

Understanding Your Spirit, Pt. 2

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[0 : 0 0] place necessarily to start you off, so just be ready. But I'm going to quickly review what we began last Wednesday night as a study of understanding your spirit or attempting to.

And so let's jump right in. Last Wednesday night, I asked just a few questions of if man's comprised of body, soul, and spirit, as the scriptures very clearly describe and distinctly points out each one, then where did man get that spirit from, and what is it anyway? And I tried to run through some Bible verses and start this conversation. What I told you last week was that the word spirit shows up over 500 times in the Bible, with many references to the spirit of God, or the spirit of truth, or the Holy Spirit, or so forth. But that's definitely not all the references. There's a lot of other ones that can kind of be confusing, really. And the word spirit, it depends on the dictionary, you look it up, but one dictionary, for instance, in one case, had 20 distinct definitions or usages of the word spirit. 20 different ones. And that blew my mind, because I was finding that it's the case in the

Bible. And I was coming up with, I said, three categories, maybe four. Now I'm at four, maybe five. And I'm not really counting everything. I'm not counting God and going down that road of unclean spirits and things like that. I'm trying to focus in on your spirit, or the word spirit as it relates to you personally. So trying to understand your spirit. And I'll also reiterate something else, that this is not an easy study that I'm finding to articulate and to definitively say, this is the truth. This is it, period. I find that's a tricky subject. I find that spiritual things are tricky subjects. And covering this one in its entirety, I'm not even trying to do, but I am trying to give you something that can benefit you, I hope, as you read your Bible, as you see this word, as you try to make sense of it, as it shows up in several different cases, and in several different ways or usages. So category one, last week, we studied that the word spirit can be referring to the life force that God gives to a being. And in this case, in Genesis 2, he breathed into Adam's nostrils the breath of life. And so that spirit or that life force is also many times called the breath of God. And I ran references to Ezekiel, and to Job a few, and to Ecclesiastes, and showed that when man dies or expires, the spirit leaves his body and returns to God. When Jesus Christ died on the cross, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost. The Bible calls God the God of the spirits of all flesh. And so all life comes from God, and life does not exist without spirit. And I think those two words are very synonymous in that usage. It is the spirit that quickeneth. Paul says the spirit giveth life. Whereas in Genesis 2, it was the breath of life that God breathed into his nostrils.

In Revelation 11, the two prophets that are slain are laying for dead in the street. And the Bible says that the spirit of life entered into them, and they stood up on their feet. And so those two words, spirit and breath, coming from God, seem to be synonymous and interchanged. And so that spirit, we won't talk any more about that, but that's one usage of the word spirit. And I think that was clearly pointed out in scripture. The second category, a little bit trickier, is when the word spirit is used to describe something that is of a spiritual nature, or it is of a spiritual manner, or makeup. And I showed you a verse that described the horses of Egypt. They were not flesh, or they were flesh, and not spirit. And the verse was not saying that these aren't spirits or ghosts, but rather that their horses were made of physical, fleshly components. They're not spiritual in their nature. And I showed you a couple verses where there were spiritual horses, horses of fire, that showed up in Elijah's departing, and in Elisha's ministry, where he was surrounded by an enemy. And then the Lord opened up the eyes of the servant, and he saw horses of fire and chariots.

And so there's a reference to spiritual horses or beasts, not necessarily calling them spirits in the ghostly sense. So it's used a different way. I mentioned that in John 3, verse 6, where the Bible says that that which is born of flesh is flesh, and that which is born of the spirit is spirit.

[4 : 59] And I think Jesus Christ is only saying that which is born of the flesh is physical. That which is born of the spirit is spiritual. And describing something that was over Nicodemus' head, that he couldn't understand. So he said, hey, Nicodemus, the wind bloweth where it listeth.

