

## RESTING IN THE LORD

There are three spiritual principles we need to learn, so that we will be enabled to grow up in Christ. The first is resting in the finished work of Christ. The second is the outworking of the Spirit, or walking in the spirit. And the third is learning how to fight the good fight of faith. We have to learn how to sit, how to walk and how to stand.

*Ephesians 2:* <sup>5</sup>*Even when we were* (continuous action, being) *dead* (metaph. spiritually dead, destitute of the life of God, destitute of his power, inactive, inoperative) *in sins* (deviation from truth and uprightness), *hath quickened us together with* (an action that happened at a specific point in the past, to make one alive together, make alive with, as raised from death to life with God) *Christ, (by grace* (from the root word-to rejoice, It is that which causes joy, gratification for the blessing granted, unearned and unmerited favor-not only for the forgiveness of sins, but the impartation of a new nature. The grace of God is what transforms us, causing us to hunger and thirst after His righteousness. It is the divine influence of His Spirit, His Ability and His Nature.) *Ye are saved* (the spiritual state brought about by the finished result of the action or process, to save, keep safe and sound, to rescue from danger or destruction) <sup>6</sup>*And hath raised us up together* (an action that happened at a specific point in the past, to cause to raise together with), *and made us sit together* (specific point past, cause to sit down with) *in* (intimate union with, remaining in, primary idea of rest) *heavenly places* (existing in heaven, things that take place in heaven, what pertains to heaven, where we possess every spiritual blessing) *In* (intimate union with) *Christ* (anointing) *Jesus* (Jehovah is salvation): <sup>7</sup>*That* (in order that, so that) *in the ages* (eternity) *to come he might show* (to manifest) *the exceeding* (continuous action, to go beyond anything expected, to transcend, surpassing, excelling) *Riches* (riches, wealth, abundance, fullness, plenitude, that with which one is enriched, rich gifts and blessings imparted, source of power and

influence) *of his grace* (the divine influence of His Spirit, His Ability and His Nature.) *in his kindness* (denotes "goodness" opposite of severity, in the sense of kindness of heart or act,) *toward us through* (intimate union with, remaining in) *Christ Jesus. <sup>8</sup>*For* (signifies "and in fact,") *by grace* (the divine influence of His Spirit, His Ability and His Nature.) *are ye saved* (the spiritual state brought about by the finished result of the action or process, restoration to the image God intended)*through* (by means of, instrument, intermediate cause-that which intervenes between the act of the will and the effect, through which the effect proceeds) *faith* (conviction of the truth imparted through contact with God's spirit); *and that not* (full negation) *of yourselves: it is the gift* (gift, present)*of God: <sup>9</sup>*Not* (full negation) *of works* business, employment, that which any one is occupied, *lest* that ... not *any man should boast* to glory (whether with reason or without) to glory on account of a thing to glory in a thing <sup>10</sup>*For* signifies "and in fact," "for also" *we are* We are" (first person plural of 'to be') *his workmanship* whence Eng., "poem," denotes "that which is made", *created* to make habitable, to people, a place, region, island, to found a city, colony, state, to create, of God creating the worlds to form, shape, i.e. to completely change or transform *in* (intimate union, oneness of mind , will and purpose) *Christ Jesus unto good works, which God hath before ordained* to prepare before, to make ready beforehand *that we should walk in them.***

The lord has made a perfect provision for our glorification. When we receive the Spirit of God, we receive everything Jesus has provided for us. The fact is- it is already in our possession, but before we can walk in it, we have to become aware of it.

A walk in the spirit is like floating, we have to lay back and trust the water to lift us up. As the water lifts us up we begin to float, As the Spirit lifts us up we begin to walk.

The first principle we must learn is how to rest in the finished provision of Jesus Christ. He has become our sufficiency, whatever we need He becomes to us. We have to learn how to sit at his feet; we have to learn how to receive from Him. The opening of our spiritual eyes is the key to our transformation. Transformation is living by a different life source. We must realize in ourselves we are nothing, in him we are complete.

When it talks about being in Christ, the Greek word in- means intimate union with, oneness of heart, mind and purpose. It has the primary meaning of rest or remaining in. As we learn how to abide in him, we will experience this rest. We must believe that we are already complete in him. All that we are, we are in Him. We are vessels that contain his glory (his perfected nature and abilities).

