

Building up the Church through the Exercise of Our Spirit And by Serving with Companions

Prayer

Thank You, Lord. You grant us another time, a time with Your presence. Lord, we pray this time would not be wasted in any way. This time would always be profitable. Lord, we need You. Come and say something to us. Perfect us in Your grace. We all would know how to serve and function in the church life and really build up Your Body. Cleanse us with Your blood again, Lord. Lord, we ask for Your presence and for Your blessing, again. We pray this time would be profitable to You and to us. Bring us forward and onward. Continue to perfect us, unto the work of the ministry and unto the building up of the Body of Christ.

The Need for Companions for a Normal Church Life

Today, I would like to continue our fellowship from last week. Last week, we covered two points. Number one, the need for companions. We all need companions. We're individuals and even, separately, we are members of the Body. The fact that we are members of the Body should also inform us that though we exist as an as a unit, as an individual person, as a member, we still are "*members one of another.*" That's what it says in Romans chapter 12 and also in First Corinthians chapter 12. In Romans, it says, "*For just as in one body we have many members, and all the members do not have the same function...*" We are many individual members, and we are one Body, in Christ, and individually members one of another. So, there are these two sides, one side where we are individual members. That's where we are. We are a brother or a sister. We're a believer. We are saying we're a child of God. Never forget that at the same time, we are a

member. We're one of the branches in the vine. We're a stone, only one stone in God's building. So, we cannot really survive, exist, function, or be useful in a proper way in the Body of Christ, that is the Church, simply by being alone, being independent, being isolated, being detached, or being just all by ourselves.

One problem with this pandemic is that if we're not careful, we can start hiding. I'm seeing more and more of these Zoom meetings, at least where I am, where people just simply don't even turn on the camera. So, you get the name, but you don't see a face. Sometimes, I'm even a little bit stirred up to tell them, "turn on your cameras right now." I didn't do this because I may offend some people, and who knows where they are. You see my point? My point is if you're on Zoom, then what's the point if you don't show your face? What's the point? Unless you're in some particular circumstances, you're sick in bed, or whatever the case may be, an excuse, there's a reason. Otherwise, brothers and sisters, it's strange. It is not right that we do all kinds of things to keep ourselves away from the saints visually, visibly. Of course, when we are fully in person again, this is not right. That means you are a member still, in position and in fact, but in reality, or in experience, you are not a member. You are just an independent, individualistic member, or Christian. That is wrong. That is very, very wrong.

Practicing the Life of a Member

Today, we're here in the recovery, practicing the church life. We're here practicing the Body life. We are practicing the Body life, and the Body life is a collective matter. It is a corporate matter. You cannot practice by the Body life by yourself. There's no such thing. You can practice your personal Christian life individually. You can do that. However, the Body life, the church life? No way. This requires us to abandon, or to repudiate, to overthrow, to give up, and to discard our independence, our isolation, our secluded existence. This can become a kind of habit, if you stay away from the meetings, if you stay away from the saints, and you're all by yourself. Pretty soon, you'll fall into

that kind of condition. I tell you, when you're in that kind of condition, you are just ripe, absolutely ripe, for the enemy to pick you off, for the enemy to come and do something to you. Nobody would even know about it.

So, I hope, brothers and sisters, you see this. Not only would we see this, but that we would practice this. We go to the meetings, and the church comes together so many times a week, but it is likely not daily but only for so many hours on the Lord's day, Tuesday night, or some of the times. What about the other days? What about the hours and the days of our existence, we're still in the church life. We have our individual life. We all have our private lives, and we have the right to our privacy. This is proper. Ourselves, our marriage, and our families, we have to maintain certain levels of privacy. That's right. I'm not talking about that, but I am talking about a propensity or an inclination to become private, secret, and all by yourself. That has to go. If you are like this, you cannot practice the church life, and the church life will not be prevailing. The church life really will not happen, if we all are like this or if many of us are like this.

Partners

The Word says, *"not abandoning our own assembling together..."* (Heb. 10:25). Don't stop meeting, don't stop seeing one another, and don't stop coming together. That's the sign, albeit an outward one of a community, of a Christian community, which is the Church, which is the Body. So, brothers and sisters, during the day, during the week, when the church is not meeting, even when we may have a group meeting in our home or somebody's home, we should practice having some companions. Maybe one, maybe two. The Word says, *"Two are better than one...."* (Ecc. 4:9). I mean, that couldn't be clearer, right? In Ecclesiastes, *"Two are better than one..."* That's why we need to get married, by the way, to have a partner, not just a spouse. The spouse is also our partner. Hopefully, in our case, it is not just a physical partner or a soulish partner, but that we would also be spiritual partners. That is a good marriage, a set of spiritual partners. The

partnership to serve the Lord together. This is right, and this is good.