And he starts to illustrate something that would be comparative to spiritual things that are unseen and invisible. And so I believe the word spirit there is not a reference to the body-soul spirit, but in the sense of a spiritual nature. And there was another matter there of spiritual body in 1 Corinthians 15, where there's a physical body, a natural body, and there's a spiritual body.

And that resurrected body is called a spiritual body. And it's also called, in Christ's case, a quickening spirit. That is, a spiritual body is the reference. So I think the word is used to describe something of a spiritual nature. I'll give you one more in that category. We didn't get this last week. But in John chapter 4, the Bible says that God is a spirit, and they that worship him must worship him in spirit and in truth. And I'm not convinced, I'm not saying that you have to worship God in your spirit. I don't think it's meaning that. I think it means in a spiritual manner, in a spiritual nature, as in Peter says that we offer up spiritual sacrifices, and we don't any longer offer up physical animals to God to appease him. But we offer up the fruit of our lips. We offer up our thanksgiving, and we communicate, or we give. And for with such sacrifices, God is well pleased.

And so no longer do we offer up animals. No longer do we observe holy days or feasts. But rather, we worship God in spirit, and in truth, in a rather a spiritual manner. And so I believe that's the same usage of the word spirit there, as it describes a spiritual nature, or a spiritual makeup, or even manner, in that case of worship. So I'm going to move ahead to something that I think is a little easier.

And this will be category three. I'll give you a place to go. Joshua chapter 5. Would you flip back to Joshua chapter 5? And I'm going to give you the third category that I've come up with here for the word spirit, and that it's referring to something completely different from the first two.

[7 : 20] So let's take a look at Joshua 5, and just verse number 1. I'll begin reading.

And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was their spirit in them anymore, because of the children of Israel. Now I've read this before, and now I just thought, there's no more spirit in them? Like, body, soul, spirit? But they're not dead.

So the body without the spirit is dead. We saw that last week. That's a reference to that life force. So what's this talking about? Well, my belief here is that this is a reference to, it's used to refer to their energy, or to their fight, to their motivation, or their inner drive. When they hear these words, they hear these guys are destroying everybody, and their God is greater than all their gods. We're dead.

And they have no desire, no energy to fight against them, or to come against them. They're whipped already inwardly. This one, let me show you another one. Look, it's 1 Kings chapter 10.

1 Kings chapter 10. I'm just calling this a reference to energy, or that inner drive to, in that case, to fight. Here's another case where it isn't anything to do with fighting.

[8 : 59] 1 Kings chapter 10. This is the Queen of Sheba, and she comes to meet Solomon. And she comes with very much spices, and gold, and precious stones. And take a look at verse number 5. I'll back up to 4.

When the Queen of Sheba had seen all of Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his assent, and his cupbearers, there it is, and his assent by which he went up into the house of the Lord, there was no more spirit in her. And it doesn't mean she's dead, and she said to the king, she starts speaking, but from a place of just no energy, like no motivation to display how good she is anymore, or to retain her royalty to his. So I see this reference to referring to some inner drive. In schools, they use the term school spirit. We have spirit. Yes, we do.

We have spirit more than you, or how about you? Yeah. So they, that's, I think that's the similar idea there, that drive, or that fight, or that energy. And the Bible uses the word like that. In this case, this, these are, this nations, or this woman, this queen, is there just a mentally or emotionally just drained? There's no more spirit in them. All right, I'll give you some more cases. I'll tell you what, go to, let's go first Samuel. I'll just skip some references here, and get, just get one.

In Judges, when Samson finished killing a bunch of Philistines with the jawbone of an ass, and he says, I'm going to die of thirst, and God clave a hollow spot in the bone, in the jawbone, and out came water. He got a drink, and the Bible says his spirit revived. And so this case, I'll call that his physical energy. It was drained. And here's another case, when David is going against the Amalekites, and a Egyptian, they find in the field, verse 11, they brought him to David, gave him bread, and he did eat, and they made him drink water, gave him a piece of cake of figs and two clusters of raisins. When he had eaten, his spirit, verse 12, his spirit came again to him.