We cannot walk in the spirit, until we see ourselves already seated with Him in heavenly places. 2,000 years ago He has made us to sit together with him in heavenly places. We have received the Spirit of Him who has all authority and power, who is seated at the right hand of God. To be seated means that it has already been accomplished. We are already seated. If we try and walk in order to be seated, then we are operating in self. If we see ourselves as already seated, then we are in a position where we can believe God to move in us so that we respond in him.

*Ephesians 1: <sup>3</sup>Blessed* (inherently blessed, to be praised) *be the God and Father of our Lord Jesus Christ, who hath blessed* (definiteness of action, to cause to prosper, to make happy, to bestow blessings on, to act in a person's life and accomplish His purposes instead of allowing them to have their own way, God's speaking is action, for God's speech is energy released. When God is said to bless us, He acts for our good as He see's our need and not necessarily our desire, therefore He blesses us by intervening, the one who intervened and acted so that our spirit

might be made conformable to His) *us with* (root-A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest, intimate union with) *all* (plurality-every)*spiritual* (belonging to the Divine Spirit, the spirit realm) *blessings* (a benefit, bestowed, gift) *in* (intimate union with) *heavenly* (high, what is in heaven) *places in*(intimate union with) *Christ:*

The principles of the Kingdom are the opposite of human thinking. All the commandments of God are the outworking of His Spirit in our life. We think we have to do something in order to get something. The Christian life does not start with do but **done**. We have been blessed with every spiritual blessing in heavenly places in Christ. The Spirit of God has to open up our spiritual eyes so that we can see what we have already received, when our spirit was made alive with Him.

We begin our Christian life by depending not upon our own efforts, but upon what He has done. Jesus calls us to come unto him and he will give us rest. We are invited to sit down and enjoy what has been given to us. The Christian life is based upon this principle of sitting. This principle of utter dependence upon the Lord Jesus Christ, this is why Jesus says blessed are the poor in spirit for theirs is the kingdom.

Sitting is an attitude of rest, we stop striving according to the flesh, and through believing we enter into His rest. This faith comes as a result of God opening our spiritual eyes and ears. It is the Holy Spirit revealing to our spirit what is ours in Christ, so that we can rest through our total acceptance of it. Faith is the acceptance of divine revelation; it believes what God says.

To sit down is to rest the whole of our weight, the whole of our life upon him, all our cares and concerns cast upon him, where he

becomes responsible for them. We are turning over ourselves, our future, everything that we are and have to him. We are letting Him bear the responsibility and are no longer caring it ourselves.

We have to enter into God's rest before we can walk in the living works. Our Christian life begins with rest. There is a refreshing that we receive when we receive the Spirit of God. To enter into this rest is to enter into an awareness of the Spirit of God.

*Eph 1: 17 that the God of our Lord Jesus Christ, the Father* (progenitor) *of glory* (the one possessing infinite perfections), *may give* (impart by the spirit-entrusted to one's care) *unto you the spirit of wisdom* (skills in the affairs of life) *and revelation* (eyes to see, unveiling of the Spirit, interpretation) *in the knowledge* (intimate experiential knowledge, insight obtained by penetrating knowledge going down to the foundation-exact full knowledge) *of him; 18 The eyes* (the eyes of our spirit, the power of perceiving) *of your understanding* (separation-to think over, meditation) *being enlightened* (the state brought about, to give light to); *that you may know* (denotes purpose, see in order to know, to catch, experience) *what is the hope* (confident expectation) *of his calling* (invitation to a banquet, condition), *and what the riches* (rich supply, abundance, more than enough, source of power and influence) *of the glory* (the honor he receives in possessing his creation that loves him, that lives to glorify him) *of his inheritance* (a possession) *in* (intimate union) *the saints.* (set apart, consecrated) (the fullness of God dwelling in man) *19 And what is the exceeding* (beyond, surpass) *greatness* (much more than ordinary strength) *of his power* (dynamite, achieving power) *to us-ward* (distinguished from you-self, oneness of family, body ministry) *who believe, according to the working* (energy at work, active exhibition) *of his mighty* (the presence of power, existing) *power* (Inherent power).

In order to walk in the spirit we need to see ourselves seated with Christ. Paul prays that the eyes of our understanding may be enlightened that we may know. The work is initially God's from start to finish, and not ours. We do not work for God, but he works for us and in us. We become co-laborers with him as we learn how to flow in His Spirit.

Our Christian life begins with the revelation of what He has provided for us. We are saved by grace through faith, and just as we have received him, so we walk in him. It is all based on the finished work of Christ. Just like we initially received the Spirit through faith, so are we to receive the power of the Spirit through faith- for service.

