. The Lord is not just the Spirit; He is the life-giving Spirit as well. When our spirit is joined intimately with the life-giving Spirit, it is filled with life; and nothing can limit that life. How we need to have this in our spirit that we may triumph continually in our daily walk. Such a union clothes us with the victory of the Lord Jesus. It gives us the knowledge of His will and mind. It builds and expands the new creation within us by the rich inflow of the Lord's vitality and nature. Through death and resurrection our spirit ascends—even as the Lord has ascended on high—and experiences "the heavenly places," having trodden all that is earthly underfoot. Our inner being is in ascendancy, far above any obstacle or disturbance. Yes, it is continually free and fresh and discerns everything with the transparent sight of heaven. How radically different this life of heaven on earth is from one that is swayed by emotion. The former kind displays heavenly nature and is persistently spiritual.

Knowing the Indwelling of the Holy Spirit

God's children already have the Holy Spirit abiding in them, but they may not recognize Him or obey Him. They need to do so completely. They must realize that this indwelling presence is a Person, One Who teaches, guides, and communicates the reality of Christ to them. Until they are willing to acknowledge the foolishness and dullness of their soul and are ready to be taught, they block the way of this Person. It is necessary for them to let Him regulate everything so as to reveal the truth. Except they know in the depth of their being that God's Holy Spirit is indwelling them and unless with their spirit they wait for His teaching, they will not welcome His operation upon their soul life. Only as they cease to seek anything by themselves and only as they take the position of the teachable shall they be taught by the Spirit truth which they are able to digest. We know He verily abides in us

when we understand that our spirit, which is deeper than thought and emotion, is God's Holy of Holies by which we commune with the Holy Spirit and in which we wait for His communication. As we acknowledge Him and respect Him, He manifests His power out from the hidden part of our being by extending His life to our soul and conscious life.

The Christians at Corinth were of the flesh. In exhorting them to depart from their carnal state, Paul repeatedly reminded them of the fact that they were God's temple and that the Holy Spirit lived in them. Knowing He indwells them helps Christians to overcome their carnal condition. They must know and understand perfectly by faith that He abides in them. Christians should not be content merely with knowing mentally the doctrine of the Holy Spirit as given in the Bible; they also need to know Him experimentally. They will then commit themselves without reservation to Him for renewal and submit every part of their soul and body to His correction.

The Apostle put to those at Corinth this question: "Do you not know that God's Spirit dwells in you?" (1 Cor. 3.16) Paul seemed to be surprised at their ignorance of such a sure fact. He viewed the indwelling of the Holy Spirit as the foremost consequence of salvation, so how could they miss it? However low a Christian's spiritual measure may be, even as low as that of those Christians at Corinth (alas, many probably do not rise higher than that), he nevertheless ought to be clear on this fact without which he shall long remain carnal and never become spiritual. Even if you have not yet experienced His indwelling, could you not at least believe he does abide in you?

Can we refrain from worship, respect, and praise when we consider how the Holy Spirit—Who is God Himself, One of the three Persons in the Triune God, the very life of the Father and the Son—comes to live in us who belong to the flesh? What grace for the Holy Spirit to dwell in the likeness of sinful flesh just as the Lord Jesus once took upon Himself the same likeness!

The Strengthening of the Holy Spirit

In order for man's innermost organ to gain dominion over the soul and the body and thus serve as channel for the life of the Spirit to be transmitted to others, there must be His strengthening. Paul prays for believers "that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man" (Eph. 3.16). He so prays because he considers it infinitely important. He asks God to strengthen by His Spirit their "inner man," which is the new man in them after they have trusted in the Lord. Therefore the prayer is that the believer's spirit may be strengthened by God's Spirit.

From this we may deduce that the spirits of some saints are weak while those of others are strong. Whether they are potent or impotent depends upon whether or not they have received His strengthening. Since those at Ephesus had been sealed already with the Holy Spirit (1.13-14), the Apostle's prayer for them must be concerned with a gift other than His indwelling. His prayer indicates they must have not only the Holy Spirit indwelling them but also have His special power inundating

their spirit so as to render their inner man strong. It is possible for us to possess a weak spirit although having God indwelling us.

