

GOD WITH EYES SPIRIT

Spirit. It is imperative that a believer know he has a spirit, since every communication of God with man occurs there. If the believer does not discern his own spirit, he invariably is ignorant of how to commune with God in the spirit. He easily substitutes the thoughts or emotions of the self to the outer realm spirit. He confines himself to the outer realm, unable ever to reach the spiritual realm.

Scripture References:

I Corinthians 2:11

I Corinthians 14:32

Zechariah 12:1

1 Corinthians 5:4

Proverbs 25:28

I Corinthians 14:14

Hebrews 12:23

The above Scripture verses sufficiently prove that we human beings do possess a human spirit. This spirit is not synonymous with our soul nor is it the same as the Holy Spirit. We worship God in this spirit.

According to the teaching of the Bible and the experience of believers, the human spirit can be said to comprise three parts; or, to put it another way, one can say it has three main functions.

Three Functions of the Human Spirit

1. Conscience
2. Intuition
3. Communion

The conscience is the discerning organ which distinguishes right and wrong: not, however, through the influence of knowledge stored in the mind but rather by a spontaneous direct judgment. The work of the conscience is independent and

direct; it does not bend to outside opinions. If man should do wrong it will raise its voice of accusation.

Intuition is the sensing organ of the human spirit. It is so diametrically different from physical sense and soulical sense that it is called intuition. Intuition involves a direct sensing independent of any outside influence. That knowledge which comes to us without any help from the mind, emotion or volition comes intuitively. We really “know” through our intuition; our mind merely helps us to “understand.” The revelations of God and all the movements of the Holy Spirit are known to the believer through his intuition. A believer must therefore heed these two elements: the voice of conscience and the teaching of intuition.

Communion is worshiping God. The organs of the soul are incompetent to worship God. God is not apprehended by our thoughts, feelings, or intentions, for He can only be known directly in our spirits. Our worship of God and God’s communications with us are directly in the spirit. They take place in “the inner man,” not in the soul or outward man.

The relationship between conscience and intuition is that conscience judges according to intuition, it condemns all conduct which does not follow the directions given by intuition. Intuition is related to communion or worship in that God is known by man intuitively and reveals His will to man in the intuition. No measure of expectation or deduction gives us the knowledge of God.

From the following **three groups of Scripture** verses, it can readily be observed that our spirits possess the function of conscience (we do not say that the spirit is conscience), the function of intuition (or spiritual sense), and the function of communion (or worship).

The Function of Conscience in Man’s Spirit	The Function of Intuition in Man’s Spirit	The Function of Communion in Man’s Spirit
Deuteronomy 2:30 Psalm 34:18 Psalm 51:10 John 13:21 Acts 17:16 Romans 8:16	Matthew 26:41 Mark 2:8 Mark 8:12 John 11:33 Acts 15:5 Acts 18:25	Luke 1:47 John 4:23 Romans 1:9 Romans 7:6 Romans 8:15 Romans 8:16

1 Corinthians 5:3 2 Corinthians 2:13 2 Timothy 1:7	Acts 20:22 1 Corinthians 2:11 1 Corinthians 16:18 2 Corinthians 7:13	1 Corinthians 6:17 1 Corinthians 14:15 1 Corinthians 14:16 Revelation 21:10
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Before the believer is born again his spirit becomes so sunken and surrounded by his soul that it is impossible for him to distinguish whether something is emanating from the soul or from the spirit. The function-towards God; for it is dead to God. It thus would appear that it has become so accessory to the soul. And as the mind, emotion and volition grow stronger, the functions of the spirit become so eclipsed as to render them almost unknown. That is why there must be the work of dividing between soul and spirit after a believer is regenerated.

