

What is Bible

The Inward Holy Spirit and the Outward Bible Must Be Balanced

If we are to nurture our brothers and sisters spiritually, we must lead them to know the Bible. For two thousand years, Christians have acknowledged one truth: no one can truly know the Lord apart from knowing the Bible. Though we possess a spirit, we are not merely spirits—we are whole human beings.

If we were only spirits, God would only need to give us His Spirit, with no need to grant us the Bible. But because we are more than just spirits, God has also given us the Bible.

The spiritual inheritance God has bestowed upon us has two aspects: the invisible Holy Spirit within us, and the visible Bible outside us. One is the Holy Spirit dwelling inwardly, the other is the Bible standing outwardly. The experience of Christians throughout the ages has proven that a genuine Christian must maintain an absolute balance between these two aspects.

There must be perfect balance between the inward Holy Spirit and the outward Bible. To lean excessively toward either side will lead to serious problems. Throughout church history, some believers leaned only toward the inward Holy Spirit, falling into grave errors. Far more leaned only toward the outward Bible; though they seemed to make few obvious mistakes, they fell into a lifeless spiritual state.

In other words, to have only the inward Holy Spirit without the outward Bible leaves one extremely prone to going astray. Conversely, to have only the outward Bible while lacking the inward Holy Spirit renders a person spiritually barren, lifeless and devoid of vitality.

A Christian is just like a train: it needs fire within to generate steam as its driving power. Yet the train also needs railway tracks outside it. With only internal fire and steam but no external tracks, the train cannot run properly; even if it moves, it will constantly malfunction. On the other hand, with only tracks but no fire and steam

within, the train stays on the right path yet cannot move at all.

For a train to advance smoothly and steadily, it requires the coordination of both inward and outward elements: outer tracks to set its course, and inner fire-produced steam to propel it forward.

This is exactly the relationship between the inward Holy Spirit and the outward Bible in our spiritual life. Regrettably, saints throughout the ages have always leaned to one side or the other—either fixating on the inward Holy Spirit or clinging only to the outward Bible—and many still do so today.

Those who lean toward the inward Holy Spirit condemn those who cling to the outward Bible, saying: “You only read dead letters and spend your days studying lifeless doctrines with your natural mind. The letter kills, but the Spirit gives life. Only we live in the realm of the Holy Spirit.”

Meanwhile, those who rely solely on the outward Bible condemn those who pursue only the inward Holy Spirit, saying: “You merely follow emotional impulses, stirred up by fleeting excitement with no solid grounding. Look at how many who once claimed to be led by the Holy Spirit have drifted away today. Many things you attribute to the Holy Spirit’s guidance turn out to be utterly wrong.”

A genuine Christian ought to walk in balance on both sides: filled with the Holy Spirit inwardly, and well acquainted with the Bible outwardly.

To be filled with the Holy Spirit within is like a train having fire generating steam inside; to know the Bible outwardly is like the train having tracks laid before it.

Such a Christian is both living and steadfast, active and accurate—alive yet stable, moving yet on the right course. Therefore we must place equal weight on both the Holy Spirit and the Bible, neglecting neither: neither the inward work of the Holy Spirit, nor the outward truth of the Bible.

To Know the Bible Requires Exercising the Spirit and Training the Mind

Among believers today, some lean toward the mind in knowing the Bible, while

others lean toward the spirit. Those who lean on the mind overly focus on studying mere letters. Those who lean on the spirit, by contrast, spiritualize the Bible to an extreme—as if the Scriptures have no literal wording at all. Thus in reading the Bible, many fall into the trap of leaning to either extreme.

A great many believers immerse themselves in the Bible daily, mastering its literal details to an exhaustive degree. For instance, the Hebrew alphabet has twenty-two letters, and some have gone so far as to count how many times each letter appears throughout the Scriptures. Likewise, they tally the total occurrences of every Greek letter in the New Testament.

Moreover, Hebrew and Greek, much like Latin, assign a numerical value to each letter. In Latin, certain letters stand for ten, others for five. The same applies to Hebrew and Greek: every letter represents a number. Some devote themselves entirely to this study, calculating the numerical value summed from the letters of every word in both the Old and New Testaments. Strangely enough, they find that the total sum of these numerical values for every biblical word is always divisible by seven. I have not verified this myself, yet reliable materials confirm it to be true. This shows just how deeply some delve into the Bible's literal structure. Those who compile concordances also pursue meticulous, word-by-word study of the Scriptures.