To be filled with might in the inner man is the urgent need of Christians. However, unless they appreciate how feeble theirs is they will not ask for the invigoration of the Holy Spirit. Often the children of God cannot rise up to answer the Lord's call to service simply because, though their physical condition is good, their feelings are low, cold, and reluctant. Or even when their emotions are quite high, passionate, and willing, they find themselves unable to serve the Lord because now the body reacts lazily. Such phenomena betray the weakness of the spirit in its dominion over feeling and the physical body. The disciples found themselves in precisely that situation in the Garden of Gethsemane: "the spirit indeed is willing, but the flesh is weak" (Matt. 26.41). Willingness by itself is not sufficient; the spirit also must be strong. If it is sturdy it can overcome the infirmity of the flesh. Why do believers sometimes find themselves dragging and failing while laboring for souls? Lack of power in their spirit is the explanation. The same holds true in the case of environment. How easily we are affected by the confusion of the outside world. Were our spirits hardy we would be able to meet the most disturbing situation with peace and rest. Prayer is the acid test of the inner man's strength. A strong spirit is capable of praying much and praying with all perseverance until the answer comes. A weak one grows weary and fainthearted in the maintenance of praying. A vigorous spirit can move forward in the midst of adverse environment or feeling, but a frail one is impotent to stand against opposition. Great is the need of power in the spirit for spiritual warfare with Satan. Only those who have might in the inner man understand how to exercise their spiritual strength in resisting and attacking the enemy. Otherwise the battle will be make-believe, fought in the imagination of the mind or the excitement of the emotion, and perhaps fought with the weapons of flesh and blood.

In order for the inner man to be strengthened with power through the Holy Spirit, the children of God must discharge their responsibility. They need to yield specifically to the Lord, forsake every doubtful aspect in their life, be willing to obey fully God's will, and believe through prayer that He will flood their spirit with His power. Without delay God will answer the expectation of their heart, once all obstacles on their part are removed. Believers do not need to wait for the Holy Spirit's filling, because He has descended already. What they need only wait for is for themselves to fulfill the condition for His filling, which is, they must let the cross perform a deeper incision upon them. Should they be faithful in believing and obeying, then within a very short time the power of the Holy Spirit will saturate their spirit and strengthen their inner man for living and for laboring. Some may receive His filling immediately upon once surrendering themselves to the Lord, for they already have met the conditions for such filling.

This invasion of God's power in us, this infilling of His Spirit, happens in the human spirit. It is the inner and not the outer man which is activated by His power and thence becomes strong. This is most important to recognize, for it helps us to

exercise simple faith in our desire for the filling of the Holy Spirit (Gal. 3.14), rather than to anticipate some bodily sensations such as a shaking, a jerking, or a hurling to the ground. Yet Christians need to be watchful lest they use faith as an excuse for not experiencing the empowering of the Holy Spirit. The conditions for filling must be accomplished and the attitude of believers must be firm. God will fulfill His promise.

By reading what the Apostle affirms in the succeeding verses in Ephesians 3 about apprehending, knowing, and filling, we are certain this strengthening with might in the inner man renders it highly sensitive. Like the body, the spirit has its functions and consciousness. Prior to the mighty inflow of the Holy Spirit's power into their spirit, believers scarcely can detect its intuitive power; but afterwards its intuitive force becomes most distinctive and hence readily discovered. As the inner man is energized, its intuitive power is increased. Believers are able to sense its slightest movement.

The effect of having the spirit filled with God's power is to afford it full sway over the soul and the body. Every thought, desire, sensation and intent is now governed by the spirit. The soul can no longer act independently: it becomes instead the spirit's steward. Furthermore, through the believer's spirit the Holy Spirit is able to impart God's life to thirsty and dying men. However, this filling of the Holy Spirit differs from the baptism with the Holy Spirit, because the latter is for the purpose of service while the former solves the problem of life (naturally it will affect service too).

Walking According to the Spirit

Transformation from soulish to spiritual does not guarantee that believers never again will walk according to the flesh. On the contrary, an ever present danger exists of falling back into it. Satan is constantly alert to seize every opportunity to cause them to plunge from their lofty position to a life below par. It is therefore highly necessary for God's children to be watchful at all times and to follow the Spirit so that they may remain spiritual.