Every new spiritual experience begins with the acceptance by faith of what God has done. As God commissions us to do something, we look to him for a fresh infilling of his Spirit to do it through Him.

We can do absolutely nothing to save ourselves, God has to draw us to himself, he has to put the desire in our heart for us to reach out to know him, he has to command light to shine in our heart, so that we have the wisdom to trust him with our life. It is only as we become aware of His Spirit in us, that we can then yield to the moving of His Spirit in us.

When God created the world in which we live, on the sixth day he made Adam, on the seventh day he rested. We begin our Christian life by entering into God's rest. The first day of Adams life was when God rested from his work of creation. Adam did not enter into the rest of God by eating of the tree of life. Instead he ate of the tree of the knowledge of good and evil. What Adam experienced was the opposite of the rest that comes when we experience the tree of life. Jesus was crucified before the foundation of the world. Before the time realm even began we were in Christ, we were glorified before the world was created. Before God created the natural world, he already took on our

flesh and created the spiritual world we enter into when we enter the rest of our redemption, the finished work of Christ. The rest God provided for us is the tree of life in the midst of the garden. The tree of life is the exact opposite of the tree of the knowledge of good and evil. We are to no longer be focused on what is good and what is evil. When we eat of the tree of life we are partaking of the divine nature of God, this is the rest of God we enter into. It is the eternal life of God that becomes in us a fountain that will spring forth in us becoming the source of and standard of the new creation of God.

The natural man by partaking of the tree of the knowledge of good and evil has worked out his own standard of what is right and wrong. The spiritual man partakes of the tree of life, and receives the revelation of God's Spirit. Unless we partake of the life of the Lord, which is our light, we will be living in human reasoning which is preoccupied with what is right and what is wrong. Our focus is to be on His life which produces in us a level of life in which there is no law against. We live by the law of the spirit of life in Christ Jesus, not the knowledge of good and evil.

Because Jesus died on the cross, was raised from the dead and exalted on the right hand of God we receive forgiveness of sins, and the gift of His Spirit. The gift is not dependent upon what we are or what we do. It is dependent upon God opening up our spiritual eyes so that we can receive it. When the Holy Spirit reveals Jesus to us and we receive him, there begins for us a new life. This life that has been conceived in us, desires one thing and our old life another. When the desires of the spirit become stronger than the desires of the flesh, then we put off the childish things of self-centeredness.

We overcome everything by grace through faith. Grace is the working of the Holy Spirit in us and faith is our acceptance of it. The secret is not in our actions but in resting in something that is already

done. When we walk in the spirit we never fulfill the lust of the flesh. But walking in the spirit is the Spirit walking in us. God gives us the desire and then the power to do what we now desire. It is God in us that accomplishes this.

This principle of resting in the finished work of God is the key, to walking in the spirit. We cannot walk in the spirit until we learn how to be filled with the Spirit continually which is abiding in Him. It is in the continual inflow the Spirit of God that we have the power or ability to move or walk in the spirit.

We need to first learn the Aorist tense in the Greek. It is the past tense and is used to reveal the historic facts that have been already accomplished for us in Christ.

*Rom 6:1 What shall we say (declare) then? Shall we continue (future tense, living continually in, remain in) in sin (inward principle producing acts), that grace (divine influence) may abound (Overflow)? 2 God forbid (certainly not).How shall we, that (anyone) are dead (action that happens at a specific point in the past, to die off) to sin, live (to spend our life in) any longer therein?(under the power of) 3 Know ye not (occurring now, not-recognize), that so many of us that were baptized (specific point past, submerged) into (motion into) Jesus Christ were baptized into his death?4 Therefore we are buried(action that happens at a specific point in the past, bury-with) with him by(through) baptism(indicates the result) into death; that like as(just as, exactly like) Christ was raise up from(out of) the dead by the glory(inner glory outwardly manifested) of the Father, even so we also should walk(whole of activities) in newness (entirely new life essence, an essential inward life, a qualitatively different experience, the new life of the quickened spirit of the believer)of life 5 For if we have been(the word is in the perfect tense describing a process that took place in the past, the results of which have continued to the present) planted*

