

# Spiritual Life - a Humble Spirit

by Stephen Kaung

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*Spiritual life is a life in the spirit, where we are conscious of God's presence and communicate with Him, and humility is the chief mark of uprightness in the life of earnest Christians.*

**Duration:** 1:06:06

**Scripture:** Psalm 51:10, Isaiah 57:15, Ezekiel 36:26-27, Matthew 8:22, Luke 9:55, John 3:6, Ephesians 2:1-5

**Topics:** "Spiritual Life"

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## Description

In this sermon, the speaker emphasizes the importance of the condition of our spirit in our spiritual life. He asks the audience to reflect on the state of their spirit, whether it is filled with bitterness, unforgiveness, jealousy, or bondage. He encourages them to seek a spirit of love, courage, sound mind, wisdom, and humility. The speaker also highlights the significance of having a right spirit before entering into conferences or gatherings, as it determines our ability to receive grace and overcome the attacks of the enemy.

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## Transcript

Please turn to Isaiah chapter 57, the book of Isaiah chapter 57, verse 15. Isaiah chapter 57, verse 15. For thus says the high and lofty one that inhabited eternity, and whose name is holy, I dwell in the high and holy place, and with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

I'll repeat. For thus says the high and lofty one that inhabited eternity, and whose name is holy, I dwell in the high and holy place, and with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Shall we pray? Dear Heavenly Father, as we remain in Thy presence, we just pray that the light of Thy countenance will shine upon our hearts.

We pray that Thy word may become life and spirit to us by the power of the Holy Spirit. Our Father, we just commit this time into Thy hands, and we want Thee to be glorified, and Thy work to be done. In the name of our Lord Jesus.

Amen. Spiritual life is life in the spirit. It is life of the spirit.

Therefore, it is of tremendous importance for us to know the spirit. Not only to know the Holy Spirit, but also to know our human spirit. Do you remember the word of God says, He that is joined to the Lord is one

spirit.

It means that our spirit, our human spirit, is joined to the spirit of the Lord. And that is union with Christ. All our knowledge of God comes in the spirit.

That is the reason why you find the Apostle Paul prays, for the spirit of wisdom and revelation to be given in the full knowledge. All our knowledge of ourselves comes in the spirit. Because in 1 Corinthians chapter 2 we are told, Who knows the things of man except the spirit of man? And even our knowledge of other people has to come through the spirit, because we know no longer any man according to the flesh, but according to the spirit.

So I think it is very clear to us that spiritual life is primarily a life in the spirit and of the spirit. But you know it is very unfortunate to find among God's people that very not many people know about the spirit. Now this morning we are not talking about the Holy Spirit.

I do hope that we know more of the Holy Spirit, that is so basic, so important, most important to us. But this morning we would like to dwell upon this matter of our own spirit. You know among God's people some people even do not know that they have a spirit.

Many people think that spirit is part of our soul. In other words, we think that we are composed of soul and body, and the spirit is just a part of our soul. And because of our lack of knowledge, of knowing our spirit, no wonder we find our spiritual life is greatly hindered.

Now we find in 1 Thessalonians chapter 5 verse 23 it says, May the God of peace sanctify your holy, your whole spirit and soul and body. Be preserved, blameless at the coming of our Lord Jesus Christ. I think even with this one verse it should be clear to us that so far as God looks upon us, He considers us as a composite of three things, spirit and soul and body.

And He wants to sanctify us wholly, our whole spirit, our whole soul and our whole body, be preserved blameless at the coming of our Lord Jesus. When God created man, we know He used the red earth to form the human body. But then He breathed the breath of life into that form.

And that breath of life that came directly from God becomes our spirit. And when the breath of life came in touch with the flame, then you'll find man becomes a living soul. Our God is a spirit.

And He created us according to His image. He created us with a spirit. And this spirit that He created is to be His dwelling place.