"In order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit . . . (Now) those who live according to the Spirit set their minds on the things of the Spirit. To set . . . the mind on the Spirit is life and peace" (Rom. 8.4-6). To follow the spirit is to walk contrary to the flesh. Not following the spirit is walking by the flesh. Many Christians oscillate between these two: now following the one, now following the other. They ought to walk according to the inner man alone, which is, to walk according to the spirit's intuition and not for a moment according to the soul or body. In thus following the spirit they invariably shall "set their minds on the things of the spirit." And the result shall be "life and peace."

To live by the spirit means to walk according to intuition. It is to have all one's life, service, and action in the spirit, ever being governed and empowered by it. This

preserves the saint in life and peace. Since he cannot remain in a spiritual state unless he walks according to the spirit, then at the very least the saint must understand its various functions and laws if he is to walk well.

To live after the spirit is the Christian's daily task. He ought to perceive that we can live neither by the noblest of feelings nor by the loftiest of thoughts. We must walk according to the guidance accorded us through our intuition. The Holy Spirit expresses His feeling through our spirit's delicate sense. He does not operate directly on our minds, suddenly inducing us to think of something. All His works are done in our innermost depths. If we desire to know His mind we should conduct ourselves in accordance with the intuition of our spirit. At times, however, we may sense something there without comprehending what it means, what it demands, or what it is communicating. Whenever this happens, we must commit ourselves to prayer, asking that our mind may be given understanding. Once we apprehend the meaning of what we have sensed intuitively, we thereafter should behave accordingly. The mind can instantly be enlightened and made to understand the meaning of intuition; but abrupt thoughts which originate with the mind void of intuition ought not to be followed. Solely intuitive teaching represents the Spirit's thought. Only this should we follow.

Such a walk by the spirit requires reliance and faith. We have seen before how all good actions of the flesh exhibit an attitude of independence towards God. The very nature of the soul is independency. Should believers act in accordance with their thought, feeling and desire, they have no need to spend time before God, to wait for His guidance. Those who follow "the desires of body and mind" (Eph. 2.3) need not rely upon God. Except Christians realize how useless, how undependable, and how utterly weak they are in seeking to know the will of God, they shall never cultivate a heart of reliance upon Him. To receive God's guidance in their spirit they must wait upon Him therewith; they must refrain from taking their feeling or thought as a guide. Let us remember that whatever we do or can do without trusting, seeking, and waiting upon God is or will be done in the flesh. With fear and trembling we must rely upon God for guidance in the inner depths. This is the sole way to walk according to the spirit.

To walk in this fashion requires faith of the believer. The opposite of sight and feeling is faith. Now it is the soulish person who gains assurance by grasping the things which can be seen and felt; but the person who follows the spirit lives by faith, not by sight. He will not be troubled by the lack of human assistance, nor will he be moved by human opposition. He can trust God even in utter darkness for he has faith in God. Because he does not depend upon himself, he can trust the unseen power more than his own visible power.

Walking after the spirit involves both the initiation of a work by revelation and execution of it through the Lord's strength. Frequently believers beseech God for spiritual power to do a work which has not been revealed at all in their intuition. This is simply impossible, for what is of the flesh is flesh. On the other hand

believers frequently know the will of God through revelation in their intuition but bring their own strength to the work to perform it.* This likewise is impossible, for how can they begin with the Holy Spirit and end up with the flesh? Those who follow the Lord must be brought to the place of no confidence in the flesh. They must confess they can originate no good idea and must admit they possess no power to fulfill the Holy Spirit's work. All thought, cleverness, knowledge, talent and gift—which the world superstitiously worships—must be set aside in order to enable one to trust the Lord wholly. The Lord's people should persistently acknowledge their own unworthiness and incompetency. They dare not initiate anything before receiving God's order nor attempt to execute God's command in self-reliance.

To live by the spirit we must move in accordance with the delicate sense of its intuition and depend on its enabling to accomplish the revealed task. Well do we begin if we follow intuition instead of thought, opinion, feeling or tendency; well do we end if we rely on the Spirit's power and not on our talent, strength or ability. Simply keep in mind that the moment we cease to follow our intuitive sense at that very moment we begin to walk after the flesh and end up minding the things of the flesh. This in turn injects death into the spirit. Only if we "walk not according to the flesh" can we walk "according to the spirit."

