

HOW TO BE LED BY THE HOLY SPIRIT SERIES

THE MIND OF THE SPIRIT

Last week we talked about four different Greek words for the word *thoughts*. We mentioned that even in the original Greek, the Bible differentiate between thoughts that arise out of our spirit and thoughts that arise out of our soul and thought that arise out of the physical realm. So, the Bible does differentiate all these different thoughts. We just want to make sure that this truth is sealed and established in our lives with clarity.

So lets read Hebrew 4:12 *For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart.*

It says that the Word of God or the *logos* is sharp. The word, *word* here is the *logos*. It says the *logos* of God is quickening, that is, it contains life and it's powerful and is able to divide soul and spirit. There is a special Greek word here used that we mentioned it says piercing even to the division of soul and spirit and of joints and marrows and it's a discerner of the *enthumesis*, which is the word translated as *thoughts*. *Enthumesis* is one of the five Greeks words translated as *thoughts*. The other words translated *thoughts* is the word *dianometa*, which is from the word *dianoia*, which refers to imaginations from the root word *dianoia*. The other is the word *dialogismos*, which talks about the logical part of our mind.

The other word that we considered last week was the word *noema* seems to refer to the external part of the mind. That is the same word used in II Cor. 10 where Paul says bringing every thought (*noema*) onto captivity in Christ Jesus. He uses the word

noema to speak about those kinds of thoughts. It's the same word used in the book of Philippians 4:7 where it says the peace of God is able to garrison to guard our heart and our mind (*noema*). That is translated as mind but it's the same word as *noema*.

We have tried to illustrate and break down different divisions of the soul and the spirit so that we have clarity. What we are talking about is how to be led by the Spirit of God. In order to be led by the Spirit we have talked about the inward witness and the five sensations of the inward man. Then we have talked about the inner voice. Not the voice of the Holy Spirit but the voice of our human spirit. And how the voice of the human spirit will arise like thoughts within us. We concluded in the last message mentioning the two realms of thought. One is in picture form and one is in word form, *dialogismos* and *dianoia*. Imagine that we could go right into the depths of the spirit and the soul. What would the outline be like? How would the make-up of it be like?

In the last message, we illustrated the *enthumesis* but it was not clear enough. We want to see the connection between the spirit and the soul. There must be a connection between the soul and the spirit. There must be a link somewhere. Although our spirit is separate from our soul, yet there is a link. And it says in Hebrews 4:12 how the Word of God goes right in and began to affect that link between the spirit and the soul.

We have the *noema*, which refer usually more to the conscious part of our being. *Dialogismos* is the logical part of our mind. *Dianoia* is the part of our mind that imagines. And it affects your conscious mind. There is a connection between the *dialogismos* and the *dianoia* to the conscious mind. Your *dianoia* and your *dialogismos* is the part of you that connects the conscious and the sub-conscious. This *noema* is definitely the conscious part of your mind, which possibly is only about 5 percent. We use only up to 5 percent of our mind up till now. *Noema* definitely refers to the conscious part of our mind where the battle or the fight of faith goes on. The enemy tries to put all kinds of thoughts into the conscious part of our mind.

There is another word that we mentioned and that is the word *enthumesis*. That is a special word which Hebrews 4:12 says is from the word *thumes*, which means a bubbling forth, a fire. The word fire and heat is from the same root word *thumos*. We put *enthumesis* where the sub-conscious part of our soul is but it's more than that. It seems to be a part at the same time of our spirit. There is a mind of the spirit and a mind of the soul. We put *enthumesis* to be a part of the spirit. And *dialogismos* and *dianoia* are part of our soul. Maybe about one percent of the *dianoia* and *dialogismos* is on the conscious mind. There is where the link is. But most of it resides within the sub-conscious mind. So, the 95 percent of your mind resides in your sub-conscious area, which is your *dialogismos* and your *dianoia*. A small percentage of the *dianoia* and the *dialogismos* reach up to the *noema*, which is the conscious mind.