Through this physical body we are conscious of the world around us. By the soul we are conscious of our own self. But with our spirit we have God consciousness.

Because the spirit that God has created in us is the organ for God. It is created for God, to communicate with God. And to being dwelt by God.

And it is in the spirit that we come into union with God. Proverbs tells us, a man's spirit is the lamp of Jehovah, searching all the inner parts of the body. So we find that a man's spirit is the lamp of the Lord.

It is there that the Lord reveals Himself to us. You know, in the Garden of Eden, after God created man, and put man in that beautiful garden, he must have communion with man in that garden. Because man had a spirit.

And with that spirit he was able to communicate with God. But of course in the Garden of Eden, man did not have the life of God in him yet. That awaited until he ate the tree of life.

Then you'll find that the spirit was not only able to communicate with God, but the spirit was able to receive God into it. That there might be a union there. But of course we know, unfortunately, man sinned.

The Word of God is, On the day that you shall eat that forbidden tree, you shall surely die. Now we know that Adam and Eve, they ate the tree of the knowledge of good and evil. But they lived on for many, many years.

As a matter of fact, Adam lived until he was 930 years old. And they begat sons and daughters. In other words, they were very much alive, physically and soulfully.

But the Word of God is true. On the day that they ate their spirit. In other words, you'll find it is symbolized by their being driven out of the Garden of Eden.

Their communication with God was cut. Their spirit as an organ still existed. But it had ceased to function towards God.

And this was considered a spiritual death. So dear brothers and sisters, let us remember one thing. That everyone that is born of Adam is dead in the sight.

We were dead in sins and transgressions. The Lord Jesus said, let the dead bury the dead. We were all spiritually dead.

We couldn't talk about spiritual life. There wasn't any spiritual life. Because our spirit was dead towards God.

Man became flesh, soul and body. But thank God, something happened when we believed in the Lord Jesus. Now brothers and sisters, what happened at new birth? What is new birth? John 3, 6 says, He that is born of the Spirit is spirit.

In other words, our spirit was dead in sins and transgressions. But when we believe in the Lord Jesus, then you'll find the Spirit of God touch our dead spirit, quicken it, restore it to life, and even to newness of life. In Ezekiel 36, 26, 27, God said, I will give you a new spirit.

And I will put my spirit in your spirit to cause you to walk in all my statutes and to keep my ordinances, and thou shalt do them. In other words, when we believed in the Lord Jesus, something happened in our spirit. That dead spirit, that had no communication with God whatsoever, suddenly was raised in resurrection.

And immediately you'll find our spirit cry out. The Holy Spirit bears witness with our spirit that we are children of God. This dead spirit was quickened into life.

The life of God has come into our spirit. And the Holy Spirit comes and takes up His dwelling in our spirit. And it is there we find our spiritual life begins.

Because of this spirit, new spirit, and the Holy Spirit in dwell in our new spirit, therefore you'll find our communication with God is restored. We can commune with God. As we draw near to God, He draws near to us.

And there you'll find in our spirit, we come to know God in an intuitive way. Formerly, when we talked about God, He was so objective, so distant, or so academic. But then, we find, after we are born again, we begin to know God in a real way.

In other words, intuitively, directly, we know deep down in our spirit that God is. We know Him. We have seen Him.

We have heard Him. We have touched Him. And intuitive knowledge of God becomes our portion.

And because we have this new spirit, with the Holy Spirit in dwell in it, therefore you'll find our conscience begins to work in a new way. We can serve God with a conscience void of offense. And it is in our spirit that you'll find God begins to reveal Himself.

The Holy Spirit begins to do His work of transformation in us. And it is with the spirit that we worship God and we serve Him. So, in other words, you'll find spiritual life is a matter of... So, brothers and sisters, it is very important that we know we have a spirit.

It is very important for us to know that we have a new spirit. It is very important for us to know that the Holy Spirit dwells in our spirit. And this is where spiritual life, now the spirit that we have, is indwelt by the Spirit of God.