Our aim is to be a spiritual man but not a spirit. If we recognize this distinction our lives shall never be cut and dried. We today are human beings and shall be so eternally, yet the highest achievement of a human being is to develop into a spiritual man. The angels are spirits; they have neither body nor soul. But we humans possess both. We are to be spiritual men and not spirits. The spiritual man shall continue to retain his soul and body; otherwise, he would be reduced to being a spirit instead of a man. No, what is meant by being a spiritual man is that he is under the control of his spirit which has become the highest organ of his whole person. Let us not be mistaken on this point. A spiritual man retains his soul and body; being spiritual does not annihilate these organs nor their respective functions, because these make man what he is. So although the spiritual man does not live by them, he certainly has not annihilated them either. They instead have been renewed through death and resurrection so that they are perfectly united to the spirit and have become instruments for its expression. Hence the emotion, mind and will remain in a spiritual man but are subject entirely to the guidance of the intuition.

The emotion of a spiritual man is completely under his spirit's regulation, no longer asserting an independent course as it once did. It does not block the spirit nor resist its move because it does not insist upon its own affection and feeling. The emotion now rejoices solely in what the spirit likes, loves only what the spirit directs, feels merely what the spirit permits. It has become its life: when the spirit stirs, emotion responds.

The mind of the spiritual man likewise cooperates with the spirit, wandering no more as in the past. It does not object to the spirit's revelation by raising its reason and argument, neither does it disturb the peace of the spirit with many confused

thoughts, nor does it rebel against the spirit by boasting in its own wisdom. Quite the reverse, the mind cooperates fully with the intuition in advancing on the spiritual journey. If the spirit unfolds any revelation the mind discerns its meaning. It will assist the spirit to fight should the latter plunge into warfare. If the Holy Spirit desires to teach any truth, the mind will help the spirit to understand. The latter, though, has the authority to stop the mind's thinking as well as to initiate it.

The spiritual man also retains his will, yet it too is no longer independent of God but now decides according to the dictate of the spirit, having abandoned self as its center. The will does not insist upon its desire as before. It consequently is fit to obey God. No more is it hard and stiff but is completely broken; hence it cannot resist God or strive against Him. It has been tamed of its wild nature. Today when the spirit receives revelation and apprehends God's wish, the will decides to follow. It stands at the spirit's door like a courier, awaiting its every command.

The body of a spiritual man is subjected to the spirit as well. Because it has been cleansed by the precious blood and has had its passions and lusts dealt with by the cross, it can serve today as an obedient servant to the spirit's order as that order is communicated to the body from the spirit through the soul. By no means does it entice the soul into many sins by its passions and lusts as it formerly did. Instead the body now answers swiftly all the spirit's directions. The latter through the renewed will has complete authority over the body. Gone are the days when the body pressed a weak inner man. The spirit of a spiritual man has grown strong and the body is under its power.

The Apostle Paul has described the authentic condition of a spiritual man in 1 Thessalonians: "May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ" (5.23). Hence the portrait of the spiritual man which can be drawn from everything which has been said is as follows:

(1) He has God dwelling in his spirit, sanctifying him totally. Its life inundates his entire person so that his every component lives by the spirit life and functions in the spirit's strength.

(2) He does not live by soul life. His every thought, imagination, feeling, idea, affection, desire and opinion is renewed and purified by the Spirit and has been brought into subjection to his spirit. These no longer operate independently.

(3) He still possesses a body, for he is not a disembodied spirit; yet physical weariness, pain, and demand do not impel the spirit to topple from its ascended position. Every member of the body has become an instrument of righteousness.

To conclude, then, a spiritual man is one who belongs to the spirit: the whole man is governed by the inner man: all the organs of his being are subject completely to it. His spirit is what stamps his life as unique—everything proceeds from his spirit,

while he himself renders absolute allegiance to it. No word does he speak nor act does he perform according to himself; rather does he deny his natural power each time in order to draw power from the spirit. In a word, a spiritual man lives by the spirit.