*together* (the word comes from a word that means 1-together 2-to spring up, to bring forth together, to let spring up or grow together. The word means planted together, united with, it is oneness with Christ in the likeness of his death. A similarity of experience)*In the likeness* (resemblance) *of his death, we shall be* (1-will be 2-transition) *also in the likeness of his resurrection* (a standing up again, recovery) (in the Greek this verse reads-the resemblance his death, I shall be opposite also resurrection)*6 Knowing* (being mindful of, to know experientially) *this, that* (to the end that) *our old* (what we formerly were, unregenerate spirit-a spirit in separation from God, the life lived independent of God) *man is crucified* (specific point in past- never repeated, to crucify together with) *with him,That the body* (soma-human body) *of sin* (governing principle-power) *might be destroyed* (action subject to a condition, reduce to inactivity, render powerless)*That henceforth* (no longer) *we should not serve* (servitude-bondage) *sin.*

Until we learn the legal aspects of our salvation that have happened in the past and rest in them, the vital out-working of our salvation in our experiences will not take place because our faith is not working. We are still trying to do what God has already done for us. But with the revelation of the Holy Spirit comes the rest of faith that accepts Jesus' spiritual history as our history. We were crucified with him; it is no longer us who live, but Christ who now lives in us, and this life is faith in the Spirit of God to accomplish in us what is impossible for us to do by ourselves.

It is through faith that we enter into the experiencing of the historic facts of Christ; we are crucified with him, quickened or raised with him, seated with him. We have to see ourselves in Him, Christ in us the hope of glory. Without the Spirit of God in us there is no hope, but if we have the witness of the Spirit in us, then we have to lay hold of this hope –we are already glorified.

*Rom 8: <sup>28</sup>And we know* (occurring now, perceive) *that all things* (the totality or the whole) *work together* (occurring now, to work together to contribute to an end or a goal) *for good* (in respect to operation or influence) *to them that love* (continuous action, to value- indicating a direction of the will, and finding one's joy in developing a relationship with, desiring to please Him) *God, to them who are the called* (appointed, invited) *according* (the object toward which something aims) *to his purpose* (determined plan). <sup>29</sup>*For whom he did foreknow* (to know beforehand, to understand completely), *he also did predestinate* (to predetermine, decide beforehand, in the NT of God decreeing from eternity, to foreordain, appoint beforehand) *to be conformed* (together with-to form, to bring into harmony or agreement having the same identity) *to the image* (more than a likeness-the essential and substantial form, the perfect expression and representation) *of his Son* (full grown), *that he might be the firstborn* (preeminent prototype) *among* (of those with whom someone is in near connection, intimate union, oneness of heart mind and purpose) *many brethren* (a fellowship of life based on identity of origin). <sup>30</sup>*Moreover* (furthermore, likewise) *whom he did predestinate* (to predetermine, decide beforehand), *them he also called* (specific point in the past, "to call," often means "to bid," in the sense of "invite): *and whom he called, them he also justified* (specific point in the past, to declare, pronounce, one to be just, righteous, or such as he ought to be): *and whom he justified, them he also glorified* (**specific point in the past**, to impart glory to something, The spirit of God dwelling intimately in our spirit, soul and body-every part of us alive with His eternal life).

It is human nature to lean upon our own understanding, what God has already accomplished is called a mystery. He has planted the seed of His life in our heart. This life begins to grow and as it grows it displaces everything in our heart that is of the old creation, until everything in our heart comes into conformity to His nature. The more

of God we have in our heart the less we can enjoy the passing pleasures of sin, and living to please ourselves. We come to realize that we have only one choice. We choose life, all the rest is death, that which will pass away.

God has so created us that unless we worship him everything else is vanity. We are created so that we are totally dependent upon him, if we try and find happiness outside of him it will end in death. The Lord desires that we have no confidence in our own ability to live right, in our own wisdom to decide what is going to make us happy. It is through self-will that we have placed ourselves in a position to be hurt. All the pain and suffering we have experienced is of our own making. If we experience pain in being persecuted for His righteousness, we are not yet mature, because persecution for his righteousness should cause us to leap for joy.

The problem with human beings is that they live in a time realm, where their focus is what they are experiencing, if their eyes were opened to see Jesus standing up from the place where he was seated (because we are entering into the life flow of His Spirit) they would enter into a realm of glory where we are enabled to endure the pain for the joy set before us. God forgive them because they do not understand what they are doing. We are either living in eternity, or we are losing our life through our focus on the passing scene.