And this spirit of ours is supposed to be ruled by the Holy Spirit. That is what it should be. But unfortunately you'll find so far as our experience goes, you'll find sometimes our spirit seems to be under the control of the Spirit of God.

But sometimes you'll find our spirit is not under His control. On the contrary, we find something has invaded our spirit and takes over maybe temporarily its control. You know, it is a half-truth.

We often hear people say we should live by the Spirit. The Spirit should rule over our life. Now that is true.

So far as God's ordained order is concerned, our spirit has the most prominent place of our whole being. It is through our spirit that God rules over us. So in one sense it is true that our spirit should rule over our soul and our body.

But this is not exactly true. Why? Because it is the Holy Spirit who dwells in our spirit that rules over our whole being. Now the reason why I say this is because there is a kind of misconception going on among God's people.

And in one sense it is partially true. And that is we need to learn to live by the Spirit. Everything that comes out of the Spirit is right.

Everything that comes out of the soul is wrong. Now in one sense that is true. When the Word of God comes to us as a two-edged sword, it does divide the spirit and the soul.

That which of the spirit and that which is of the soul. Now that's true. And we should not live according to the soul, to the flesh.

But we should live according to the Spirit. But, we have to remember when we are saying this it doesn't mean that everything that comes from our spirit is good, is dependable. It's something that we should follow.

Not so. Not so. Why? Because our human spirit is just an organ.

It is true it is an organ for God. It is made for God. It is to be the home of God.

That is true. But, so far as our spirit is concerned, its nature is neutral. In other words, it can be dwelt by God.

And if it is dwelt by God, then whatever comes from our spirit under God's control is pleasing to God. But, you must remember that our spirit can also be under the rule of our soul. Our souls can intrude upon our spirit and takes over control.

And when that happens, then you cannot say whatever comes of our spirit is bound to be right. It is not right. And it is for this reason you find in the scripture.

In 2 Timothy chapter 7, verse 1, it is said that we should purify our spirit and flesh. That we may perfect holiness. In other words, not only our flesh is polluted, is defiled, but even our spirit can be defiled.

And if our spirit is defiled, then we have to purify it in order to perfect holiness. And that's the reason why you find in the Word of God, when a spirit is defiled, that is when the human spirit is invaded by the flesh, by the world, or oppressed by the evil spirit, then you'll find our spirit becomes a spirit of bondage. There is the spirit of fear, the spirit of jealousy, a wounded spirit, a perverse spirit, a spirit of error.

All these can become the conditions of our human spirit. And when this thing should happen, that you know, your spirit needs to be purified. You remember once when our Lord Jesus was on His way to Jerusalem.

He was in Galilee. And He was on His way to Jerusalem. He passed through the villages of Samaria.

He usually sent His disciples before Him to prepare His way. But the people in Samaria refused to receive our Lord Jesus. Why? Because He was facing Jerusalem.

And I believe you know the reason why. Because there was such a prejudice that existed between the Jews and the Samaritans. The Jews look upon the Samaritans as a mixed people.

Look down upon them. Despise them. Because they were not pure.

And because of this the Samaritans, they responded with hatred. There was no communication between the Jews and the Samaritans. And usually the Jews in traveling from the north to the south, they try to bypass Samaria by crossing the river Jordan to the east side, travel on the east side of the river Jordan, and then cross back into Judea.

But our Lord Jesus passed through Samaria. And these people refused to receive Him. That's recorded in Luke chapter 9. And when the disciples found out that the Samaritans refused to receive our Lord Jesus, you know, the two sons of Zebedee, the two sons of Thunder, they came to the Lord and said, Now Lord, do you want us to call fire down from heaven to burn these people up? Because they refused to receive You.

And you remember what the Lord Jesus said to them? The Lord said, You do not know what kind of spirit. You know, when our Lord Jesus was traveling to Jerusalem, what kind of spirit was in Him? It was the spirit of the land. He traveled to Jerusalem in order to offer Himself as a sacrifice for the sin of the world.