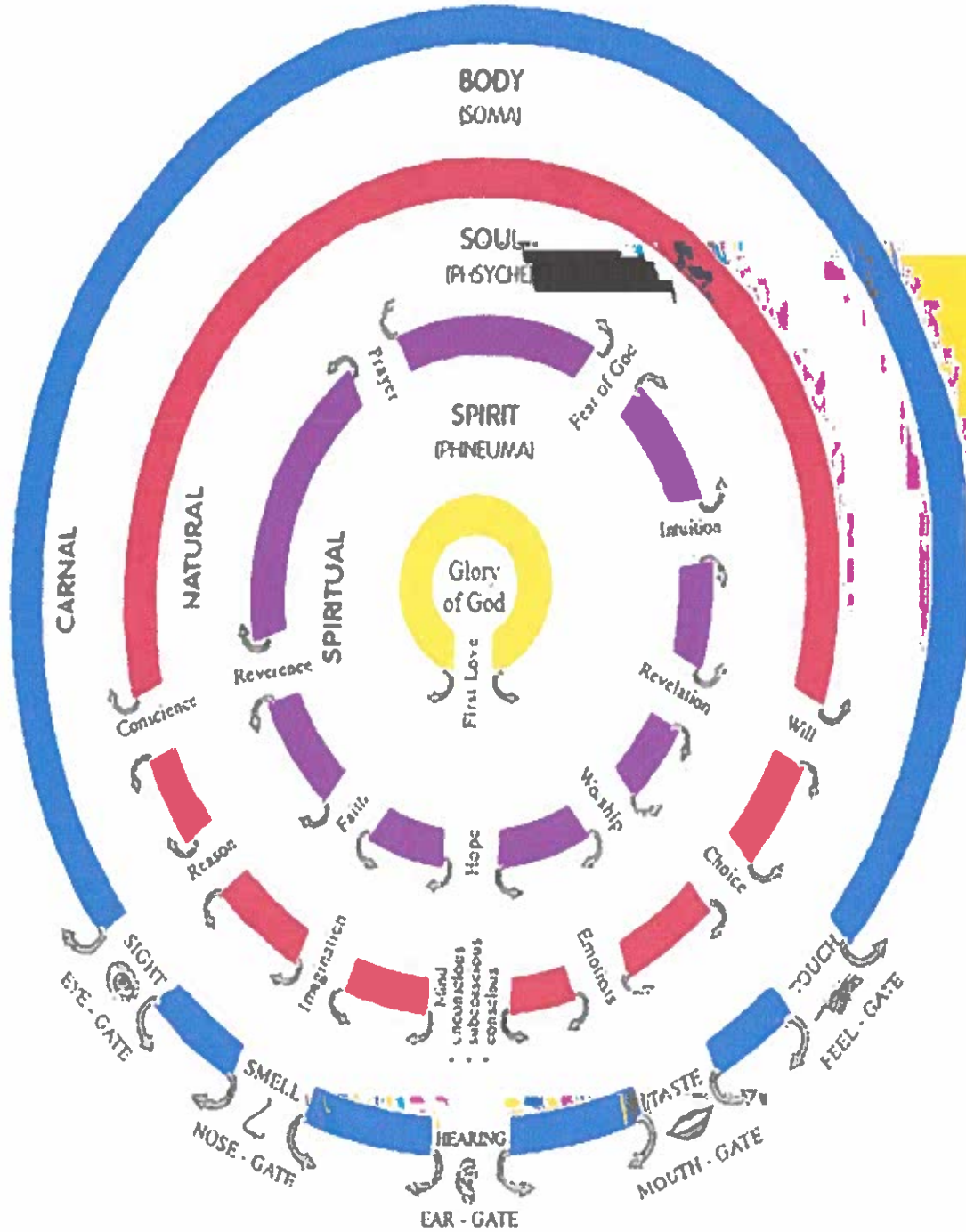
In searching the scriptures, it does seem that an unregenerated spirit functions no differently from the way the soul does. The following verses illustrate this.

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| Genesis 41:8 | Judges 8:3 | Proverbs 14:20 | Proverbs 17:22 |
| Isaiah 29:24 | Isaiah 65:14 | Daniel 5:20 | |

These show us the works of the unregenerated spirit and indicate how similar are its works to those of the soul. The reason for not mentioning soul but spirit is to reveal what has occurred in the very depth of man. It discloses how man's spirit has become controlled and influenced completely by his soul with the result that it manifests the works of the soul. The spirit nonetheless still exists because these works come from the spirit. Though ruled by the soul the spirit does not cease to be an organ.



Gates



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Praying imprecations on human foes is unjustifiable, as it would require taking these prayers out of context, in the New Testament, Jesus exhorts us to pray for our enemies (Matthew 5:44-48; Luke 6:27-38) but praying for their death or for bad things to happen to them isn't what He meant. Instead, we are to pray for their salvation first and foremost, and then for God's will to be done, there's no greater blessing than a personal relationship with Jesus Christ, and that's what Jesus means by praying for and blessing those who curse us.

Praying in that manner allows God to work in our own lives to soften our hearts toward our enemies so that we'll have compassion on them for their eternal destiny, and to remove bitterness and anger from our hearts.