*1corn 1: 30 But* (on the contrary) *of* (motion out of) *him are ye in* (intimate union with) *Christ Jesus, who of God is made* (specific point past, change of state) *unto us wisdom* (expert in any art), *and righteousness* (the essence of His standard in everything), *and sanctification* (the process and result of the spirit's enablement to be holy) *and redemption* (to let go free for a ransom, the recalling of captives from captivity, a slave set free, deliverance from the power and the consequences of sin). *That* (to the end that), *according*

(implying manner) *as it is written* (completeness of action, to engrave), *He that glorieth* (to boast), *let him glory* (boast) *in* (in intimate union with) *the Lord*.<sup>31</sup> *That* (to the end that), *according* (implying manner) *as it is written* (completeness of action, to engrave), *He that glorieth* (to boast), *let him glory* (command continuous, to glory (whether with reason or without) to glory on account of a thing, to glory in a thing, to boast) *in* (intimate union with) *the Lord*.

Of him we are in Christ who has become for us wisdom, righteousness and sanctification. Of him (God is the one who has done this) are we in Christ Jesus (speaking of an intimacy where we have a living connection to the source of the new life). Who of God is made unto us (speaking of the historic fact, past tense) wisdom, and righteousness, and sanctification. God has put us in Christ, and put His Spirit in us. This is speaking of a new life source, where what is in Christ flows into us. The life flow of his Spirit produces his life. His wisdom flows into us, His righteousness flows into us. The purity of his life flowing in us is what sanctifies us.

Jesus' history becomes our history. Our history has become one. What happened to him also happened to us. This is in the past tense. This is the legal side of salvation, and it is upon this basis, as we rest in the fact that we are already perfected in him, we begin to experience the same identical experiences that he did in a measure. This is the vital side of salvation.

When Jesus walked upon the earth, he lived by the life flow of the Holy Spirit in him. He abided in an intimate relationship with the Holy Spirit where he was perfectly yielded to the Spirit of the Father in him. When the Spirit of God in him moved, he moved, everything he said and did, he did by the flow of the life of God in him. Never once did he act outside of God. The same Holy Spirit that was in Jesus was the

same Holy Spirit that was in the early church. The books of Acts- are the acts of the Holy Spirit through the disciples who learned how to be continually filled with the Spirit. The same Holy Spirit that was in Jesus is the same Holy Spirit that is in us. It is when we learn how to no longer move in our selves, but worship God until we are filled with His Spirit that we will be able to move in him. It is in the infilling of the life of God, that the flow of that life will cause us to respond in the divine nature of God.

*Ezekiel 36: <sup>24</sup>For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. <sup>25</sup>Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup>A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup>And I will put my spirit within you, and cause ( to do, fashion, accomplish, make, to work, to produce, to deal (with), to act, act with effect, effect, to prepare, to make (an offering), to attend to, put in order, to observe, celebrate, to acquire, to appoint, ordain, institute, to bring about, to use, to spend) you to walk in my statutes, and ye shall keep my judgments, and do them.*

The inflowing of the Life of God causes us to walk in the divine nature, the Spirit of God in us causes us to walk in the ways of the Lord. God has to do in us what we cannot do without him.

*Rom 6: 6 Knowing (being mindful of, to know experientially) this, that (to the end that) our old (what we formerly were, unregenerate spirit-a spirit in separation from God, the life lived independent of God) man is crucified (specific point in past- never repeated, to crucify together with) with him, That the body (soma-human body) of sin (governing principle-power) might be destroyed (action subject to a*

condition, reduce to inactivity, render powerless) *That henceforth* (no longer) *we should not serve* (servitude-bondage) *sin*.

This is not a commandment to struggle, it is a historic fact. We were crucified with Christ. Our deliverance from sin is not based upon what we can do, it is not based upon what God is going to do, it is based upon what God has already done for us in Christ. What is legally ours becomes our experience when we stop struggling in ourselves, but rest in the finished work of Christ. The Holy Spirit has to reveal to our spirit that we are already dead to sin, so that our mind can be renewed to what is already a spiritual fact. When our flesh rises up demanding fulfillment, we keep reckoning it dead, so that we are no longer focused on it.

*Romans 8: <sup>10</sup>And if Christ be in* (union with, primary ideas of rest) *you, the body* (human body-soma) *is* (truly, certainly, surely, indeed) *dead because* (cause, by means of) *of sin; but the Spirit is life because of righteousness*.

Our spirit is life, as we learn how to activate our spirit so that it is drawing the life of God, out of our spirit shall flow the life of God giving us the needed strength or ability to walk in the divine nature. Not only will the divine nature be manifested in us, but also the gifts of the Spirit.

