

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2024**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
SECOND CORINTHIANS**

Message Eight

Speaking by the Spirit of Faith

Scripture Reading: 2 Cor. 4:10-13; Rom. 10:14, 17; 1 Cor. 6:17

- I. “Having the same spirit of faith according to that which is written, ‘I believed, therefore I spoke,’ we also believe, therefore we also speak”—2 Cor. 4:13:**
- A. Speaking by the spirit of faith in our daily, practical life is a great and crucial point.
 - B. The phrase *spirit of faith* places the *spirit* in apposition to *faith*—v. 13:
 - 1. Faith is of the spirit; therefore, the spirit of faith is faith.
 - 2. The faith in us becomes the spirit by which we speak—Gal. 3:2, 8.
 - 3. By the spirit of faith we may speak the Word.
 - C. The source of faith is the Word—Rom. 10:17:
 - 1. The more we get into the Word, the more we will have faith, and this is the spirit.
 - 2. Here there is a cycle: the Word produces faith, faith is the spirit, and by this spirit we speak the Word—vv. 6, 8.
 - 3. Faith comes out of hearing, and hearing comes through the word of Christ; this implies that believing is through the word and is due to the word—vv. 14, 17.
 - 4. Now by such a spirit we may speak the Word that is the source of our faith—2 Cor. 4:13; Rom. 10:14, 17.
 - D. The spirit of faith is the mingling of the Holy Spirit with our spirit—1 Cor. 6:17:
 - 1. There is a blending between the Holy Spirit and the human spirit; this is what we call the mingled spirit—Rom. 8:4-6.
 - 2. The essence of the New Testament is the two spirits—the divine Spirit and the human spirit—1 Cor. 6:17; Rom. 8:4.
 - 3. The expression *one spirit* indicates the mingling of the Lord as the Spirit with our spirit—1 Cor. 6:17; 15:45; 2 Tim. 4:22a.
 - 4. The focus of God’s economy is the mingled spirit, the divine Spirit mingled with the human spirit; whatever God intends to do or accomplish is related to this focus—Eph. 3:9, 5; 1:17; 2:22; 4:23; 5:18; 6:18.
 - 5. The union of God and man is a union of the two spirits (1 Cor. 2:11-14); the union of these two spirits is the deepest mystery in the Bible.
 - 6. Our faith is the mingled spirit; we have the mingled spirit of faith.
 - 7. Ultimately, the Bible requires only one thing of us—that we walk according to the mingled spirit—Rom. 8:4:
 - a. The key to everything is found in the wonderful Spirit who is in our regenerated spirit and who has become one spirit with our spirit.
 - b. The mutual abiding in John 15:4-5 is the practice of being one spirit with the Lord.
 - c. All the things that happen to us test us on whether we are living in the spirit or in the self.
 - d. The best way to silence Satan is to live in the mingled spirit—Rev. 12:11:

- (1) There is only one place that Satan cannot invade—our spirit.
 - (2) Whether or not we are under Satan’s authority is not determined by the things we do; rather, it is determined by whether or not we are in the spirit or in the flesh—Gal. 5:16-17.
 - (3) As long as we remain in the mingled spirit, we will be kept, and Satan will have no way with us—1 John 5:4, 18-21.
8. The mingled spirit is a spirit that is one spirit with the Lord and that is the same as God in His life and nature but not in His Godhead—v. 11; 2 Pet. 1:4.
- E. This kind of speaking—speaking by the spirit of faith—refreshes, this kind of speaking enlivens, this kind of speaking makes people strong and happy, and this kind of speaking imparts life to others and dispenses the Triune God into the listeners.
- F. The spirit in 2 Corinthians 4:13 indicates that it is by the mingled spirit that the apostles lived a crucified life in resurrection for the carrying out of their ministry—vv. 10-12.

II. According to the context of 2 Corinthians 4:13, the speaking by the spirit is related to the death and resurrection of Christ—vv. 10-12:

- A. “Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body”—v. 10:
1. *The putting to death of Jesus*, i.e., the killing, the deadening, refers to the working of death, the working of the cross, which the Lord Jesus suffered and went through.
 2. In our experience this is a kind of suffering, persecution, or dealing that comes upon us for the sake of Jesus, for the sake of the Body of Christ, and for the sake of the new covenant ministry.
 3. This does not refer to sufferings and troubles that are common to all human beings in the old creation, such as illness or calamity, or to punishment, correction, or discipline suffered because of sins, mistakes, or failure to fulfill one’s responsibility.
 4. This putting to death of Jesus consumes our natural man, our outward man, our flesh, so that the inward man may have the opportunity to develop and be renewed—v. 16.
 5. The killing of the cross results in the manifestation of the resurrection life—v. 11.
 6. This daily killing is for the release of the divine life in resurrection—Phil. 3:10-11.
 7. “The life of Jesus” is the resurrection life, which the Lord Jesus lived and expressed through the working of the cross—John 11:25.
 8. The divine Spirit and the human spirit are mingled as one within us so that we can live the life of a God-man, a life that is God yet man and man yet God—Gal. 2:20; Phil. 1:19-21a.
- B. “For we who are alive are always being delivered unto death for Jesus’ sake that the life of Jesus also may be manifested in our mortal flesh”—2 Cor. 4:11:
1. The title *Jesus* in verses 10 and 11 implies that the apostles lived a life like the one the Lord Jesus lived on earth.
 2. The Lord’s life was a life under the killing of the cross for the manifestation of the resurrection life, a life lived in such a way that His person was one with His ministry and His life was His ministry—John 6:14-15; 12:13, 19, 23-24.
 3. The use of *flesh* and *body* interchangeably in 2 Corinthians 4:10 and 11 indicates that our flesh is our fallen body.
- C. “So then death operates in us, but life in you”—v. 12:
1. When we are under the killing of the Lord’s death, His resurrection life is imparted through us into others.
 2. This imparting of resurrection life into others is always the issue of our suffering the killing of the cross.
 3. In the Lord’s recovery we need to die so that life may work in others—v. 12.