A gentle, meek spirit of the land. But the two disciples, their spirit was a different spirit. Their spirit was a spirit of revenge, a spirit of danger, a spirit of vengeance, a spirit of hatred.

It was opposite to the spirit of Christ. They do not know what kind of the spirit they have. Now, brothers and sisters, do we know what kind of the spirit we have? Do we know what kind of a spirit God is looking for in His people? It is not enough just to have a spirit.

It is not enough just to have a new spirit. Thank God for the new spirit that is in us. But we need, as God's people, to know our spirit.

What is the condition of our spirit? Whether our spirit is really under the control of the Holy Spirit, or whether our spirit is being defiled by something that came coming from outside. This is our responsibility. You know, in the book of Proverbs, we find it is said, I think it's Proverbs, well, anyway, I can quote it.

In Proverbs, we are told that he that has no rule over his spirit is like a city without walls. He that rules over his spirit is better than he that takes the city. In other words, here you find in the word of God that God expects us to rule over our spirit.

You know, oftentimes we think that it is the spirit that rules us. We are to be ruled by the spirit. For the word of God said, we are to rule over our spirit.

If we do not rule over our spirit, we are like a city without wall. And you know, a city without wall is open to attack, open to invasion. But one who can rule over his spirit, he is stronger, better than taking a city.

Now the question is, do we rule over our spirit? Is it that in our spiritual life, we have the misconception that it is the spirit that rules, and we do not take up our responsibility of ruling over our spirit? Now it is true. To the Holy Spirit, we have to obey. But the spirit of the prophets obey the prophets.

In other words, we have a responsibility to see that our spirit is under the rule of the Holy Spirit. That is ruling over our spirit. And we have a responsibility to see that we do not allow anything else to take over the rule of our spirit.

This is where our responsibility lies. And I do not know, dear brothers and sisters, whether we know we have this responsibility, or whether we really have taken up such responsibility. You know, one of the fruits of the Holy Spirit is self-control.

Self-control actually is spirit control. But it means that we need, with our will, to surrender, or to put our spirit under the rule of the Holy Spirit. That is our responsibility.

And it is a responsibility that we must seriously take up. Otherwise, you'll find the enemy will be able to intrude into our spirit and defile it. What is the condition of our spirit? Is our spirit in bitterness? Is our spirit an unforgiving spirit? Is our spirit full of jealousy? Is our spirit under bondage? Or wounded? Is our spirit in error? Perverse? Or is our spirit spirit of love? Of courage? Of sound mind? Spirit of wisdom? Understanding? A humble spirit? A broken spirit? A gentle spirit? A spirit of adoption? A spirit of rapture? Now, what kind of a spirit do we have? And what is the kind of spirit that God is looking for in us? So here you'll find in Isaiah, chapter 57, verse 15.

For thus saith the high and lofty one that inhabited eternity, and whose name is holy, I dwell in the high and holy place, and with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to

revive the heart of the contrite one. Now, our God is one who dwells in the high and holy place. He is the lofty one.

His name is holy. And yet, he said, he dwells with people who are of a contrite and humble spirit. To revive the spirit of the humble, and to revive the heart of the contrite ones.

That is to say, God is looking for a certain kind of spirit in us. And this kind of spirit is a humble spirit. Now, the word humble in the original means low lying.

Lying very low. I would like to read to you some quotations from Andrew Murray. He has a booklet called Humility, the Beauty of Holiness.

And I would like to read to you some of what he said. I hope you will listen very carefully. The call to humility has been too little regarded in the church.

Because its true nature and importance has been too little apprehended. It is not a something which we bring to God. Or He bestows it.

Now, I want to underline it. Humility is not something which we bring to God. Now, that's what we usually think.

But it is not. Nor is it something that God bestows upon us. God does not give us humility.