On the other hand, some today open the Bible and follow nothing but inward inspiration entirely. It is truly like the wind that blows where it wishes—they speak however the impulse moves them. At times it is like a sudden storm: a train may run steadily along its tracks, only to be swept up into the air by a typhoon, abandoning the rails entirely. I am sure many brothers and sisters have met such people. Their interpretation of the Bible drifts unrestrained into empty speculation, completely leaning toward sheer spiritual subjectivity.

Again we say: leaning solely on the letter leads to spiritual lifelessness; leaning solely on subjective spirituality leads to great danger. It is true that listening to those who overemphasize the spirit is captivating and stirring, easily stirring one's religious feeling; yet their teaching can carry you away into vague, groundless imagination. Meanwhile, those who cling only to the letter speak with scriptural evidence in every

sentence, yet their words are rigid and lifeless. You would likely grow sleepy within half an hour of listening. Both extremes are seriously unbalanced.

Therefore, brothers and sisters, if we would truly know the Bible, we must maintain balance. We must properly understand the Bible' s literal text, and we must also use our spirit to touch its spiritual essence. To truly read the Bible well, we must train our mind and equally, even more importantly, exercise our spirit. Training the mind enables us to comprehend the Bible; exercising the spirit enables us to contact and touch it. One is a matter of the mind understanding Scripture; the other is a matter of the spirit engaging with Scripture.

Take electricity as an example: understanding electricity is one thing, and physically contacting it is another. Understanding belongs to the mind, while contacting it belongs to the body. Sometimes electricity is present, yet a wooden board separates your body from it. Your mind may thoroughly grasp electrical theory, but your body cannot make contact. Conversely, some may know nothing of electrical knowledge in their mind, yet their body touches electricity all the same—because the power is present and their body is connected to it, making contact instant.

This is a fitting illustration of our relationship with the Bible. It is one thing for our mind to understand Scripture; it is quite another for our spirit to touch and engage with it.

It is entirely possible for your mind to understand the Bible while your spirit remains untouched and unengaged. We need more than mental comprehension alone; we need our spirit to truly contact and lay hold of God' s Word. Mental understanding is insufficient—only when the spirit touches and grasps the Bible do we gain genuine spiritual benefit.

Even so, spiritual contact with the Bible cannot do without mental understanding. We must realize that we train our mind to comprehend Scripture precisely so that our spirit may lay hold of its truth. Without passing through the mind' s understanding, God' s Word can scarcely touch the spirit; this is an unchanging principle.

This applies not only to the Bible but also to spiritual messages we hear. A

sermon cannot move your spirit unless it first passes through your mind's comprehension. Suppose I preach in Chinese, and someone present does not understand the language—the message cannot enter their mind, so how could their spirit be stirred? Truth must pass through the mind before it can reach the spirit to move and nourish us.

Consider an illiterate person who cannot read a single character. If they open the Bible, how could their spirit be touched? To receive spiritual enlightenment from Scripture, they must invest effort to learn reading and recognize words with their mind. Only after learning to read the biblical text can they read and be touched inwardly. Without recognizing the words of Scripture, one could kneel and pray for three hours with intense emotion, yet still feel utterly confused opening the Bible—unable to be touched, because God's Word cannot pass through the mind. We must devote adequate effort to learn the biblical text with our mind, so that its truth may pass through our understanding and move our spirit.

Furthermore, the Bible itself contains many deeper layers of meaning. Even if you recognize every word, you may still fail to grasp its meaning. Scripture carries its own inherent structure, background knowledge, and spiritual principles. Many holders of doctoral degrees excel in literary study and can read every word in the Bible, yet they fail to understand certain passages—lacking familiarity with biblical background facts and theological terms. Without this foundational knowledge, they struggle to receive spiritual enlightenment.

Of course, some verses, such as John 3:16, have no complex textual or technical barriers. Once you recognize the words and read the verse, your mind readily comprehends its meaning. Yet countless other passages involve intricate textual nuances: matters of people, places, historical eras, types, prophecies, symbolic numbers, and spiritual figures. These technical details and unique biblical terms cannot be grasped merely by those with secular education and general literacy.