Psalm 35

Topic: Awake to My Vindication

Imprecatory Psalms, which in strong terms ask God to defeat and destroy the enemies of His people. The Imprecatory Psalms become more intense. Psalm 7 is perhaps the mildest, while some count at least 30 curses in Psalm 109. There is a biblical way of praying called "imprecation" and it's when the one praying is asking God to do harmful things to bad people. The one praying is asking God to curse their enemies. That's the central theme of Psalm 58. David is asking God to judge the wicked by intervening to disarm them and destroy them. To imprecate means "to invoke evil upon or curse" ones enemies.

Imprecatory prayers are found mainly in the Psalms and appear to contain curses or prayers for the punishment of the writer's (or God's) enemies. Psalm 7, 10, 35, 55, 58, 59, 69, 79, 109, 137, and 139.

Believers are not to pray imprecatory prayers.

Psalm 35 is similar to what David said to Saul in I Samuel 24:15, so it may be linked to the period of David's life when Saul pursued him.

David and his adversaries. (1-3) David pleads to God for defense.

1. Plead my cause, O Lord, with those who strive with me;
2. Fight against those who fight against me.
3. Take hold of shield and buckler.
4. And stand up for my help.
5. Also draw out the spear,
6. And stop those who pursue me.
7. Say to my soul, "I am your salvation."

David prays for the destruction of his enemies. (4-8)

1. Let those be put to shame and brought to dishonor.
2. Who seek after my life;
3. Let those be turned back and brought to confusion,
4. Who plot my hurt,

5. Let them be like chaff before the wind.
6. And let the angel of the LORD chase them,
7. Let their way be dark and slippery,
8. And let the angel of the LORD pursue them,
9. For without cause they have hidden their net for me in a pit,
10. Which they have dug without cause for my life,
11. Let destruction come upon him unexpectedly,
12. And let his net that he has hidden catch himself.
13. Into that very destruction let him fall.

Promised praise for anticipated deliverance, (9–10)

1. And my soul shall be joyful in the Lord,
2. It shall rejoice in His salvation,
3. All my bones shall say, "Lord, who is like YOU, Delivering the poor from him who is too strong for him. Yes, the poor and the needy from him who plunders him?"

David's previous care for his adversaries. (11–14)

1. Fierce witnesses rise up;
2. They ask me things that I do not know,
3. They reward me evil for good,
4. To the sorrow of my soul.
5. But as for me, when they were sick,
6. My clothing was sackcloth;
7. I humbled myself with fasting;
8. And my prayer would return to my own heart.
9. I paced about as though he were my friend or brother;
10. I bowed down heavily, as one who mourns for his mother,

How David's adversaries betrayed him. (15–16)

1. But in my adversity, they rejoiced.
2. And gathered together.
3. Attackers gathered against me,
4. And I did not know it.
5. They tore at me and did not cease.
6. With ungodly mockers at feasts
7. They gnashed at me with their teeth.

Praise promised for prayed-for deliverance. (17–18)

1. Lord, how long will You look on?
2. Rescue me from their destructions,
3. My precious life from the lions.
4. I will give You thanks in the great assembly.
5. I will praise You among many people.

The prayer for vindication. (19–22)

1. Let them not rejoice over me who are wrongfully my enemies;
2. Nor let them wink with the eye who hate me without a cause.
3. For they do not speak peace.
4. But they devise deceitful matters.
5. Against the quiet ones in the land
6. They also opened their mouth wide against me.
7. And said, "Aha,aha!
8. Our eyes have seen it."
9. This You have seen, O Lord;
10. Do not keep silent.
11. O Lord, do not be far from me.

The plea for Divine vindication. (23–26)

1. Stir up Yourself, and awake to my vindication,
2. To my cause, my God and my Lord.
3. Vindicate me, O Lord my God, according to Your righteousness;
4. And let them not rejoice over me.
5. Let them not say in their hearts, "Ah so we would have it!"
6. Let them not say, "We have swallowed him up."
7. Let them be ashamed and brought to mutual confusion, who rejoice at my hurt.
8. Let them be clothed with shame and dishonor.
9. Who exalt themselves against me.

Asking that the people of God take joy in David's vindication. (27–28)

1. Let them shout for joy and be glad, 'who favor my righteous cause;
2. And let them say continually.
3. "Let the Lord be magnified,"
4. Who has pleasure in the prosperity of His servant."
5. And my tongue shall speak of Your righteousness.
6. And of Your praise all the day long.