So it's not that life force that disappears, but rather his energy, or his juice, or his life, or what? Sorry, first Samuel 30, verse 12. First Samuel 30, verse 12. This man is physically drained.

[11 : 41] He's whipped. So it's also, you could write down Judges 15, 19, if you want to see the reference about Samson, where his spirit revived. And then I'll give you one more. I'm going to read this, if you want to scribble it down to Ezekiel 21, and that's verse 7.

And I'll just read that quickly here. Ezekiel 21, 7. It shall be when thou shalt, when they say unto thee, Wherefore sighest thou, that thou shalt answer for the tidings, because it cometh, and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water. So they're hearing bad news. They're hearing of destruction.

Okay, so there's a case of them being mentally, emotionally, physically drained, no more spirit in them, reference to their fight or energy. One more on this topic here in this category. First Chronicles 5. This is one that you're going to see a lot of, probably more than any, as far as the way this category goes. And it's the opposite of being drained, or having no more spirit in them, but rather God stirring up someone's spirit. And this is the same sense of fighting, this energy or drive to go overtake someone, to do something, to action. It's in First Chronicles 5 and verse 26.

It says, The God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tilgath, Pelnaser, king of Assyria. And he carried them, and this shows up many times throughout your Old Testament where God is moving one king against another, and it always describes him stirring up their spirit to go do something. And so I don't believe that that falls into either of the first two categories of that life force in them, nor is it referencing something of spiritual nature or manner, but rather just the inner energy and fight and drive in a human being. It's the same word in the Bible, but it's being used in a different manner than those previously mentioned, so I'm calling this a third category. So now let's move on to the fourth one, and this one will give you the best application to your walk with the Lord and give you something that you can work on and consider.

And I'm going to, this is where it starts to get a little sketchy. From four into five, I think this one's pretty plain, but let's just judge what I say as we go. I'm going to give you first an explanation, and then some application of this fourth category, and I think you'll get it very quickly. Would you, first of all, turn to 1 Timothy chapter 4.

[14 : 26] This is where I want to springboard into this one. And so here I want to talk about the word spirit as it refers to neither of the first three categories, but in this case, as it refers to an individual's personality. And you might even say, I'm not positive about this, but you might say the personality of a living soul, as in your spirit, not the new man, not the life that God gave to your body, not your energy, not your drive, but more specifically, your attitude, or your disposition, or one's temperament.

Now take a look at 1 Timothy chapter 4, and look at verse number 12. Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. That reference to spirit is not talking about any of the three usages we've already discussed. It's something completely different.

And when you don't separate them, you don't know what in the world the word means, or how it's being used here, when you see it used elsewhere. So what's Paul talking about here? Well, I believe he's talking about your attitude. And I'll just explain that clearer throughout this idea here. Be an example of the believers in spirit. Now, we identify people like a young lady, you might say, oh, she has a real sweet spirit about her. She's just tender-hearted, a sweet spirit. But you also might describe someone else as saying, oh, man, they're always so ugly. And you're not talking about their countenance, necessarily. It could be Miss America. But they could have an ugly nature, an ugly spirit, a bitter, hard, coarse manner about them. We're talking about their disposition, or their temperament, or their attitude. Now, let's consider some scripture here. Pharaoh, in Genesis 41, his spirit was troubled when he received a dream, and he didn't know what to do about it. His spirit was troubled.

And the Bible, I can only imagine that if you were in the room, you would see that on his face. You would understand that something's wrong with him. It's the identical description of King Nebuchadnezzar in Daniel chapter 2, when he had a dream and a vision. In chapter 2 and in chapter 4, his spirit was troubled. Consider in Luke chapter 10, the Lord Jesus Christ, the Bible says that he rejoiced in spirit.

In 1 Samuel chapter 1, Hannah was barren and could not have children, and she's praying, and her lips moved, but no voice. And Eli thought she was drunk, and she said, no, I am a woman of a sorrowful spirit.