It is just like giving an electrical engineering book to me: I recognize every word, yet I understand nothing of its content because of its specialized terminology. To comprehend such a book, one must first study its professional vocabulary.

The same principle applies to the Bible. Though its wording appears plain, it contains unique spiritual terminology and theological expressions. Without proper training in these terms and textual nuances, we will struggle to understand its message when we read. Take John 1:17: The law was given through Moses. “The law” and “Moses” are both theological proper nouns. Without understanding these terms, even a hundred doctors combined could not grasp the verse’s meaning.

Hence, every saved believer who desires to understand the Bible thoroughly must invest time training their mind in biblical terminology and textual structure. With this foundational training, reading Scripture becomes far easier. Whether reading the law was given through Moses or without the shedding of blood there is no forgiveness, there is no confusion—familiarity with these terms allows immediate mental comprehension. God’s Word then readily passes through the mind to be touched by the spirit.

For this reason, we will spend considerable time examining biblical proper nouns and textual technicalities. This mental training serves as a preparation, enabling us to use our spirit to contact and lay hold of God’s Word in Scripture.

Our hope is that most brothers and sisters will receive training in biblical structure and terminology to gain basic scriptural literacy, while also practicing inwardly in their spirit. Then, as they read the Bible, God’s Word will pass straight through their mind, and they will know how to exercise their spirit to touch the divine spirit within the Scriptures.

Now we begin the first lesson in our study of Bible reading by asking: What is the Bible? What exactly is the Bible? What defines the Bible?

If someone asks what a table is, we can readily answer that it is a wooden piece of furniture for placing items. Yet few have a clear, transparent understanding of what the Bible is. Even now, it is difficult to explain exhaustively, but we will speak as fully as we can. We will define the Bible in four aspects—only by covering these four dimensions can we present a complete definition.

Firstly, The Bible Is the Word of God

The Bible is a word—not the word of man, but the Word of God. In the universe, apart from God Himself, nothing is greater than the word. The Bible tells us that even the creation of heaven and earth came into being by God’ s word. (Hebrews 11)

The word is higher than all things, greater than all things, and older than all things. Before anything existed, the word was already there. Even among mankind, the word holds great significance. Practically every part of your daily life and conduct is embodied in your words. Think about it: if you could not speak, nor write books or letters, nor express your inner thoughts through any language or writing, where would you be as a person? It would be as if you ceased to exist.

If someone is mute and can never express themselves with words, though physically present, they are as if unseen; at the very least, they cannot manifest who they are. Therefore, the expression of one’ s life, character, and entire story hinges entirely upon the word.

Where does the word come from? I dare not say whether God created it. No one can fully explain its origin, not even scientists. How did the word come into being? It is a most profound and intriguing question. Consider Adam in the beginning: God created in him the instinct to speak, but where did his actual words come from? What language did he speak in the Garden of Eden? No one today truly knows.

Yet if there were no such thing as the word in the universe, you and I could do nothing at all—all of life, society, and the world would cease to function. Truly, the word is an immense reality.

That the Bible is the Word of God is an even greater truth. Anyone who seeks to study the universe, human life, or the existence of God cannot do so without drawing near to the Bible. The entire story of the universe is contained within this divine Word. If you would know who God is, understand the story of creation, and grasp the ultimate meaning of human life, you must read the Bible — for all these truths are contained within it. And this Word is not man’ s word, but the Word of God.

2 Peter 1:21 tells us that the prophecies in the Bible, that is, the words of

Scripture, “were spoken by men as they were moved by the Holy Spirit.” Two crucial points stand out here: men were moved by the Holy Spirit, and the words proceeded forth from God.

In the original Greek, being moved by the Holy Spirit carries the meaning of being borne along by the Spirit, just as a sailing ship is carried forward by the wind. A boat glides across the water not by its own power, but by the wind driving and guiding it onward.

Likewise, every word in the Bible was spoken by men borne along by the Holy Spirit. The Spirit comes upon those who speak for God, moving them and carrying them to utter His words. It is true that Moses wrote the Pentateuch, yet it was the Holy Spirit moving and leading Moses to write. Many psalms were spoken by David, yet it was the Holy Spirit within and upon David, moving him to speak forth those truths.