Our body is dead, this is a spiritual fact. Just like we are already glorified our body is already dead, even though for the moment we are still in a flesh and blood body. God lives in the realm of eternity. In the spirit realm all these things are already a reality. What the Spirit of God does is move in us and command us to reckon it so. If we are already dead to the flesh and sin, then we come into agreement with the Spirit of God and reckon it so. Our focus is to no longer be on what is right and what is wrong, our focus is to no longer be upon what our flesh

desires- we reckon it dead. If we feel our flesh rising up we immediately reckon it dead, and we focus on the life of God in our spirit. It is the flow of life in our spirit that cleanses us from any unrighteousness in our heart.

The law of the spirit of life in Christ Jesus sets us free from the law of sin and death. It is the life flow of God's Spirit in us that sets us free from yielding to any desire of the flesh which will only produce death. We reckon our flesh as dead and no longer focus on it. If Christ is in us then our flesh is dead. If Christ is in us, then his wisdom and righteousness is flowing in us and sanctifying our entire being. It is as we rest in the finished work of Christ, that we begin to experience through his Spirit the divine realities that are ours in the past tense.

*Rom 8: 8: <sup>1</sup>There is therefore* (since these things are so) *now* (at this time) *no* (not the least) *condemnation* (the sentence pronounced, justification is no condemnation) *to them which are in* (intimate union with, oneness of heart, mind and purpose) *Christ* (the anointing) *Jesus* (the one who saves), *who walk* (continuous action, the whole round of activities of the individual life, to be occupied with and follow) *not* (conditional negative) *after* (object aimed for) *the flesh* (desires of the fallen nature, natural ability), *but* (marks the opposite, on the contrary) *after* (motion, by means of, distribution, the word speaks of motion down upon-out over, speaking of the Spirit upon us) *the Spirit*.  
<sup>2</sup>*For* (a reason, because) *the law* (a rule of life-discipline, a force or influence impelling to action, the word law means principle, or power. It also-means something that is parceled out, allotted, what one has in use and possession) *of the Spirit of life* (the vital principle of His eternal life, the Spirit of God indwelling us, our spirit and soul filled with His Spirit releasing power, the law of liberty, being led by the Spirit) *in* (intimate union with) *Christ Jesus hath made me free* (liberate from the power of) *from the law of sin* (governing principle personified) *and death* (separation from his presence-influence).

The secret of deliverance from sin is not in doing something but resting in what God has already did. Because God has put us in Christ we have an intimate relationship with him where we have the same mind and purpose. God has given us a new heart and a new spirit that desires him. He has also put His Spirit in us causing us to walk in him. To walk means to be wholly occupied with and to follow, but we cannot walk until we are filled with the Spirit. To be filled means that God is wholly occupying us and moving in us. As God moves in us we yield to the moving of the Spirit and walk in it. Walking in the spirit is God moving and walking in us. We become yoked together with him, as he moves we move with him. As we learn how to walk with him, we begin to be led by the Spirit. *Led* (to lead, guide, incite, induce, to drive, all our life and activity being activated and set in motion).

It is the life flow of the Spirit in us that sets us free from the principle of sin in our members. *That the body* (soma-human body) *of sin* (governing principle-power) *might be destroyed* (action subject to a condition, reduce to inactivity, render powerless) *that henceforth* (no longer) *we should not serve* (servitude-bondage) *sin*. As the life of God is flowing in us we become aware of the presence of God, this produces a refreshing or renewing of strength, so that our awareness of God is greater than our awareness of the sinful nature. Because our old man or sinful nature has been crucified with Christ, we are enabled to reckon it as dead and in so doing it becomes our experience as the thoughts and desires of the flesh are reduced to inactivity.

*Math 11<sup>27</sup> All things* ( individually- each, every, any, all, the whole, everyone, all things, everything)( collectively, some of all types) *are delivered* ( to give into the hands (of another) to give over into (one's) power or use, to deliver to one something to keep, use, take care of, manage) *unto me of my Father: and no man knoweth* (occurring right now, to become thoroughly acquainted with, to know thoroughly,