Then what it is? It is simply the sense of entire nothingness. Which comes when we see how truly God is all. And in which we make way for God to be all.

Humility is simply a sense of utter nothingness. And this nothingness comes from the realization that God is all. And we make way for Him to be all.

That is humility. In the life of earnest Christians, of those who pursue and profess holiness, humility ought to be the chief mark of their uprightness. We should have right thoughts of what Christ is.

Of what really constitutes Him, the Christ. And especially of what may be counted His chief characteristics, the root and essence of all His character as our Redeemer. In other words, He tries to call us to consider Christ.

What is the characteristic of Christ that really characterizes Him as our Redeemer? He said this can be but one answer. It is His humility. What is His incarnation but His heavenly humility and His emptying Himself and becoming man? What is His life on earth but humility? His taking the form of a servant.

And what is the atonement but humility? He humbled Himself and became obedient unto death. And what is the ascension and His glory but humility exalted to the throne and crowned with glory? In heaven where He was with the Father, in His birth, in His life, in His death, in His sitting on the throne, it is all, it is nothing but humility. Christ is the humility of God embodied in human nature.

Christ is the humility of God embodied in human nature. In the God of meekness and gentleness, to wean and serve and save us. And so He is still in the midst of the throne, the meek and lowly land.

This life of self-negation, of absolute submission and dependence upon the Father's will, Christ found to be one of perfect peace and joy. He lost nothing by giving all to God. His humility was simply the surrender

of Himself to God, to allow Him to do in Him what He pleased.

It is this state of mind, in this spirit and disposition, that the redemption of Christ has its virtue and efficacy. It is to bring us to this disposition that we are made partakers. Now, brothers and sisters, the very value, the very nature of atonement is humility.

And it is to bring us into humility that we may become partakers of His divine nature. And He continues on. Brethren, this is the path to a higher life.

Down. Lower down. Seek not, ask not for exaltation.

That is God's work. Look to it that you choose to humble yourself and take no place before God and man for that of servant. This is your work.

Let that be your one purpose and prayer. God is faithful. We should not seek for exaltation.

We should seek. Exaltation is God's work. Humility is ours.

And He continues on. As water ever seeks and fills the lowest places, so the moment God finds the creature abased and empty, His glory and power flows in to exalt and to bless. It is only by the indwelling of Christ, in His divine humility, that we become truly humble.

We have our pride from another, from Adam. We must now have our humility from another too. Pride is ours.

And losing us with such terrible power because it is our self, our very nature. Humility must be ours in the same way. It must be our very self, our very nature.

Humility comes by the indwelling of Christ in His divine humility. In other words, where does pride come from? The pride in us, it comes from Adam. We inherit it.

It becomes so natural to us. It is our very nature, our very self. In other words, we cannot but be proud, even though we have nothing to be proud of, because that is what we are.

We cannot help it. But thank God, in the same manner, we find that in Christ there is humility, and humility can become a nature in us that we cannot but be humble. It becomes our very nature.

The one infallible test of our holiness will be the humility before God and man, which mocks us. Humility is the bloom and the beauty of holiness. The chief mark of counterfeit holiness is its lack of humility.

I cannot put it in better words. That's the reason why I read it to you. Because I do find that this is what God is looking for in us.

God is looking for a humble spirit. And I quote another place from Watchman In the Spiritual Man. God is interested in our spirit.

It is there the new life doth, there that his spirit works, there that we fellowship with him, there that we know his will, there that we receive the revelation of the Holy Spirit, there that we are trained, there that we mature, there that we resist the attacks of the enemy, there that we receive authority to overcome the devil and his army, and there that we secure the power of service. It is by the resurrection light in the spirit that our body eventually shall be changed into a resurrection one. As the condition of our spirit is, so is the

condition of our spiritual life.

How essential for us to preserve our spirit is normal. Now I want to underline this sentence. As the condition of our spirit is, so is the condition of our spiritual life.