Beyond this, we must note that Scripture’s words proceeded forth from God. The original Greek can also be rendered “spoken out from God.” Bible translators and ancient manuscript scholars hold differing views on this phrase. Some argue the phrase “from God” modifies the speakers themselves—meaning they were men belonging to God, moved by the Spirit to speak. Others maintain it modifies their speaking—that their words flowed forth out from God Himself.

Authoritative versions such as the English Revised Version uphold the second interpretation. This reveals that the words of Scripture are not merely spoken by men moved by the Spirit, but also spoken forth out from God. God’s Spirit moves men to speak, and those words originate from within God.

In other words, **God speaks forth His own Word from within man, through man’s mouth—and this is the Bible.** What is the Bible? It is God’s Spirit coming upon people, moving them, and causing them to declare God’s Word out from the very presence of God. God utters His Word into the universe through humanity, and this is the Bible.

2 Samuel 23:2 declares: “The Spirit of the Lord spoke by me, His word was on my tongue.” These are David’s words. David was not only a psalmist; the Bible also calls him a prophet (Acts 2). He testified that his words were spoken by the Spirit of

the Lord, and God's very word was placed in his mouth. Notice: it is not merely the Spirit speaking through him, but God's Word being laid upon his tongue and proceeding forth from his lips. This is the wonder of the Bible.

Today we must not only confess that **the Bible is God-breathed**, but also apprehend a deeper truth: the Holy Spirit brings men into God's presence, that they may speak forth God's Word out from within God Himself. The Holy Spirit releases God's Word from within man through human speech—and this is the Bible. To define it simply: the Bible is God's Word spoken through men by the moving of the Holy Spirit.

Acts 1:16 states that the Holy Spirit spoke prophecies in Scripture through the mouth of David. This shows us not only that the Spirit speaks through human lips, but also that the very words spoken by the Spirit through men constitute the Bible. Here Scripture is directly joined with the moving of the Holy Spirit: the Bible is God's Word declared by the Holy Spirit through human mouths.

Matthew 4:4 says: "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." "Every word that proceeds out of the mouth of God" refers to all the words contained in the Bible. Therefore the Bible is nothing less than every word proceeding from God's mouth.

Thus we reach a clear, simple, and precise conclusion:

The Bible is the Word of God, spoken through human mouths by the Holy Spirit of God.

The Word of God Reveals God Himself

The Bible being the Word of God firstly reveals God Himself. All words serve to explain and express. The words of the Bible express and unveil who God is.

If you do not read or understand the Bible, you can never know or comprehend God. It is just like being here today: if you do not understand Chinese, you cannot understand who I am. You may hear my voice, yet you have no way to know what I am expressing. As the Word of God, the Bible first and foremost reveals and declares

God' s own Person.

The Word of God Reveals God' s Will

The Bible also reveals God' s will. It unfolds what lies within God' s heart— what He delights in, what He inclines toward, what He loves, and what He abhors. All these dispositions and desires of God are laid open in the Bible.

Thank God for this Book. If we read it from beginning to end, we come to know God' s will. The Bible not only manifests who God is, but also reveals His heart' s desire.

The Word of God Reveals God' s Plan

The Bible furthermore reveals God' s eternal plan. God is not only a God with emotions and inner inclinations, but also a God with a sovereign plan and definite works. When we read the Bible carefully, we naturally come to understand all that God has purposed to accomplish in the universe. Through the Bible, we may know God' s plan.

The Word of God Reveals the Origin and Destiny of the Universe and All Creation

The Bible unfolds the origin, course and final end of the universe and all things. It makes plain how the universe and all creation came into being, what has transpired throughout time, and what their future destiny shall be. The riddle of the universe is solved in the Word of God.

Without knowing the Bible, man can never understand the universe. The universe is truly a mystery beyond human comprehension. Even astronomers, geologists, and scientists of every branch, through extensive research, cannot unravel the story of the universe. This great mystery can only be solved for us by the Bible.

Secondly, The Bible Is the Revelation of God

Since the Bible is the Word of God, it is therefore the revelation of God. As we have said earlier, the word is an expression and an explanation; and to express and to explain is to reveal.

1 Peter 1:10 - 12 tells us that the prophets who wrote the Bible received revelation from God. In the original language, the meaning of revelation is to draw back the veil, uncovering the hidden mysteries for men to see.