Besides spouses, we have other brothers and sisters. We need to have twos and threes, what I call companions, spiritual companions to be together, to pursue the Lord, to gain Christ. In Second Timothy 2:22, it says, *“But flee youthful lusts, and pursue righteousness, faith, love, peace,”* which are all just aspects of Christ, *“with those who call on the Lord, out of a pure heart.”* I believe that “those” does not mean just tons of Christians in the church. I believe that “those” are just some, some partners, some companions, I would even say some comrades of yours, that you pursue the Lord together with. You pray together, you care for one another in the Lord, and you support one another. It says, *“Two are better than one”* and *“a threefold cord is not quickly broken”* (Ecc. 4:9-12).

Laboring Together

I think I've mentioned this to you before, but I don't know whether you remember it. I've mentioned to you about Ecclesiastes 4:9-12 before. Ecclesiastes 4:9 says, *“Two are better than one, because they have a good reward for their labor.”* They labor *together*. It's one thing for you to labor alone. I don't think that can last for too long—you run out of gas, you run out of motivation, and you're all by yourself. But when you have two doing a job or taking on a project together, you hang in there together, you do things together, and you support one another. So in Ecclesiastes, the context, the background, is *labor*. And aren't we here laboring together in the Lord, brothers and sisters, for the Lord's interest in the church life, to serve together? Whether it's in the meetings, in the service, in the preaching of the gospel, or caring for people, we are laboring in the Lord for the church. And two is better than one. I think we probably need to print this out. Can a graphic artist among us, design this thing? A plaque or something that we can all frame and print out with these verses here? And we can put it on the wall and remind ourselves all the time: *two is better than one, because they have a good reward for their labor*. I love this. I need a co-laborer. I need a co-worker. And that's normal. So, brothers, you

need to find someone. Don't be independent. Your labor that way won't be rewarded so much. Find someone to labor together. Sisters, don't be so choosy, don't be so private. Open up to someone, look for someone, a companion, an equal coworker.

Lifting Up Your Companion

Then Ecclesiastes 4:10 continues, *"For if they fall, the one will lift up his companion. But woe to the one who falls and does not have another to lift him up!"* We all fall sometimes, we all become weak. But here, the Word says that the one will lift up his companion. Isn't that good? When you fall, someone is there to pick you up! How about someone who would blunt the fall, so you don't break your bones? How about that? A person who has no one could drop dead and nobody would even know. He could be dead in his apartment for three weeks, and nobody would even know. That is *so sad* and unnecessary and wrong. Verse 10 says *lift up his companion*. Brothers and sisters, we all need one another. We need other members in the Body. I need one. Even Brother Lee needed companions. Even the apostle Paul needed some. He was not a lone ranger on his white stallion. Paul had a band of brothers and sisters; he had at least one sister, Prisca, Aquila's wife, and then the others, Silas and Timothy. In the beginning, it was Paul and Barnabas, the two of them. The Holy Spirit didn't send just one, the Holy Spirit sent twos.

And the Lord Jesus in the Gospels, when he sent out seventy into the harvest, He always sent them two by two. Now all this should be convincing enough. It's not right for us just to be singular, independent, all by ourselves; it's against the Body's principle. So *one will lift up his companion* means we support one another. We look out for one another. We have each other's back. What a protection this is, what safety is this, and what a covering this is!

But there's a strong word: *Woe*—that means curse. That means something really bad. *Woe to the one who falls and does not have another to lift him up!* That's a real woe. You've just fallen, and nobody

is there to look for you. Nobody is there to wake you up. Nobody is there to take care of you. No support. That to me is very sad; it's a very sorrowful scene. And it's not necessary. But some of us are so incredibly private. We don't open to someone else. We are so "self-reliant" that we don't know how to trust other people. We don't know how to rely on people, and that is not something to be proud of. That is a shame in the Body.