Now brothers and sisters, we are all supposed to live a spiritual life. But how do we live spiritual life? What kind of a life are we living today? It depends upon the condition of our spirit. If our spirit is normal, that is, under the rule of the Holy Spirit, and it comes only when we rule over our own spirit.

Instead, we want the Holy Spirit to rule over us. If our spirit is normal, then our spiritual life is normal. But if our spirit is abnormal, how can we live a normal spiritual life? It's impossible.

So the question is, do we know our spirit? Do we know what condition our spirit is in? Do we have a humble God is with, that has a humble spirit? Now what is a humble spirit? I think there are several ways to describe a humble spirit. A humble spirit is a contrite spirit. In Isaiah 57, verse 15, we already read that God is with him who has a contrite and humble spirit.

He will revive the spirit of the humble and the heart of the contrite. Now, we often think that we need to have a contrite spirit only when we sin. In other words, when do we need to repent? We only need to repent when we have done something wrong.

If we have done something wrong, then we need to repent. We need to have a contrite spirit. But dear brothers and sisters, this is not so.

Even though we do repent when we sin, but what God looks for is a spirit, an attitude, an inward attitude that is in a continuous repentance. In other words, there is a spirit in us that is always alert, sensitive, ready to confess, to repent from anything that does not please God. This is the kind of spirit that the Bible calls a humble.

Is our spirit in such a kind? Now, a humble spirit is a broken spirit. You find that in Psalm 51? I think we are all familiar with that Psalm. Psalm 51.

David's Psalm. Verse 17. The sacrifices of God are a broken spirit.

A broken and contrite heart, O God, thou will not despise. You know, a broken spirit is different from a wounded spirit. You know, sometimes we feel our spirit is wounded.

And a wounded spirit is not a right spirit. But a broken spirit is what God is looking for. A spirit that has been broken.

You know, just like any animal that is to be tamed. You have to broken it first. To break it first.

You know, our spirit needs to be broken. In other words, the resistance, the hardness, the rebelling against God is being broken. So that our spirit is tender, is broken up, is soft before God.

And with such a broken spirit, you'll find God considering it as the sacrifice. The sacrifices of God are a broken spirit. In other words, it is something that we can offer to God.

And a humble spirit is also a lowly spirit. A lowly spirit. You know, in Proverbs, we have two different verses.

One is in Proverbs, verse, chapter, verse, chapter 16, verse 19. Proverbs 16, verse 19. Verse 18.

Pride goes before destruction. And a haughty spirit before a fall. Then again in Proverbs 29, 23.

A man's pride brings him low, but the humble or lowly in spirit shall obtain. A humble spirit is a lowly spirit. Now, what does it mean by a lowly spirit? It doesn't mean that you look down upon yourself.

You, you think little about yourself. It means that you do not think about yourself at all. That is a lowly spirit.

And a lowly spirit shall receive honor. And on the contrary, a haughty spirit before. Now, what is a humble spirit? A humble spirit is poor in spirit.

You remember in Matthew chapter 5, verse 3, he said, Blessed are the poor in spirit, for theirs is the kingdom of the heavens. Now, poor in spirit doesn't mean that his spirit is poor. In other words, there's nothing there.

Poverty. You know, our spirit should not be in poverty. Our spirit should know the richness of Christ.

But poor in spirit simply means that even though the spirit may know something of the richness of Christ, and yet it empties himself. Yet it sees that there's so much more that he does not know. And because of this, you find there is that poor in spirit.

It is not a spirit that is self-contented, satisfied, Laodician spirit, but it is a spirit that knows that he knows nothing. He really knows nothing. And that is poor in spirit.

That is the kind of spirit that God is looking at. And, of course, a humble spirit is a gentle spirit. You find that in Galatians chapter 6, verse 1. A gentle spirit.