[17 : 24] So you can have a sorrowful spirit, or rejoice in spirit, or be troubled in spirit. Ezekiel says, I was in bitterness, in the heat of my spirit. So your spirit, referring to, I believe this case is your attitude, or your disposition, your spirit can rise up in anger. Your spirit can be lifted up in pride. Your spirit can be low in humility. Your spirit can be hurt. Your spirit can be wounded.

The proverb says, a wounded spirit, who can bear? And all of these are dispositions. And so the word can refer to your personality or your attitude, not necessarily your spirit in distinction from body and soul and soul and like that. But it's another way the words used in the Bible describing personality or feeling or emotion of a living soul. Now turn back to the Proverbs, and we're going to catch a few verses here. Come to Proverbs 16. Let's look at two things here. Still kind of explaining this category, and then we'll go forward with applying it. Proverbs 16.

And I've already mentioned these, but here you can see it in the Bible. Verses 18 and 19, you'll see two different attitudes or dispositions. Verse 18 says, Pride goeth before destruction, and haughty spirit before a fall. Better it is to be of an humble spirit with the lowly than to divide the spoil with the proud. So there's two, right? You can see that pretty clearly, a haughty spirit or a humble spirit. This is not body, soul, spirit. This is not the life force and the other two categories, but this is something different. This is your attitude. And so I believe it's referring to an individual's personality or the personality of their soul, and I'll describe that a little clearer if I can in a minute. Elsewhere, you're going to find these words as you read your Bible, a contrite spirit or a broken spirit. You'll see someone being patient in spirit or having anguish of spirit.

Jesus Christ was grieved in his spirit. There's a spirit that is troubled, as I mentioned, with Pharaoh and Nebuchadnezzar. There's a spirit of heaviness, like having a heavy heart. There's a willing spirit.

It's described in the Bible as a fervent spirit. And just to think, can you not discern when somebody is fervent and somebody is passionate about something? It's all over them, and that's a fervent spirit. There's the spirit of meekness mentioned several times. And there's an excellent spirit.

[20 : 25] In the case of Daniel, it's a reflection of what's on the inside. Despite his circumstances, he had an excellent spirit. So that's an explanation, I think, so far of the way it's used. Now, let's tie it back into some application here. Going back in your mind, you don't have to turn, but to 1 Timothy chapter 4, where Paul commanded both Timothy and us today to be an example of the believers in spirit. You're to be an example of the believers in this category, how the word's being used, in your disposition, temperament, or your attitude. Our spirit reflects what is on the inside of us. And as a child of God, who do we have on the inside? We have Jesus Christ, the spirit of Christ, Christ in you, the hope of glory. He dwells inside of us, the Holy Spirit. And so our spirit is to reflect outwardly the Lord Jesus Christ that dwells inwardly. When you get saved, your body doesn't change, does it? Your flesh doesn't change.

But your spirit should change. I'm not saying your spirit is, I don't believe it's quickened and made alive and now that's the new man. But your spirit is this attitude, is this disposition outwardly that should change when Christ is in you. If we submit to Jesus Christ, our spirit carries like a vehicle. It carries his presence and his indwelling and his reactions or responses. It carries his will outwardly. And so if you want others to see Jesus Christ in you, that's the vehicle that will do it. When you submit yourself to him, your spirit will carry out him. Paul said that yet not I, but Christ liveth in me. I'm crucified with Christ. Nevertheless, I live yet not I, but Christ liveth in me. But all the while, Paul had the ability to get angry. He had the ability to lash out at others, and even times he did. And that same spirit could be heated and hot. But as he submits himself to

Jesus Christ, Christ lives in him. The fruit of the spirit from Galatians 5 starts to display itself outwardly when we surrender to Jesus Christ that's on the inside. In 1 Peter chapter 3, the wives are told to be in subjection to their own husbands. And it's not to be this outward of adorning of apparel and braiding of hair, plating hair. But what is supposed to be displayed? What are they supposed to behold? A meek and quiet spirit. It's supposed to channel outwardly Jesus Christ. And the Bible says in that past, let it be the hidden man of the heart. That's Christ inside, the wife, and the spirit channeling or that vehicle that presents outwardly Jesus Christ inside. All right, look back at Proverbs 25.