Enthumesis is a part of your spirit that bubbles forth. The other word in Hebrews 4:12 *For the word of God is living and is active sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrows, and discerning the thoughts and intentions of the heart.* The word *heart* most of the time refers to the spirit man. Sometimes, it refers to the soul. But most of the time, the word *heart* is used to refer to the inner most part of your being your spirit man. Mark 11:24 says that if we believe in our heart and confess with our mouth then the mountain will be removed, if we believe and what we say comes to pass. So Hebrews 2:12 he is talking about the heart. Just to remind you that when the bible uses the word *heart* it also talks about the connection of the spirit to the soul. And that's the mystery part.

Now let us look at the word *intent*, which is connected to the heart. Do you know *enthumesis* is connected to the word *heart*? It says discerning the *enthumesis* or thoughts and intents of the heart. So, *enthumesis*, which is translated as *thoughts* in Hebrews 4:12 is related to the word *heart*. The thoughts of the heart. I didn't know my heart is a thinker. As a man thinketh in his heart so is he. See my heart can think. My soul can think. The only part of me that doesn't think is my body. Your hand can't think. The only part of us that doesn't think is the body. But our soul thinks. And our spirit thinks. There is a thinking that is quite deep in that spirit realm. We call it a revelation. So, sometimes, when you read the bible only your soul gets it and there is no revelation to your spirit. But sometimes, when you read the bible your spirit gets it that's when revelation occurs. So Hebrews 4:12 is not

talking just merely about our soul. It's especially talking about our heart.

Ennoia

Now the word *intent* in Hebrews 4:12 is from a Greek word that's tied up to *dianoia* is the word *ennoia*. *Ennoia* is the intent. It is the very beginning of our *dianoia*. Everything has to have a beginning. A thought has to have a beginning. A logical thought has to have a beginning. An imaginative picture has to have a beginning. So, *ennoia* and *enthumesis* refer to the heart. Hebrews 4:12 again For the word of God is sharper than any two-edge sword piercing into the division of soul and spirit and discerning the *enthumesis* and *ennoia* of the heart.

Here are the five words; *enthumesis* and *ennoia* refer to the part of our spirit that thinks. Now *ennoia* is connected to *dianoia* and *enthumesis* is connected to *dialogismos*. There is a connection between our conscious mind and our sub-conscious mind and our spirit. The recesses of our sub-conscious mind touch the *ennoia* and the *enthumesis* of our spirit, the deep inner recesses. That is why some Christian authors think or teach that the sub-conscious mind is the spirit but its not. The sub-conscious mind is still a part of our soul. This is understandable since in the English language you don't have many words with such richness as the Greek. Let me remind you the Greek has 5 words for thought and 10 words for mind. Think about the vast understanding that they have. If you read the New Testament in Greek you find that when Paul refers to a certain part of the Greek word with the word *mind* he consistently uses it through his epistle. You could do a thorough study of the 10 Greek words for mind and see how Paul consistently uses each word and it would have been a tremendous revelation. You would learn that Paul had a complete understanding of which part of his mind he was referring to. When he use the word *renew* he always use the word *nous*. When he uses the word that has to do with revelation, he always uses the word *dianoia*. He is very consistent in his usage of the different Greek words for mind. We are going to look at some of them in order to understand the voice of the human spirit.

So, *enthumesis* and *ennoia* are connected together with *dianoia* and *dialogismos*. There

is a link between our spirit and our soul. Heb. 4:12 says the Word of God. As you read the Word of God, meditate on the Word of God, which is the word *logos*, it did not say that it affects the *noema*. It did not say that it affects the *dianoia* and the *dialogismos* to a certain extent. But Heb. 4:12 says that the Word of God has an effect on the *enthumesis* and the *ennoia* which is a part of our heart. That's important because what goes on in our heart will determine whether the mountain is removed from our life. The Word of God is affecting the recesses of our spirit man, our *enthumesis* and our *ennoia*. It discerns, it cuts asunder, it divides. It says this is *ennoia*. This is *enthumesis*. This is *dianoia* this is *dialogismos*. That's the Word of God that cuts that divides so that we will know what thoughts are from the spirit and what thoughts are from the soul. See our soul can imagine. Not all imaginations are of God. The whole concept of advertisement is our imagination. It tries to put a picture into your imagination, into your sub-conscious, until you are influenced by the advertisement. It gets into your soul. That has nothing to do with the spirit. It has to do with the sub-conscious mind. So, we need to differentiate imaginations that arise from our spirit and imaginations that arise from our soul. We need to differentiate between the thoughts that arise from our spirit and the thoughts that arise from our soul. Our soul can reason, our spirit can reason. Our soul can imagine, our spirit can imagine. And in the Greek understanding, they differentiate between thought and intent from the spirit and that from the soul. Which the English language has no way of describing. We can only qualify it and say that some thoughts are from the spirit and some thoughts from the soul. Some are imaginations from the spirit and some are imaginations from the soul.

