

**Review:**

***Session1 :On the inside, each of us has become a dwelling place of the Spirit.***

***Session2: Distinguishing the functioning difference of body, soul and spirit***

***1. The command of God is always a blessing.***

Words such as command, order, obedience, dependency and the like need come under review for the Christian person.

[a] in the beginning, we see that at creation comes into being through the Word of God spoken out as a command that such-and-such shall “come to be”,

[b] command is initiative taken in relation to things and in particular, persons. There is no embarrassment or disturbance in God when He utters commands for us or to us. It is the simple expression of his Nature; since his nature is good all that He wishes for us is good. To obey is to find that blessing which is His desire for us consistent with his nature and will.

***2. To obey a command of God is to enter into the blessing in practice/experience: it is to know it.***

As we know ourselves to be fallen creatures, we know our will to be at the centre for us. We know then a deep rejection and rebellion against all command. We have defined our freedom for ourselves as an unhindered pathway to the accomplishment of our will. It is a total agreement with Satan and his understanding of his angelic way of life since his rebellion - it is to copy him as a father is copied by a son.

So, as to our fallen nature, we are deep resisters of blessing when it is uttered, and we are ignorant in our knowing of the meaning of blessing within our experience.

***3. The holy power of God caused the people of God to opt for mediated revelation.***

As the rescued, elect people of God found themselves in the wilderness with the Lord, they found his raw power and his voice to be very loud and overpowering. They took it to mean that He was coercive and overbearing; but it was not so. He was simply Himself and they found, in their dependency and creatureliness that it was difficult to bear; not only morally as to his holiness but also his power in their weakness.

Consequently they asked that He would not speak to them. So He appointed Moses as their mediator and it was through him that God communicated his requirements and ways of Life. [Exodus ].

***4. The coming of the Saviour was a gracious initiative: an impossible possibility.***

Trusting in the revelation that God, we have been wooed to God through the revelation of the Father - and his deep love for us - through the action of his beloved Son. Here the approach of God to us was through a Mediator, one of our kind, and yet also as truly God as to his Person, He can reveal God directly to us. If Moses was a servant of God, as Israel was meant to be, Jesus Christ is the Servant that Isaiah understood and prophesied.

A servant who would do for Israel in righteous response to God what they could and would not; and yet, at the same time, be for them the righteousness of God in substitutive way and carry their diseases and sorrows, and make atonement and purification for their sins - a thing they, nor their external cultus, could not do. This servant could do these mediatorial things for He was also Son of God. He would even bring God pleasure in His doing of them. For the will of the Son was simply the obeyed will of the Father.

***5. The entry of the rule of God in Jesus meant that it was subject to violence.***

The tower of babel was an enterprise to go find God for themselves, to reach up to Him and to force a relationship upon God by those who, although rebels knew themselves to be separated from their life and blessing. They would make God come to the party, they would gate-crash his residence!

God's answer to this was an alien work - as far as his nature was concerned. He confused their language and caused them to lose communication in one another even as they sort it by their own

initiative with Him. God would not succumb to violent men who would seize Him or his kingdom.

But there would come a time when the other alien work of God would come to be done. God, in His wisdom would become open and vulnerable - but upon His terms, and consistent with his living purposes - to the violent world of men and women.

The fate of John the Baptiser was indicative of the way it would go for the kingdom of God. It had entered into the disrupted, disordered, rebellious world of men and women, it would mean suffering for the rule of God. It would now look ambiguous. It could be understood to have come into the realm where the demonic influence and rule over and through men would intersect with God's gracious arrival in his Son, Who came in the likeness of sinful flesh. [Matthew 11.7-15].

With the arrival of the Son of God in the flesh then, we see a gracious, yet vulnerable work of God which must now be achieved in weakness of God. Those who were skilled in the rebellion against the power of God, as they thought, were not understanding that the love of God is what held them in existence and his wonderful desire that they should come to the free sharing of His life as sons.

So God approached us from above, through a Son who laid aside his glory and took the form of a servant.

### ***6. The commands of the Saviour were from an external, bodily Person.***

1. Nevertheless, as the disciples took in the commands of the Saviour they found them to be astonishingly gracious - they were a light load, they addressed them in a way that drew them and brought them to a freedom they scarcely recognised. They began to find blessing of God again in his commands - they were not burdensome. Follow me - lifted them to have a rabbi. Stretch out your hand - they saw to be a command of blessing for the man in their midst. Be healed - they saw again and again. Receive your sight - was a command that opened eyes. Come to me and drink - was a gracious articulation of the blessings contained in this wonderful man. Take up your cross - was more difficult, both to understand and to do.