Here's the verse that Russ just quoted a few minutes ago, Proverbs 25 and verse number 28.

He that hath no rule over his own spirit is like a city that is broken down and without walls. So we can discern that this spirit or attitude or demeanor is controllable. Another verse here is chapter 16. And look at, let's put this with it, 16 verse 32.

[24 : 31] So you can choose how your spirit functions or doesn't function or what it carries out, what it reveals. Look at verse 32. 16, 32. He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. So you're to rule over your spirit or to have control over your spirit.

Not other people control your spirit. Not your circumstances control your spirit. Think of Daniel again and how he had an excellent spirit. And so much so that the king said that the spirit of the holy gods is in him. He wasn't anything like the rest of them. And he was ripped from his home, and he was forced to live in a life in a world that was pagan and ungodly and do things that he would never have done, just be outside of his element. And yet he maintained an excellent spirit. He had rule over it. Now your spirit is capable of a spectrum of dispositions or emotions or attitudes, whatever you want to call it. I think you can clearly relate to this quite well. We can all do this.

But you must rule or control it, or better said as the New Testament doctrine would, we need to submit to Jesus Christ and give him rule over our spirit and submit to the Lord inside of us.

But when you display an attitude that is not reflective of Jesus Christ, when things come out of your mouth and show on your face, when that is not reflective of Christ in you, it could be anger or pride or stubbornness or envy or bitterness down the list, then you need to recognize and acknowledge that this is sin that dwells inside your heart. Romans 7, sin that dwelleth in me. And you are not living in subjection to Jesus Christ when those things, because Christ is not going to send those things outward. So the spirit here is referring to one's personality. Now, I'm saying the personality of a living soul. And speaking of your spirit, or more specifically in these contexts, your attitude or disposition or temperament that's displayed, this is going to transition into the next and final category I want to look at. And I'm just going to say right off the top, some of this is confusing to me. And I try not to be confusing to you with it, although I'm saying

I just might, because I'm a little twisted on some things here. I'm doing my best to put it out in the clearest way I can. But there are references that I just can't nail down or clearly categorize, because oftentimes the word spirit in the Bible is connected to, or it's as if it intersects with certain other words, or even is interchanged with other words, like the word soul, as well as the word heart. And we know that the spirit and the soul are two different entities, you want to say?

[27 : 43] They're different things, but the word is used like in connection to the soul many times, or with the soul, or as if it is the soul. And I have a reasoning in my mind that is why I'll try to express that to you, but I have to admit it's a bit confusing. So the fifth category, this is what I'm going to say, is that the word spirit, this may actually be an extension of the previous category of your personality or attitude. But the fifth category I'm going to present is where the word spirit is referring to the vehicle that gives a look into your innermost region of your being, your heart. Or I don't know if the word soul is the right word to use, or if they're the same, or that it's confusing. And just as a side note, I've read several different things I get my hands on, where people, different authors and theologians are trying to distinctly describe the soul and the spirit and the body, or the heart and the mind and the will, and trying to, you know, pin each one where it goes. And they differ, which if you compare them all together, they don't all say the same thing.

And some of the things I'm coming up with in my own studies, just, I don't think they match some of the things they're saying. And so there's, I don't have a great answer on all of this, but I'll give you what I got. So some people say that the soul is the seat of your emotions, or they would say that's your heart, the innermost you. And if that's true, then I'm thinking that this spirit, or the way it's used here, can be described as that vehicle that reflects, or that carries out those emotions, or that personality of the soul. You cannot see one's soul. You cannot see someone's heart. But their spirit brings out what's inside that heart, or what's inside their inner being. It brings it out to the surface.