Warming Another

Then, in Ecclesiastes 4:11, *"Again, if two lie together, they keep warm. But how can one be warm alone?"* How can one be warm alone? I think I've mentioned this matter months ago in one of these fellowships. When these Alpine rescuers rescue people who are caught in an avalanche, they don't just pour some hot water in you. They don't just give you a cup of whiskey or brandy or whatever it is. Do you know how to warm up people? The way to warm up another body is that you have to hold that body, with your body directly. Then there will be a transmission of heat from your body to the other body. That's how you warm people up; that's how you save lives. It says here, *how can you be warm alone?* None of us can be warm alone, we'll just shiver there under some blankets. We'll be alone. But if there's someone to warm us up, we can go on and we can live.

Withstanding the Enemy Together

Ecclesiastes 4:12 then says, *"And while a man may prevail against the one, the two will withstand him; and a threefold cord is not quickly broken."* So here it's talking about warfare. This is not even just talking about work. This is not talking about regular support. This is talking about warfare. And any of us who have been in the military know, when you go out into battle, you're not going just to fight the enemy. You're there to look after your buddy, your fellow-soldier, your comrade. And it is that kind of caring for one another, looking after one another, fighting against the enemy, withstanding the enemy *for* another, for your comrade, then the enemy will not prevail. So I keep using this chapter, Matthew 18, *"For where there are two or three*

gathered into My name, there am I in their midst” (Matt. 18:20). And “...if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens” (Matt. 18:19). Can you see the power? Can you see the authority? Can you see the promise of God's presence when there are two and three?

Overcoming Our Private Disposition

This is a very big principle. I see in the church life, there are saints who have companions. I also see the saints who never have a companion. They are friendless, they have no one looking after them. They show up in the meeting and they quietly disappear out the back door. I feel so sad about that. It's not necessary. We need to stand against our very private disposition; we need to overcome our very independent nature. We have to overthrow any kind of individualism and confess our need for one another, our need for the Body. This is not a sign of weakness, and it is far from a sign of shame. It's a glory that we need one another. It's a glory that we have someone to pursue the Lord with. A three-fold cord is not easily broken.

There's a famous Chinese general, and he had a quiver of arrows. He wanted to teach his soldiers. He took up one arrow and he just snapped it on his knees. Just like that, boom, it snapped. Then he took up five or six arrows on his knee, and he could not break any of those arrows. Point made, right? If you're by yourself, I tell you, you can be snapped. But if you are with some others, I tell you it's hard for you to be snapped. There is power, there is strength in a few together. In the army of squads, you have these *small* units. It's smaller than a platoon with just two, three, or four or five. Whatever the number, it's a very small number. They are a unit, and they go off and do their recon work or their mission. It's never one person. Never boast about how strong you are.

Serving Together

So I hope brothers and sisters that you would practice this. As we're

talking about all these GTCA cities, building up a brand-new church life as a starting point. There has to be some brother, there has to be some sister, in your neighborhood, someone you know, someone you have a burden for. And you pray *Lord, I do need a companion or two. I cannot go on anymore just by myself. Lord, I hate this. I hate being independent. I don't agree with it. Even though I have this tendency, Lord, I stand against it. I need the Body.* When you have companions, there's so much goodness about it. It balances you. Who does not need to be balanced? It provides someone that can correct you, someone who can console and encourage you, and so on. You know, my house has a lot of stones, and the stones are not scattered and piled up. They are built up one with another with the mortar and so forth, to hold up the building. We are not individual rolling stones, rolling all over the place. The Lord has built us up with some other stones. There should be stones to your right or left or up or down. These are your companions, they surround you. And you serve together, you labor together, you coordinate together, you pray together. This is needful. So I hope, dear brothers, that if you still have not started, please start. Pray to the Lord first. The first thing is to pray: *Lord, what about this, I really am open. Who should I be a companion with?* You don't know, the Lord may do something on the other side as well, to bring you together.

Now of course we have to be careful. We're not talking about starting a clique or a special club, starting some kind of exclusive little group. No, we have to be spiritual. This is for pursuing Christ. This is for serving the Lord. This eventually is for preaching the gospel. This is for caring for people. This is for laboring in the work of the Lord. So this is actually not that hard brothers. And when the Lord leads you to come together, you open up to one another. You may already know some. Some you don't know. You introduce yourself to one another. By being together fellowshiping, getting to know one another, you are being blended together. And some of these things are not all spiritual, they could be very human as well because we're human beings.