Mind of the Soul and Mind of the Spirit

With that understanding, let's look at the book of Romans 8 there is a consistent use of this word mind. Rom. 8:5-6 *For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.*

It says very clearly to be carnally minded is death and to be spiritually minded is life and peace. Now in the Greek, it does not exactly say that. It tells us, *for the mind of the flesh is death but the mind of the Spirit is life and is peace.* Which literally means

for the mind of the flesh is death. Then it says but the mind of the Spirit is life and is peace. So literally if you were to take these words it says for the mind of the flesh is death. And the mind of the Spirit is life. It did not talk about being spiritually minded or to be fleshly minded. It includes death. But Paul is presenting here that there is a mind of the flesh and there is a mind of the Spirit. There is a mind of the soul and there is a mind of the spirit. That's what he is presenting here. And he says when we let the mind of the Spirit take control there is life and peace. When we let the mind of the soul takes over, the soul also knows how to reason. Its reasoning is not perfect. The reasoning of the Spirit is higher and greater.

The reasoning of the soul has produced philosophies that put people in bondage. The reasoning of the soul has caused justification for a lot of things, that man allows and says its legal but God says its illegal. There is a reasoning of the soul. The homosexuals reasoned and justified their existence. But its condemned and its an abomination in the Word of God. People have reasoning in their soul. Here evolution, which still remains a theory, has sort of removed the dignity of mankind. Think about your great, great, great, great ancestor as a monkey. It degrades us. But there is a tremendous reasoning in the theory of evolution. And some of the great intellectual minds are reasoning and agreeing with that kind of theory. But God's Word tells us that man is made in the image of God. That tells us there is dignity in man. It's not made as one of these animals its higher than that. I just illustrate to show where the reasoning of the soul can lead us. There is reasoning in the soul and there is reasoning in the spirit.

Phronema

The spirit will be very logical too. It has its own logic involved. The bible calls it wisdom. The word mind used in Rom. 8:6 was another new word is the word *phronema*, which is from the word *phronesis*, which means wisdom. Wisdom is where the activity of the mind of the spirit is. When we say in the natural realm that somebody is smart, we are saying that person's *dialogismos* has a tremendous capacity to put analysis together. That is our natural use of the word smartness or wisdom. So, the word *phronema* speaks about the activity of the *dianoia* and the *dialogismos*. The activity of the natural mind produces what the world would call it

wisdom. The process of the *dianoia* and the *dialogismos* operating, reasoning, or functioning is *phronema*. So there is according to Rom. 8:6 a *phronema* of the soul, which is the flesh and a *phronema* of the spirit. The mind of the *phronema* of the soul and the flesh is death. The *phronema* or mind of the Spirit produces *zoe* or God's life and peace. There are therefore two minds, mind of the Spirit and the mind of the soul. When we mention it straightaway, you can be aware.

Today anyone who goes to school understands roughly where the position of the heart, position of the kidney, what's the function of the kidney, what's the function of the heart, what's the function of the liver. Do you know just five hundred years ago they all don't know all these? They don't even know what causes a cell to reproduce. But when we became aware we are able to isolate and know the parts of our human body and their functions. From then onward, mankind learnt how to do organ transplant. So when man knows the function of the physical organ like the heart, today man is able to invent the heart machine. So, when they are operating a heart they would hook a person up the heart machine. So, the heart machine does the work of the heart while they are changing the heart. Today they have a kidney machine that does the dialysis where the normal kidney is temporarily out of order. The kidney purifies and removes all the toxins from our body. So today, they have kidney transplant. So when man had an understanding in the natural of the various parts of human organs and tissues, man could develop many new fields of science to deal with many aspects of the body, not possible two to three hundred years ago. In the past, they don't even have the faintest idea of the functions of the organs and tissues of the body. So, when we understand the intricate parts of the natural body we could go further in the natural field of science.