to know accurately, know well) *the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal* (specific point in time, to uncover, lay open what has been veiled or covered up, disclose, make bare, to make known, make manifest, disclose what before was unknown) *him.* <sup>28</sup>*Come* (come hither, come here, come, interjection, come! come now!) *Unto* (at, near, by, to, towards, with, with regard to) *me, all* (totality) *ye that labour* (continuous action, to grow weary, tired, exhausted (with toil or burdens or grief) to labor with wearisome effort, to toil, of bodily labour) *and are heavy laden* (state brought about by the finished result of the action, to place a burden upon, to load, metaph. to load one with a burden (of rites and unwarranted precepts), *and I will give you rest*(future, to cause or permit one to cease from any movement or labour in order to recover and collect his strength, to give rest, refresh, to give one's self rest, take rest, to keep quiet, of calm and patient expectation, *To give rest, quiet, recreate, refresh).* <sup>29</sup>*Take* (command to begin at this moment-not continuous, to raise up, elevate, lift up, to raise from the ground, take up: stones, to raise upwards, elevate, lift up: the hand, to take upon one's self and carry what has been raised up, to bear, to bear away what has been raised, carry off) *my yoke* ( a yoke-of bond service to the master, of submission to authority-Christ yoke- not simply imparted but shared with him, a yoke that is put on draught cattle, metaph., used of any burden , a balance, pair of scales) *upon you, and learn*(command to begin now-not continuous, to learn, be apprised, to increase one's knowledge, to be increased in knowledge, to hear, be informed, to learn by use and practice, to be in the habit of, accustomed to, to have learned something-secret-bring into experience, understand) *of me; for I am meek* (dead to self, mild and gentle) *and lowly* (of attitude, humble, modest, total dependence) *in heart: and ye shall find* (meet with, discover) *rest* (inward tranquility while performing necessary labor) *unto your souls.* <sup>30</sup>*For my yoke is easy* (to furnish what is needed, gracious, kind, better), *and my burden* (load, of his commandments) *is light* (easy to bear, not heavy).

We see here a twofold call or invitation: first to the salvation of the spirit and then to the salvation of the soul-discipleship or walking in the spirit. Then two promises of rest. All those who are laboring and heavy laden trying to overcome sin and live according to God's commandments are called to come unto the Lord and receive the rest of forgiveness of sins and the gift of eternal life. This is the salvation of our spirit. The second rest is the salvation of the soul with two conditions. The first one is to take Jesus' yoke upon us and number two-to learn of Him.

In order to walk in the spirit we first must enter into the rest of the Lord, this is trusting in the finished work of Christ. Our spirit comes alive to God and we receive the rest of the spirit. *To give rest, quiet, recreate, refresh.* As our spirit comes alive unto God, we become aware of his presence and are refreshed. As we receive the inflow of his Spirit, we are then enabled to take his yoke upon us and walk with him. As we learn how to walk in the out flowing of His Spirit in us, then the warfare in our soul is reduced to inactivity. It is when we learn how to be continually filled with the Spirit through our focus upon the Lord, that our heart is cleansed from the unrighteousness that is in it. We cannot be filled with the Spirit and filled with unrighteousness at the same time. The infilling of the life of God displaces the things in the heart that are not like him.

It is in God's moving in our heart that he is enabled to do for us what we could not do for ourselves. We are called to repent and believe in the gospel. Repentance is the Spirit of God entering into us causing us to be broken in spirit. To believe is God opening up our spiritual eyes so that we are enabled to accept what he is revealing to us. When we believe that we have already been crucified with Christ, we have already been resurrected with Christ and we have already been made to sit in heavenly places that we are in the position for the

Holy Spirit to bring into our experience everything that has been accomplished in the past tense.

The old man what we were in ourselves when we were alienated from the life of God has already been crucified. All we have to do is to put on the new man. Putting on the new man is being clothed with the Spirit of God; it is the out flow of His Spirit in us. We rest in the lord by being filled with his Spirit, and then we move in the spirit by putting on the new man or walking in the spirit. It is in the infilling of the spirit that we experience rest, refreshing, and strengthening, his life flowing in our thoughts, attitudes and emotions. The infilling of the Spirit moves us or motivates us to give expression, the out working of the Spirit or walking in the Spirit. Our inner being is filled with the life of God which gives expression or the overflow of the Spirit. We are carried or moved by the Spirit of God. This all takes place by believing in the finished work of Christ.