The Bible is precisely God's revelation. It reveals God Himself, unfolds God's will, makes known God's plan, and discloses the origin and destiny of the universe. The Bible pulls back the veil on all these things—God Himself, God's will, God's plan, and the full story of the universe—laying them open for us to behold.

If we know the Bible, we see God Himself, we see God's will, we see God's plan, and we see the origin, the course, and the final end of the universe—the entire story of all creation.

The whole Bible is altogether the revelation of God. God draws back every veil, showing us the hidden things within—and this is exactly what the Bible is.

Thirdly, The Bible Is the Breath of God

The Bible is also the breath of God, the very breathing forth of God Himself.

2 Timothy 3:16 declares: All Scripture is God-breathed.

The original Greek meaning of God-breathed is breathed out.

All Scripture is what God has breathed out. It is just as the words I speak to you this morning are breathed out from within me. Please bear with my personal illustration: I rose at half past five this morning, and for a long while these truths were filling my inner being. My spirit was so full of them that I longed for half past eight to come quickly, that I might breathe these things forth.

What are these things within me? They are words. How do my inner feelings,

inner thoughts, and inner words come forth? They come forth through breathing. The message I speak is my very breath. In the same way, the Bible being the Word of God is also the breath of God.

It Contains the Element of God

Since the Bible is breathed out by God, it inherently bears the element of God.

I would not say the Bible is God Himself, yet I can surely say: when you touch the Spirit within the Bible, you touch God Himself. This is beyond the mind's full comprehension, yet it is a real experience in our spirit.

How often as you read the Bible, do you not sense that you have touched God? We cannot equate the Bible directly with God—that would verge on superstition. But we must confess: when we truly touch the Spirit in the Bible with our spirit, we genuinely sense that we have come into contact with God Himself—not merely standing in God's presence, but touching God in person.

To touch the Spirit in the Bible is to touch God Himself. Why is this so? Because the Bible is the breath of God; God has breathed forth Himself within these words. We cannot deny that within this breathing forth lies the element of God.

To say the Bible is the breath of God means it is not merely words spoken by God, but God breathing His own Person into these words. Thus within these breathed-out words abides the element of God. This distinguishes the Bible from all other books. Every other book contains no divine element, but the words of Scripture carry the very element of God.

The Bible as God's Word is not only breathed out by Him, but infused with His very Person in that breathing. Therefore this divine breath carries God's inherent element. You may choose not to draw near to this breath, but once you contact it, you cannot help but encounter the element of God within it.

For this reason, so often when we read the Scriptures, we are not merely conscious of being in God's presence; we inwardly touch and lay hold of God Himself.

It Bears the Taste of God

Within this divine breath there is also the taste of God. Because it contains God's element, it naturally bears His taste.

Taste is something beyond full explanation. Who can fully describe the taste of sweetness? None of us can put it into perfect words, yet the taste truly exists. Likewise, the Bible possessing the taste of God is a spiritual reality.

When we read the Word and contact God in our spirit, we taste the flavor of God. If you ask me to explain this taste, I cannot fully define it in human speech; yet inwardly I have tasted His sweetness, I have partaken of His very flavor.

This is why reading the Bible brings us such profound joy. Reading worldly books may also bring pleasure, but it is not this kind of joy, nor can it compare to it. When your reading of the Scripture brings you into spiritual contact with God, you deeply sense that you have absorbed God, with the inward taste of eating Him, drinking Him, and enjoying Him.

If your Bible reading never yields this inward taste, it is merely a lifeless exercise—only reading the outward letters, never touching God breathed out within those letters. True Bible reading is far more than that. Proper reading not only makes us sense we have met God, but causes us to taste His flavor.

When we read the Bible rightly, we are not only in God's presence and touching Him, but also tasting an indescribable sweetness, partaking of God Himself.

Brothers and sisters, the Bible is the breath of God. God breathed forth Himself that we might breathe Him in. When we take God into our inner being to enjoy Him, we taste a divine flavor that cannot be fully named by words—not merely rest, nor peace, nor joy, nor sweetness alone; it surpasses all human description.

The greatest joy and richest blessing of the Christian life is daily contacting and tasting God Himself through His breathed-out Word. It is like feasting on a spiritual meal, fully satisfied and refreshed within.

Our reading of the Bible is not merely to receive enlightenment, teaching, or

instruction. It is far deeper than these. Through the written Word, we touch God Himself in our spirit.