Now when we understand the intricate working of our spirit and our soul, you would know that it is not something you could see under a microscope. You could cut a person into a thousand pieces looking for the soul and you won't find it. Because its in a different realm and different dimension. But the Word of God does give us a picture of what the soul and the spirit are like. There is a mind of the soul and a mind of the spirit. When we are aware of that the next time your thoughts rise you could clearly differentiate through training whether the thoughts occur from your spirit, which could either be *enthumesis* or *dianoia*. And when they occur they will normally go to your *dianoia* and your *dialogismos*. Or they are just from the *noema* part and your *dianoia* and *dialogismos*. If you realize that there are two minds

within you the mind of your spirit and the mind of your soul, you would be able to know that the mind of the spirit reasons and thinks differently from the mind of the soul.

Then lets look at Rom. 8:26 *Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words.* So, he is talking about something within us. In verse 27 *And He who searches the hearts of men knows what is the mind of the Spirit, because, the Spirit intercedes for the saints according to the will of God.* If you have been reading the Romans 8: 6 and then when you later come down to verse 26 you will immediately tie together Romans 8: 26 with Romans 8: 6. Rom. 8:6 says for the mind of the flesh is death and the mind of the Spirit is life and peace. Then it comes down to verse 26, which says that the Spirit makes intercession with groaning, which cannot be uttered. And it says in verse 27 for He who searches the heart. Whenever you see the word *heart* think about two other words, *enthumesis* and *ennoia*. Remember Heb. 4:12 where the Word of God is sharper than any two-edge sword piercing into the division of soul and spirit, discerning the *enthumesis* and *ennoia* of the heart. So here, in Rom. 8:27 He who searches the heart knows what the mind of the Spirit and Paul uses the same Greek word as Rom. 8:6. You could capitalize it and read it as the Holy Spirit but if you read it in the Greek, it also conveys a meaning of the Holy Spirit working in your human spirit. Now there is the key here. That when you are given a tongue it says in Acts 2:4 that they spoke in tongues as the Spirit gave them utterance. So there is utterance that is given. They are words vocabulary that is given but it's given to your *enthumesis* and

your *ennoia* and it's given inside. And as it comes forth out of you at first your *dianoia* and *dialogismos* and your *noema* does not understand.

But it tells us in I Cor. 14:14-15 *For if I pray in a tongue, my spirit prays but my mind is unfruitful. What am I to do? I will pray with my spirit and I will pray with my mind also;* He is telling us something here that our spirit man seems to receive something. Look at I Cor. 14 for a moment in verse 3. *On the other hand, he who prophesies speaks to them for their upbuilding and encouragement and consolation. He who speaks in a tongue edifies himself, but he who prophesies edifies the church.* Now verse 2 *For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit.* He is speaking some thing to God. Who knows it? It is the mind of the spirit within him that receives the understanding. That is why when you speak in tongue or when you are baptized in the Spirit the first part of you that enlarges in its field is your spirit man. After we receive utterance from the Holy Spirit, then we learn to release the spirit man forth and allow the spirit man to speak forth. The *enthumesis* and the *ennoia* in our spirit man know things that God reveals. Then from time to time it gets into our *dianoia* and our *dialogismos*. Its still there but only when it reached *noema* is there complete understanding.