*2corn 5: <sup>14</sup>For the love of Christ constraineth* (to hold together, to not fall away from it, to hold together with constraint, to hold completely, to hold fast- of a prisoner, to overrule, overmaster, to bind, held as in a vice, to compel, to drive, to be under the influence of-to control) *us; because we thus judge* (definiteness of action, permanent result, to determine, resolve, decree), *that if one died for all, then were all dead* (specific point past, lit., "to die off or out, " ): <sup>15</sup>*And that he died for all, that they which live* (be alive to)*should not henceforth* (no longer, no more, not hereafter) *live unto themselves* (lit., "in yourselves,"), *but unto him which died for them, and rose again.* <sup>16</sup>*Wherefore* (so then) *henceforth* (1-of separation 2-at this time, the present, now) *know* (to perceive by the spiritual senses) *we no man after* (according to) *the flesh* (the sensuous nature of man, "the animal nature", the self nature, the human nature): *yea, though we have known Christ after the flesh,*( the physical nature of man as subject to suffering) *yet now henceforth know we him no more.* <sup>17</sup>*Therefore* (so

then, therefore, wherefore) *if any man* (whoever, whatever) *be in* (intimate union, oneness of heart, mind and purpose, as a branch in the true vine) *Christ, he is a new* (quality-divine) *creature* (the act of creating, creation); *old things* (that has been from the beginning, original, primal, old ancient, of men, things, times, conditions) *are passed away* (to pass away, perish); *behold* (to see," calling attention to what may be seen or heard or mentally apprehended in any way), *all things* (each, every, any, all, the whole, everyone, all things, everything) *are become* (to become, to come into existence, begin to be, receive being) *new* (as respects substance, of a new kind, unprecedented, novel, uncommon, unheard of)<sup>18</sup> *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*

All are dead-past tense- the old man crucified with him, all things are new, and all things are of God. When the Holy Spirit reveals this to us and we accept it, then we know longer live in ourselves, but we draw with joy out of the wells of salvation the life of the Spirit and we flow in that. This is the rest of faith, where God becomes our sufficiency and we can do all things through him. His Spirit is alive in us, moving in us, motivating us, and causing us to let Him do in us through the flow of His spirit what we cannot do if we are not aware of him.

When we try and do something in our selves we are not aware of his Spirit but focused on our self. Self has been crucified with him, so we deny self, we have no confidence in self, but we look to him, and it is in the looking, the fixed focus upon his Spirit in us that we connect to the power and life source that begins to flow in us and through us.

Because of the Old nature we always feel that we have to do something, but God is waiting until we cease to do. When we cease doing, then God will begin. The key to this is in the flow of the Spirit. We are first of all worshipers, until we learn how to worship the Lord

with all our heart, until we learn how to focus on Him with an intensity of love, then our spirit communes with him in an intimate contact and we receive the inflow of the Spirit. When we are filled with the Spirit, then God is able to do through us what we have failed to do in ourselves.

In the natural when a person is drowning (this is our best efforts in struggling with sin or the old nature) It is impossible to save him unless he trusts us. In his fear he will pull us under with him. We have to either knock him out, or wait until he quits struggling until we dive in to rescue him.

*Rom 7: <sup>24</sup>O wretched* (enduring toils and troubles, afflicted, wretched, distressed, suffering from spiritual or emotional misery) *man that I am! who shall deliver* (more than merely rescuing from something, but a drawing to the one who rescues) *me from the body of this death? <sup>25</sup>I thank* (occurring now, to praise God for something, showing oneself grateful being well pleasing in his sight) *God through Jesus Christ our Lord*

We cannot deliver ourselves, the picture here is a person drowning in a raging river, and Jesus pulls him out of the river into himself. We are to enter into his rest. The striving to enter into the kingdom is a pressing into him. We have to distract ourselves from everything, so that with an intensity of spirit we touch him so that he fills us.

It is when we come to the end of our own human ability, until we realize our own hopelessness. Once we cease to struggle, then he will do everything. This is what it means to rest in the finished work of Christ. The Pharisees and the religious people trust in themselves that they are righteous and look down upon others. It is the sinners that enter into the kingdom first because they have no confidence in self.

Our old man was crucified with Christ-past tense. As the Holy Spirit reveals this to us we experience not only the death of the bad self, but the death of our best efforts. We have to die to everything within our self. Until we have no more confidence in our own ability. Once we learn how to move in the Spirit, we have to remember it is his nature and ability flowing through us. When God moves through people they have the tendency to get puffed up, which dilutes (to reduce the strength or effect of something), the flow. We do not want a mingled flow of God mixed with self.

When the prodigal son returned home after wasting his father's inheritance, there was no word of rebuke. The father said let us eat and be merry. It was the Father's joy to bring out the best robe, put a ring on his hand and shoes on his feet. The Father would provide all that was needed. When the prodigal returned home he found rest.

It is when we seek to do it all ourselves that we put ourselves back again under the law. But the works of the law even our best efforts are dead works; they cannot please God because they are ineffectual. It is when the Spirit of God comes upon us and we are filled with his glory that we enter into the living works in which Christ is revealed in us and through us.