Then, we always would pray together. Maybe in the beginning, we cannot pray for so long. But that's okay. But we pray, just to have another brother next to me to pray, makes a ton of difference. Just to have another sister that will pray together, makes a ton of difference. And then the Lord may lead us to have a burden for a third one, a third sister, a third brother, who we have a feeling for, who is in our neighborhood, who needs some companions as well. I don't know. The elders don't arrange these things. We all have to take the initiative by prayer, through fellowship, to have a few companions. And these companions, I would say during the week, by Zoom, by phone, in person, would come together. It could be coming together just to pray. You may pray for one another's children, you may pray for the church, you may pray for the gospel, you may pray for some new ones, however the Lord leads you to pray. Or you come together just to pray over the Word. You make come together to touch something of the ministry, that week's *Holy Word for Morning Revival* or some ministry you're reading together, and fellowship with one another.

Picking Up Some Burden Together

And then finally, among you over a period of time, you will begin to pick up some burden for some others, some backslidden saint or some needy brother or sister that you see. How about some acquaintances or relatives that you are burdened for? And then the two or three of you will start to pray together for them. I may have one or two, you might have another, and between us we have a handful of persons that we are burdened together for. To pray for their salvation, to pray for their situation, and then even to eventually contact them. It could be an unsaved person, to bring them to the Lord. It could be a brother that needs help, to restore this person, to help this person. It may be a sister, whatever the case may be. You see, the whole church spontaneously would have many such little twos and threes units organically. I say again, this doesn't need the elders' arrangement. Elders should stay out of this. This should be very spontaneous and organic. The saints should take initiative. But you may say, "Well, how come he does not take initiative?" Don't say that. You just take the

initiative. You may be shy, but there's someone shyer than you. So if in a church, let's say a church of fifty people, there would be ten, twelve or fifteen little units spontaneously praying. My I tell you that church would be wonderful. That church is not a top-down situation, where we all come to the meeting, sit there waiting for whatever the leading brothers say. No! There are these little units, operating, functioning, living and breathing, working, contacting people and praying. They are pursuing and all kinds of things are going on during the week during multiple different kinds of times, in different places. It could be at a Starbucks, it could be at the park, it could be in somebody's house. Brothers, can we not do that?! That is so healthy! That will make the church alive from bottom up. Not top down, but from bottom up.

I don't know what else to say, I just want to say, "Brothers do it, just do it." And then you will learn as you do. And eventually some may even have two sets of twos and threes. What's wrong with that? You have the time, and you have the burden. And it is by this way, we revive others. We vitalize one another, we *incite* one another, to run. "Draw me, we will run after You." The Lord needs to draw each of us individually, but as to the running, we will run after you as the daughters of Jerusalem. So I hope this is good.

Shortage of the Exercise of Our Spirit

Now, with the remaining half of the time, I would like to come to this second matter of yet another serious lack among us, which explains the lack of vitality, the lack of livingness, and the hardness among us. What is that? That is, simply put, the shortage of the exercise of our spirit. This is a big matter. Now we know that the Lord Jesus, according to His economy, was incarnated and tabernacle among us 2000 years ago. He lived a perfect human life, went to the cross to die for our redemption, for our sins. Then He was resurrected; He rose up from the dead after His burial. In that resurrection, something very marvelous happened, that is, He was transformed from a physical state, as a man in the flesh into a Spirit, a life-giving Spirit. And as such

a Spirit, He came into us, He was breathed into us.

A Mingled Spirit

Firstly, in His resurrection, we were all begotten as the many sons of God. Secondly, experientially, one day we heard the gospel, we repented, confessed our sins, called on the Lord, and prayed to receive Him into us. That was the time when the Spirit, this pneumatic Jesus Christ came into our spirit, to be with our spirit, even to be mingled with our spirit, to become one Spirit with us. I think we all know this. Today we have a mingled spirit where the Lord is and where we are, we two are mingled. In the New Testament, there's actually the simplest of commandments. It is not to keep the law or to do certain works or to practice rituals. No, it is simply one thing for those of us who are believers who are regenerated, who have this mingled Spirit in us. Our life is simply to walk in this mingled spirit, to live by this mingled spirit. That's it. We are to set our mind on this mingled spirit. We are to walk by the Spirit. That's it. To obey, be led by the Spirit. That's it. That is the New Testament. So to do that, we have to know this mingled spirit, we have to be accustomed to this mingled spirit, we have to be very aware of this mingled spirit, in order to live by it, to walk in it. And one very important thing, therefore, is that this mingled spirit needs to be strengthened, it needs to be strong.