So how to be led by the Spirit. When you pray we realize that you could have either an inward witness of the spirit or you

could have a voice called an inner thought that rises from your heart and it could be in two forms. It could be in a picture form or in word form line upon line and precept upon precept. Now there is a principle when we operate on in this leading of the human spirit. Why do we use the word *perceived* and not *thus says the Lord*. Because when we perceived it is a step at a time. We don't see all the facets of what God is revealing. The bible also has this principle that goes on that say in I Cor. 13 it says that we know in part and we prophesy in part. Isa. 28:12 says line upon line, precept upon precept. It means a little bit by a little bit. So let's say you are going to pray about God's leading and how to be led by the Spirit. Lets say our brother is going to pray for direction. And as he pray and all of you just pray for a moment in the Spirit. When you pray in the Spirit, you let your conscious level drop down. And you sensed what is in your spirit. As you pray I want you to dig into the inner recesses of your spirit mind not your soul mind but your spirit mind. See the spirit mind educates our soul mind. And in the spirit mind you receive two things. Either a word, sometimes you just receive one word, sometimes you receive a sentence. That would be your *enthumesis* part. Sometimes, you receive a picture. Some people's *ennoia* is shortsighted. Their picture is blur it takes some time of training to see clearly. Now what we received in our spirit you will notice it bubbles into your *dianoia* and your *dialogismos*. From your *enthumesis* and *ennoia*, it bubbles in your *dianoia* and your *dialogismos*. It gets into your sub-conscious and from the sub-conscious then your *noema* is the part that is looking in. Your *noema* is your conscious mind. And it tries to search. I tell you the *noema* is real dumb. It needs a lot of training. That is why Paul says in II Cor. 10 get that *noema*

subject to Christ. It's the *noema* that the devil blinds. In II Cor. 4 Paul says the god of this world blinds the *noema*.

So close your eyes every body and pray in the Spirit. Do you have any word that rise inside or any sort of a picture? This person says that he is having a picture of Solomon's temple. So, his *ennoia* is functioning with his *dianoia* but the *enthumesis* and the *dialogismos* is nothing yet. I have some thing from the *ennoia* that goes to the *dianoia*. It is a picture of an eagle clutching some thing. At the same time, there are two words, *steady, ready*. Now what I see inside me is a picture of an eagle clutching some thing. Then two words that come *steady, ready*.

Some of you will receive something if you are praying for another person. We are talking about being led by the Spirit. The reason is people are not being sensitive to the mind of their spirit because they are only sensitive to the mind of their soul. And they miss out a lot of things. If we will enter deep into the level of the spirit, you could actually pick up things from the kind of the spirit within us. It is line upon line, precept upon precept; we don't know every thing at once. So, you may have to pray for some time before you see the whole picture. I would reckon if we keep praying for an hour we probably have hundreds of things. And if we put it all together it will be a very clear picture. But this is only an illustration about how it function.

Knowing that the eagle represents a part of the covenant

creature with God like Isa. 40. So, my *noema* relates to Isa. 40. So, that to me talks about some process on waiting upon God. But at the same time, the eagle is clutching some thing. That means not to let go of some thing that you got a hold of in your spirit. And the other factor is the words *ready and steady*. It tells us that you have to be ready for some thing. If you are not ready when the opportunity comes, you will miss it. God is saying that some thing is going to happen and you got to be very steady and be ready to launch down like an eagle and grab the chicken. We are illustrating how you enter into the inner corridors of your spirit in order to get direction from God. Now perceiving in the spirit is step-by-step, line upon line, precept upon precept. The picture gets clearer and clearer day-by-day.

So, you may have to keep a notebook on that. A lot of my directions come that way. Its built over a period of time. Lets say like the new premises that we are building. We have been incubating it for some time. The closer we get I began to receive clear and clear details of certain things what to do. It is the same with the ministry in Singapore. We are going to start an evening service there. Two years ago, there was some thing not so clear. But as time goes by, I get a lot of details of what to do, how to organize it. Only recently, we got through some registration. So, the Lord teaches what to do, which department, all these details come line upon line, precept upon precept. A lot of people are waiting to be led by the Spirit but they don't know what it is. They only think of one way of leading by the Spirit. God will shout from heaven and give all His instructions to us. Your inward voice and the inner thoughts of your mind of your spirit

will function together with your inward witness. If you go through this series seriously and really absorb it, you will not be able to say at the end of it I don't know how to be led by the Spirit. You would know how to get God's leading in your life.