A spirit that will do no harm to anyone. A spirit that is tender towards God. So, dear brothers and sisters, for our spiritual life to be really on the right path, we need to consider the condition of our spirit.

We need to humble ourselves before God. Because the Bible said, God gives grace to the humble. He resists.

If we want to receive grace from God, we need to have a humble... We need to humble ourselves before God. And that is the only way to spiritual fullness. How can we have it? First of all, I think we need to remember that humility is... I think it is a... a recognition that is very humble.

We often think that we are humble. We can humble. Be humble.

But we need to see that true humility is really not in us. Humility is Christ. So it is only by the indwelling of Christ with His humility that we are able to be humble.

So how can we have a humble spirit? First of all, we need to see Christ. Brothers and sisters, if God will give us a revelation of His Christ, there shall be no problem for us to be humble. Every time you find the Scripture, when God reveals Himself, His glory to a man, to a woman, to a person, you find invariably that person falls down.

He cannot stand up. What we need is a revelation of Christ. We need to see Christ.

We need to see God. We need to see that He is all. And only when we see that, when we see Him, we will be delivered from ourselves.

So I think the first thing that is needed is a revelation of Christ. How we need to ask the Lord to continually reveal Himself to us. And only by such revelation we are able to enter into a humble spirit.

And number two, after we have seen Christ, then the next thing we need to do is to surrender ourselves. We need to surrender ourselves completely to Him. Give ourselves up.

As a matter of fact, if we really see Him, there should be no problem of giving ourselves up to Him. See, the problem when we talk about surrender is because we do not see Him. So we find it so difficult to surrender.

But once we see Him, I think it is very natural, it follows that we surrender ourselves to Him completely. And then the third thing is the Holy Spirit to fill us and take up. You know, in Ephesians chapter 5 it says, be filled with the Holy Spirit.

That word, be filled with the Holy Spirit, simply means be ruled by the Holy Spirit. We have the Holy Spirit in us, in our spirit, but we need to let the Holy Spirit rule over our spirit. So when we surrender ourselves, this is to give the Holy Spirit the authority to rule over our spirit.

And when the Holy Spirit not only dwells in our spirit, but rules over our spirit, then you'll find the Spirit of Christ becomes a character. And it is the Spirit of the Lamb. It is.

So dear brothers and sisters, in view of the conference before us, how can we really receive grace from God? You know, often times we can go to conference after conference. We may listen to message after message. But do we really receive grace? I'm sure.

If our spirit is not right, we find that we cannot receive anything. But if our spirit is right, dear brothers and sisters, I do believe that if our spirit is right, no matter how bad the conference is, we will receive grace. So I feel probably it is right for us to consider this matter of a humble spirit before the conference begins.

Oh, that we really ask the Lord to create in us a right spirit. You know, David prayed that God would create in him a steadfast spirit. The word steadfast means right.

A right spirit. That we will ask the Lord to create in us a right spirit as we enter into the conference. God give grace.

Dear Heavenly Father, we do praise and thank Thee because Thou has not only created us with a spirit, but Thou has given us a new spirit. And Thy Holy Spirit dwells in us to teach and to transform. Our Father, we just pray that Thou will enable us to really examine ourselves, the condition of our spirit before Thee in Thy light.

As God has said, in Thy light shall we see light. So we just bring ourselves to Thee this morning and ask Thee to shine upon us, to reveal to us what kind of a spirit do we have. Lord, if our spirit is divine, we look to the cleansing of the precious blood.

Lord, we pray that Thou will create in us a right spirit. We pray that the spirit of the Lamb, the spirit of Christ may become our spirit, that we may be humble before Thee, broken, contrite, gentle, lowly, poor. Lord, that we may be in a condition that Thou can bless, that Thou can feel, and Thou can work with.

So our Father, we just pray that we may not enter into this time of conference unprepared, but we ask that our spirit will be prepared for Thee to bless and to work. And we ask it in the name of our Lord Jesus and for His glory. Amen.

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