A Strong Spirit

We cannot live a normal, healthy Christian life if our spirit is weak, or kind of dying. For us to live a Christian life by the Spirit and in the spirit, we need a strong spirit. It has already been quickened or made alive on the day we were saved, but that is just the beginning. It's just the birth of a little baby. Now, this little baby needs to grow. Our spirit in the New Testament is called the inner man. So Paul prays for the saints in order that they would experience Christ in all His dimensions in Ephesians chapter three. He prays that they would be strengthened into the inner man, to live there, to dwell there, to walk there, to have their life there. And this strengthening is by the Spirit, and according to the riches of His glory. So the whole Christian life is centered around

this mingled spirit. And the condition of our Christian life is determined by the condition of our mingled spirit. If our spirit is dead and dying and weak and feeble, that's how our Christian life will be. But if our spirit is alive, strengthened, strong, active, even burning and exercised, our Christian life will be like that as well. There is no magic here.

Exercise by Calling

So what is the point? The point is that we in the recovery have come to learn this very precious thing, that not only do we have such a spirit, but we can use our spirit and exercise our spirit to make it strong. And we also know the way to do that. Number one is by calling on the name of the Lord! Brothers and sisters, that's not some "local church thing." This is breathing. This is "Lord Jesus." You're there, sitting there, whatever, then you say, "Lord Jesus!" I tell you, right away, you're breathing. You're getting oxygen. Right away, you are dispelling the carbon dioxide, there's something going on. "Lord Jesus, Lord Jesus!" We just don't have enough calling of "Lord Jesus" in the church life today. We all know it. And some just kind of mumble "Lord Jesus." Some even sigh like "Ugh...Oh, Lord." Like, "What's going on here? What's the problem here?" No, no, no, that's wrong. The word, "epikaleō" means to exercise your spirit to call out loud, to call audibly! Call with strength. "Lord Jesus! Lord Jesus! Lord Jesus!" "Jesus, oh what a name!" "Oh, Lord Jesus! Life giving name." A life-giving name, name most glorious, name victorious. We have these songs, we have these hymns, but we don't call enough.

Exercise to Pray

Another thing to help us to use our spirit and to have a strong spirit is to pray. But we don't pray. It is like when your camera is off on Zoom. I guess that's a way so people don't know where you are, or whether you pray or not. Then nobody knows whether you're there or not. But today, the praying spirit is just relatively weak. The talking spirit is still very strong. We all can talk up a storm. "I can't wait until the meeting's over so I can make a beeline to my buddy and start talking." But in the

meetings, I'm dead as a doornail. I'm just sitting there like a bump on a log. You see brothers, something is terribly wrong here. We should be praying, we should be those who are used to praying, but some of us are so rusty. Our spirit is so unused that when we come together it takes us a long time to start praying. But those of us who are used to using our spirit pray right away. Right out of the gate, we pray, we don't need to prime the pump for a long time. How about zero to sixty in about three seconds. But it depends brothers and sisters on how you use your spirit during ordinary times, how you exercise yourself whenever there is an opportunity. I urge you brothers and sisters to call more and to pray more.

Exercise in Singing

Even our singing today is kind of dead. At the Lord's table we call the same songs and sing them from verse one to verse six. Then there's silence and then more silence. You look at me, I look at you, hoping someone will call the next song so that the embarrassment of the silence will be a little shorter. We sing another song, and then there's silence again. Maybe one or two declare something, but then we fall silent again. Now I may be a little bit too much here, but brothers and sisters, this is a reason why our church life is not powerful or filled with vigor. There's a shortage of the spirit, a shortage of the exercise of the spirit.

Exercise in Praising

Even in the Lord's table, the praise is lacking. You know, a lot of times I feel sorry for Christ. He's just there and the Father is there, but it's like nothing. We just sing a song and that's it. If the saints would praise! We don't need anything eloquent or fancy. We just need to be earnest, we just need to be sincere, we just need to be genuine and real. We just need to use our spirit to utter something, to thank the Lord, to praise Him, to bless Him. I tell you all, if all the saints exercised in this way, what a change that would be. Our whole daily life would be lifted up, would be buoyed by this.