So the word spirit, I believe here, is used in several cases as a vehicle that expresses the feelings and emotions that reside, or that exist inside, within. And as such, that's why the word spirit is often portrayed, or used as if it's identically the same thing as the heart, or the same thing as the soul. And I'm not going to run all these references, but I think the reason is, is because the spirit is what is expressing what's in the heart, or the spirit is expressing what's in the soul, and it's displaying it. So while you never get to look inside and see the heart, if you can see the spirit, or what the spirit brings out, then you're looking at what's in the heart. So the words, I think, in that way, are used the same. Okay, so let me show you something. Look at Proverbs chapter, oh, are you in Proverbs?

Look at 17. So just, I won't run you on these, but in Proverbs 18, 14, you can have a wounded spirit. I quoted that earlier. And in Psalm 109, verse 22, you can have a wounded heart, referring to the innermost person, not your literal organ. All right, now anyway, Proverbs 17, verse 22.

Look at this, 17, 22. A merry heart doeth good like a medicine, but a broken spirit dryeth the bones.

[31 : 28] Does not seem like heart and spirit being contrasted are like relatable. Flip back to 15. I'll show you another one. Look at 15, 13. A merry heart maketh a cheerful countenance, but by sorrow of the heart, the spirit is broken. Here's heart and spirit connected together again, but it gets stronger.

Look back at Psalm 34, and we're almost finished turning. So Psalm 34, get yourself back there quickly as you can. And when you get there, take a look at verse number 18. And does it not look like heart and spirit are being used as the same thing? Psalm 34, 18.

The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit. It seems like they're used interchangeably there. But is the spirit the heart?

I can show you other places, and for time's sake I won't, or you'll come up with them on your own if your mind's quickened to this thought, that you'll see where spirit and soul almost seem like they're the same thing. And that's a reason why some people portray man as not a tri-part, but as a dual, as just a soul, spirit one, and body two. And they think soul and spirit are the same.

Because there are references where the spirit and soul seem like they're the same. They're not, but I'm believing that this is the explanation, is that the soul and the heart are the innermost, that spirit is what reflects that, and carries and channels that outwardly, and is displayed on your face. You have a sorrowful spirit, and your countenance changes, and that's reflected of sorrow in your heart. And so it can be described as the soul or the spirit because it's referring to the, I think you understand, Proverbs, I'm sorry, Psalm 51, our last place, Psalm 51.

[33 : 36] Almost finished. Psalm 51, and look at verse number 10. And the sinner David crying to God for a cleansing and for mercy. And then he asks for this, create in me a clean heart, O God, and renew a right spirit within me. And then come down to verse 17.

The sacrifices of God are a broken spirit, a broken and a contrite heart, O God. Thou wilt not despise. So they're surely connected and used together, and even seem interchangeable.

And again, the word soul, I'm not going to bring that into the study fully, but that also just seems to be part of this. And so the spirit, in this case or category, seems to be a reflection of what's in your heart. The spirit, the word spirit used to be the reflection of what's in your heart.

Or maybe the spirit is the window into your soul. If you have a wounded heart on the inside, it's revealed by displaying a wounded spirit. If you have pride in your heart, it's displayed by having a haughty spirit, and so forth. Now the last verse I want to point out here is verse number 6 of this same chapter of Psalm 51, verse 6, where David says, Behold, thou desirest truth in the inward parts.

In the inward parts. And then he says, In the hidden part, thou shalt make me to know wisdom. What is that inward parts or inward hidden part?

[35 : 26] Well, later he talks about his heart in verse 10, and clean spirit in verse 10 and 17 and so forth. I think the spirit gives us a look into this hidden part, that is, into your heart, to what really resides within you. And I think this matches a lot of the verses that I've been on or studying and haven't brought forth tonight to you, but that's what makes sense to me in how the word is used.