The Bible is not only God's thoughts, doctrines, truth, and teachings—it is preeminently the breath of God, God breathing forth His own Person. God's very self dwells within these words, within this divine breath.

Therefore we must never rely only on our mind to understand Scripture; that is never enough. We must learn to use our spirit to contact these words, to touch God's breathing within them, and to lay hold of His divine element contained therein.

When we do, we are not only conscious of being in God's presence or touching Him—we taste Him, and He becomes our inward enjoyment.

Every genuine time of Bible reading leaves us spiritually full and satisfied, tasting the sweetness of God Himself. Because the Bible is the breath of God, bearing His element and His taste, all who draw near to it truly contact and partake of God Himself.

Fourth, The Bible Is the Embodiment of God the Spirit

God is Spirit, yet the Spirit is exceedingly abstract—much like invisible radio waves in the air. Man can hardly contact Him or lay hold of Him. But the Bible has become the embodiment of God the Spirit.

The Lord Jesus said in John 6:63, His words are spirit. This shows us that the Word of God is the embodiment of God the Spirit.

It is just like a radio: once it receives the radio waves from the air, the radio becomes the embodiment of those waves. While the waves remain in the air, we cannot hear them, touch them, nor understand them. But once the waves are received into the radio, they are manifested before us; the abstract becomes concrete. We can then touch them, hear them, and comprehend them. Thus we may say that a radio filled with radio waves is the embodiment of the waves.

By the same principle, if only God as Spirit existed in the universe without the

Bible, God would be like untouchable radio waves in the air—we could never grasp Him or know where to find Him.

But thank God, His Word has come forth. This Word is His embodiment; the Spirit dwells within His Word. Therefore the Lord Jesus could say that His words are spirit. Likewise, we may say the words of the Bible are spirit. To put it more precisely: the Bible is the embodiment of the Spirit.

The Expression of God the Spirit

First, as the embodiment of God the Spirit, the Bible is the outflow and expression of God the Spirit. God the Spirit expresses Himself within this embodiment, the Bible.

Consider your own experience from the day you heard the gospel until now: how often have you ever received the moving of the Holy Spirit apart from God's Word? Rarely. Almost every time the Spirit touches you, it is through the Word. The Spirit's moving is never separated from the Word.

Sometimes it is a verse you have read; sometimes a verse you once remembered; sometimes a word that aligns with the principle of the Bible—all are words. Though it is the Holy Spirit who moves you, at such moments the Spirit can hardly be separated from the Word. You cannot easily tell whether it is the Word moving you or the Holy Spirit, because the Spirit dwells in the Word, and the Word is the embodiment and expression of the Spirit.

Naturally, we admit there are times when the outward Word is present without the inward Spirit—like a radio with no radio waves, empty and lifeless. Many read God's Word in merely an outward, empty way. Yet there are also many moments when one reads the Lord's Word, and the Holy Spirit comes, dwelling within that Word; the Word then becomes the Spirit's expression.

In all genuine experience, we seldom receive the Spirit's moving apart from God's Word; nor do we seldom be touched by God's Word without the inward working of the Spirit. In a normal spiritual condition, we cannot separate God the Spirit from the

Bible, for the Bible is the embodiment and the expression of God the Spirit.

(Note: Here we speak of God the Spirit, not merely the Holy Spirit as a title. This means God is Spirit, and the Spirit is God—the one God who is Spirit. This is a necessary way of speaking for truth’ s sake.)

The Dwelling Place of God the Spirit

As this embodiment, the Bible is not only the expression of God the Spirit, but also His dwelling place. God the Spirit dwells and abides within His own Word.

Our spiritual experience confirms this. Time and again, as we read the Bible, we touch God the Spirit—because the Bible is His abode, the place where God the Spirit dwells.

The Means of God the Spirit

Furthermore, the Bible is the means by which God the Spirit works. God is Spirit, and all His dealings with us are carried out through the Word of the Bible. Whatever God does toward us, whatever He requires of us, He works through His Word.

This Word being the embodiment of God the Spirit is therefore His expression, His dwelling place, and His working means.

Hence in a normal spiritual walk, every time we contact the Word of the Bible, we ought to receive the Spirit’ s moving, touch the Spirit’ s presence, and encounter God Himself.