Serving by the Spirit

In the New Testament, not only is the teaching that we should live by the Spirit, there is also a parallel teaching if you will, that we should serve by the Spirit. Paul especially says this. I'll give you three verses in the book of Romans, which is a book on service. The first verse is Romans 1:9, "God..., whom I serve in my spirit in the gospel of His Son." Where does Paul serve? How does he serve? He said, I serve in my spirit, because his spirit is the place of service. Why? Because God is Spirit and those who want to worship God must worship Him in spirit and in reality. God is not in the mind, God is not physical, God is a Spirit. For us to worship God, for us to contact God, we must do so in the realm of the spirit. Our mingled spirit is a part of that realm. In Ephesians, what does it say? The church is built up and you also are being built up together as a habitation of God in spirit. The church is not the meeting hall, the church is not even just us, a collective together. The church is when I use my spirit, you use your spirit, and we all use our spirit to function, to live, and to serve. I tell you, that's the church life. That is the reality of the church life in the meetings and in the homes. When we are functioning together, we are in the spirit which is the reality of the church life. Today we need to serve in the spirit. Don't serve with your mind, that's the wrong place. Of course, we do need our mind and our body when we serve, but we must use our spirit to serve.

The second verse is Romans 7:6, "we serve in newness of spirit and not in oldness of letter." We don't serve by some program or some ordinance, no, we serve in the newness of the spirit. Only the divine Spirit is new, and that Spirit is one with our spirit. When we exercise our spirit, when we use our spirit, you know what happens? That meeting becomes fresh, the saints are refreshed. When there's a meeting and there's no spirit you just feel old, dying, unenergized, and stale. But when all the saints function, when all the saints use their spirit to pray, to sing, to speak, or whatever the case may be, I tell you freshness and newness are there.

The third verse is Romans 12:11. It says, “do not be slothful in zeal, *but* be burning in spirit, serving the Lord.” Brothers and sisters, how do we serve the Lord? By our spirit being burning. Not just lukewarm, not just hot, but burning in spirit, on fire. I think you know what I'm talking about. Sometimes there's just a brother or sister on fire, you just know that they are so full of the Spirit, and it burns you, enlivens you, refreshes you, and strengthens you. And when you do this, you are the same. When I use my spirit I motivate you, I stir you up, I incite you. And when you exercise the spirit this way, “Whoo,” I am stirred up, I'm made alive by you. When we do this in the meetings, before you know it there's this gigantic flow of the Spirit, the Lord's speaking, the Lord's light, the shining, the feeding, all these things are just there. What the Lord wants to recover is a priesthood where all saints are functioning. We are here to be an anti-testimony of the clergy-laity system where only a few or one person runs the show, replacing everybody else. That is wrong. The recovery is where every saint is functioning, every saint is serving, and every saint is active. I think this is also something that we can do right away. How about the next meeting? How about the next Lord's table? How about our next prayer time? Don't come to the meeting just to sit there, don't come just to be dead. Just like life can spread, let me tell you, death is also infectious. If enough of us are dead, everybody will be killed. But when just one person comes out of the grave, like Lazarus, taking off even the handkerchief and the burial clothes, that testimony enlivens all of us. Today, brothers and sisters, what we need in the church life everywhere is more life, more spirit, more exercise of our spirit. Less of our living a life in our mind, in our thoughts and thinking. We need the spirit to dominate by our exercise.

Three Wonderful Hymns

There are three songs that I want to give you. These are songs that some of us know, but maybe not all of us. Go back and sing these songs, pray with these songs. They're all on this subject, and very helpful. They helped me so much. *Hymns* 781, 782, and 866. *Hymns* 781, “Exercise the Spirit, / Pray in every way! / I have prayed too little,

/ Keen my spirit nay. / Even when I prayed, my / Spirit seldom proved/
Ever just to follow / As Thy Spirit moved.” These are just wonderful hymns. They also talk about how our exercising our spirit impacts the other saints. *Hymns* 782 says, “Make my spirit strong I pray / Others’ spirits to revive; / Lift my spirit high and free, / Others’ spirits then may thrive. / Every time I speak, O Lord, / May my spirit actuate; / And whatever I may do, / Let my spirit motivate.” The last one (866), “Exercise the spirit! / Human thought reject; / Meet with one another, / Body life respect.” Well, I don’t have the time. Please go back and sing these, speak them out. Now, I have the assurance that in all of our churches today, if there would just be a group of saints who would take the initiative to use their spirit, to exercise their spirit, even to release their spirit, it will impact the whole church. It will even change the meetings right away. I realize that this sounds so elementary and so basic. You may feel, “I know that already.” But it’s not just knowing brothers and sisters, it’s doing. It’s practicing this, exercising this consistently. When enough of us will exercise our spirit in this way, that will bring in a new breath, a new wind, a new Spirit into our midst. The prayer meeting, the Lord’s table, the prophesying time are all opportunities for us to use our spirit. We build up the church by exercising our spirit.