And kind of its function is in the sense of how we're trying to make sense of all of this. So I know this is confusing stuff, and I may be leaving you hanging a little bit. I understand that.

There's four categories, maybe five distinct categories that we've looked at. Ways that the same word is used in the scripture and applied to you personally.

Again, not to the unclean spirits, or preaching to the spirits in prison, or make it as angels spirits, which rather that's a spiritual nature. We did cover that. But this can certainly be confusing.

And if you try to understand each reference as being the same thing, or the same situation, or the same definition, then you're really going to make a mess of what that is, or the word is, and not know how it applies to you.

[36 : 42] So I hope this gives more clarity than it does confusion. And if not, well, in the end, I guess we're in the same boat here, until the Lord gives us a little more light, or until you study this out further on your own and come up with something.

There's other identifiable things, like gifts of the Spirit, or the Spirit of wisdom, or the Spirit of understanding, and things that God gives toward men that can also be rescinded.

And I don't think that's really something we need to study as a category. But that's kind of a deep thought, and so is things of spiritual nature. And this book is, Christ said, my words are spirit.

And it's of spiritual nature. It's something that we can't receive unless the Spirit of the God opens our eyes and gives us light and understanding, and the entrance of thy words giveth light.

And so as you study your Bible, take what you've gotten in these last two weeks, and if you have the notes, and carry it forward as you read your Bible. Let me say this.

[37 : 46] This is the last thing I'll say as far as reading your Bible. I hope everybody here reads their Bible. And I hope you take it serious. But what I want to suggest to you is that don't read it just to get it finished.

I mean, I know you want to stay on your program or your chapters per day or something. But if the Lord, if something catches your eye and a verse speaks to you, don't tell God, hold on, I need to finish reading.

Like, let the Word of God grab your mind and get you. Like, you know, the schedule can be on pause because what do you want when you're reading your Bible?

Do you want to finish or do you want it to speak to you? Do you want to learn from it? Do you want to get something out of the Word of God? So my suggestion, some people say if you see something, write it down and then come back to it later.

I kind of abandoned that personally. And now when I see something, I park. And I study and I try to let it speak to me. And if it doesn't and it runs to a dead end or something, I'll make a note and then I'll move on.

[38 : 51] But I'm no longer so excited about getting through it as much as I'm trying to get something out of it and extracting its truth as God shines it into me. So I want to encourage you with that as you read your Bible.

And maybe you can take some of this study and take it a step further. Or just maybe it'll help you as you read your Bible with your understanding. That's the goal. So we'll be dismissed with that or with prayer.

But there's the study and we'll conclude. And God willing, I won't see something crazy this week and have to bring it up again next week. I'd like to move on from this study.

But let's pray. Father, please give us understanding in your words. They are holy. We are not. They are high. And this such knowledge is too wonderful for us at times. And so we pray for discernment.

We pray for understanding by your Spirit. Give us a love for that book. Give us hungry souls and hearts that will desire it and study it and feed on it. And Lord, may you grow us because of our knowledge.

[39 : 51] And may it not be just to puff us up. We don't want that. We want to be closer to you as you command us to grow in grace and in the knowledge of our Lord and Savior. So Lord, help us to fall in love with the words of God.

Thank you for that holy book, for the difference it's made in my life. God, help us to control and rule our spirits and to understand when something inside of us is unclean and it's rising up and we need to put it down and be in subjection to Jesus Christ.

Help us to recognize these things now that we've studied them. And may we be a better disposition for you, better attitudes when things come our way, when things trip us up in our day.

Help us to rule our spirits and submit them to Jesus Christ. And let Jesus Christ be seen, displayed outwardly in us. We pray in Jesus Christ's name. Amen.

Amen. You're dismissed. You're dismissed. You're dismissed. You're dismissed. You're dismissed. You're dismissed. You're dismissed. You're dismissed.