2. While He was with them, the commands were coming from One who was distinct from them in an external way. He was occupying his own space, with his own body and geographically in a space that they could only be with and alongside.

3. Their walk with him was by sight in regards to his personal presence, and by faith in His word when he spoke.

4. They knew that when a man gives a command it is not always a blessing, with this One, it was always so - whether they could see it so now or not.

### ***7. The way of the cross seemed counter-intuitive***

It was the way of the cross that marked the great challenge for the disciples because it laid out the inner workings of the Son in respect of the Father. As He set his face firmly towards Jerusalem they found themselves accompanying Him in such a way that their own need to take up their own cross would challenge the very heart of their own inner competitiveness, their view about greatness and it what it consisted was totally challenged, their allegiance to Him was also threatened and ultimately failed [Mark 8-10].

### ***8. Liberty is mature sonship***

Further, they began to see that for Him, who had set his own will freely to do this will of the Father, it was a struggle that came to a climax when He arrived at Gethsemane. Living in flesh such as ours, His battle there was for our sakes, and therefore no less real for Him. At Gethsemane, amongst other things we learn that the going on to the cross was his own decision, in the freedom of mature sonship. It was his choice that had been acted on all the way to Jerusalem - that we do not doubt. What Gethsemane teaches us is that such acts of will have to be taken moment by moment as we go along - Gethsemane is a snapshot of such a moment. Why is this the case? Does it teach us something about freedom as sons?

### ***9. Led by the Spirit***

The coming of the Spirit to take up residence within us means that:

[1] We shall find the commands of the Spirit, because He is the Spirit of the Saviour, to be astonishingly gracious.

[2] The difference is that they are no longer coming from one who is external to us, but from one who is within us to dwell and with Whom we have a unified spirit. This means that there is no external personage who is coming towards us, so that we can read his body-language, none who as He comes takes

and initiative to speak in such a way that we can assess the way of that speech directed towards us in the same way.

[3] Rather, we must have an understanding of the nature of the person as to knowing his ways, and also the nature of His disposition. We need this especially because we have no external reading to help.

[a] For even if we yield to Him in advance, we need to take into account that He is, as to His person no different in his disposition than the Saviour. What He is attempting to work within us is that which the Saviour has worked for us as to our finished goal. We are heading toward the measure of the stature of the fullness of Christ.

[b] We are being made to be like Him in his mature sonship expressed as fully human. This means that what the Holy Spirit is taking us to will be seen by the fruit of His work upon us from within. This directs us to what is coming out from us.

[c] And these fruit of the Spirit [Galatians 5.22-25] that is coming out from us allows us to back-read Who it is within us; and what He is like.

[d] The following have to be taken into account as we learn of them being uncommonly expressed through us by the Spirit, such as they become our disposition towards others:

[i] love - the Spirit must love us. We must never doubt His love as He resists us with His grief at our inward and outward sin.

[ii] joy - He too, must know joy which arises from obedience and can convey that to us. His obedience to Christ, in conveying only what is His to us, is vital to His own joy and also to ours.

[iii] peace - He knows the peace of God, for he is God. He is going to want to communicate us to be peaceful within and peaceful towards our neighbours.

[iv] long suffering - as God has been to Israel and to us, He is long suffering. You must not be under any doubt that the Holy Spirit can, and does, take the long haul approach to the bringing of us to be sanctified wholly. And He addresses the whole person.

[v] kindness - is He kind to us? Yes, He is, then you must not expect Him to be rude, overbearing or in any way controlling of us.

[vi] generosity - is He generous, absolutely because the giving of Life as the Spirit is really the whole mark and culmination of the Second Adam - a life giving Spirit

[vii] faithfulness - will He be faithful to the Godhead, of course, that is Who He is. Will He be faithful to Christ and also to you. Yes He will in that order.

[viii] gentleness - will He be a person we shall have to take into account that, as gentle as He is, we cannot expect of Him that He will deal with us according to our own violence. But rather will keep us free, for that is the only way that He can make us freely who we are meant to be - the glorious liberty of the sons of God.

[ix] self control - does He have his own way, as the Spirit of Christ. He cannot be goaded or drawn out of His own very self and His own ways.

### ***10. We need to take into account the tone of the word as well as the content***

Paying attention to tone means that we are in a place to know the disposition of the Holy Spirit within us. This is vital to testing the spoken word of prophecy, but also in our own inner transactions with the Spirit of God, especially as He guides our prayers.

There are prayers that arise out of a spirit which we must be able to recognise is not Him, or is Him.

