

Freedom of Spirit - Part 5

by Norman Grubb

Norman Grubb's sermon emphasizes the importance of understanding our freedom in Christ and recognizing the deceptive nature of self-centeredness influenced by Satan.

Duration: 9:30

Scripture: Genesis 3, John 8:44, John 14:9, 1 John 4:4, Revelation 12:9

Topics: "Spiritual Warfare", "Godly Character"

Description

This sermon delves into the concept of how our lives are meant to be reflections of God's character, emphasizing the choice between being self-centered or selfless. It explores the deception of Satan in making us believe that our actions stem from ourselves when in reality, it is either the spirit of error or the spirit of truth working through us. The importance lies in understanding that our sins are a result of aligning with the wrong deity, and the need to recognize the true producer of our actions.

Transcript

If you see me, you see the Father. He says, you see, a human expresses God. Now, I'm the human, I'm number one human, you know, Satan never got in, so Satan never got inside him.

For 40 days, Satan tried to get inside him with a mountain of temptation. Come my way, get my self-spirit into you. Have your life run to self-ends.

God gives himself to other people. I'm an expression of a God who gives, not makes other people die for me, I die for them. That's me.

So he said, I've always, you see me, you see the Father. Do you see, therefore, when people see us, they see Christ, they see the Father, they see that's a son. Our life is a common life when we know we are actually expressors of the deity expressed by us.

All right, but then I found this. I said all along, yes, but that's an alternative deity. There's an alternative God, because I must be free.

A person must be free. Communism shows us that. Bondage, whether it's put upon you to be free.

We're free. Therefore, as humans, we had to be free to make a choice, and the great choice a human can make, because it's a choice God made. Shall I be a self for myself, self-loving, self-getting, self-gratifying

self, or shall I be a self for you? Shall I find satisfaction getting all I can for myself and to hell with you, or shall I find my satisfaction getting everything for you and going to hell for you? Oh, which way? And I thought, Jesus, God himself settled that.

I found the scripture instead of God, the original God, in the beginning. He cannot lie. Now, a liar is an expression of self-getting, self, a liar gets his own ends.

Well, he says, God can, I want to talk to him. He showed me that number one person in the universe could have been a self for himself, if it was just for his own advantage, to hell with the rest of us. But there I saw what the truth is.

I saw that number one person, instead of saying, just for myself, I bring my son into being, I love my son, I'll be a lover. I'll start a love relationship, father-son, up to father-son, become whole family later on. It'll be, I'm going to be a lover person, not a self-getter.

My self-love will be self-giving, not my self-loving, self-getting. So, you see, every person has to, a person like God, that has to be settled with you. Now, you see, there's coming to be, right in eternity, somewhere in heaven, a false God, a person who was free, apparently the person most created in the other side of God, in those days called Lucifer.

Lucifer meant he was the bearer of light, he was the bearer showing God, self-rather. No, he said, you really saw it? No. I've got full of beauty, full of power, I'll be for myself.

I'll run my own life, I'll be my own God. So, he brought into being a false kingdom, that's why he's God of it, a self-loving self. He's the God, the spirit of error, of self-loving self, self-getting self.

Now, you see, it's in the Garden of Eden, we have to be free, we have to learn our freedom, so we're confronted by the alternatives, by the fruit trees. And we're told that if we take near the tree of life, it says, which means the fruit goes into you, you'd have eternal life. Well, I read that and I said, I know it's only a symbol, because eternal life isn't a fruit, eternal life is Jesus Christ, as our brother Oledio said, Jesus Christ.

So, it symbolizes, if you take the right fruit, Jesus Christ comes into you, and he begins to live his quality of life by you. Therefore, if you take the wrong fruit, the spirit of self-sadness gets into you, that's what happens. And we were tricked by Satan, and we received that fruit, we received into us this spirit of error, Satan came and dwelt in us, and began to express himself in us.

Now, I've got to get this straight, because this is a difficult point. See, something happened then, which has made a vital difference to us. Until you get this difference clear, I had to get it clear.

The vital difference is, Satan himself is self-deceived, he thinks he's around himself, I'm independent, he's not, he's God's servant, he's made by God, God uses Satan, we'll talk about that tomorrow, God uses Satan and evil for good ends, he used Satan to crucify Jesus so he might get resurrection. So, God uses the evil person for his own ends, he's God's agent, but Satan doesn't know that, I'm myself, I'm the old God, I run my own show, I'm independent, I'm self for self. Now, he is a deceiver, the Bible says, as there's one statement in Revelation 12, which gathers all the names of Satan together, it says, that old serpent, called Satan and the devil, it's the only scripture where those three are put together, that old serpent, the God of Eden, called Satan and the devil, that's the, what'd he do? He deceived the whole world, it says.

Now, deceives means you're tricked, makes you think what you are, now he's deceived, he thinks he's independent. Now, I want to say this, what he did in the God of Eden, he tricked, you didn't know he occupied you and expressed himself by you, he made you think it was yourself, you run your own life, a human never runs his own life, a human is a computer who has a programmer, he's a browser that has a vine, he's a vessel that has a liquid, and the running is the, what kind of liquid, what kind of vine, what kind of programmer, it's the God in you that runs his quality of life through you. Now, Satan hid that, Satan said, you're the one that does it, you do the bad things, you do the good things, you never did, see, that's where we've been tricked, see, you and I never did good or evil, the evil was Satan expressing himself, getting himself through you, the good is Jesus Christ expressing himself, getting himself through you.

Now, we're free people, because we're free, we cooperated, in that we chose to be with Satan, so we cooperated, we didn't do the sin, Satan did the sin. Now, Jesus saw this, oh, I'm trying to explain the importance of it, when it's in chapter 8 of Gospel of John, when the Pharisees, the nuns, unborn again, people were attacking him, that's like we were, we used to be self-righteous Pharisees, attacking Jesus Christ, refusing him, he suddenly said, here, there are two fathers, not one, by the way, two fathers, not one, he says, I do the things I see in my father, you do the things you see with your father, well, these are indignant Jews, Jews are monotheists, what do you mean? They said, we were born of fornication, God's our father, he said, if God had been your father, you'd have known the father, you'd have known the son, then he said it, underlined the scripture in John 8, 44, you of your father, that there was the lust of your father, you will do. Now, I thought, I did no lust, no, I didn't know I had a deity, and he's a self-loving, self-getting, self-gratifying, self-for-self God in me, and he operated self-for-self by me, so those lusts I have, he's putting his lusts through my desiring faculty, he puts his hate through my love faculty, he puts his jealousy through my jealousy faculty, he takes my faculties, put his lusts, they aren't my sins, they're his.

Now, I cooperate with him, so I'm staged with him, because I'm cooperating with him, but I'm not cooperating with the sin of the saint. Now, you see, I never had a nature, I suppressed the nature of this period of error. I found that also for the scripture in 1 John 4, which speaks, I got it suddenly then, it suddenly says, the redeemer, greatest he is in you, all right, you're a saint, that's the Holy Spirit in you, but it says this, greatest he is in you, then he is in the world.

Oh, I say, I didn't know it up to that point, there are two he's then, there's a he in the redeemed, and a he in the unredeemed, and then two verses later on, John gives them their names, he says, hereby there is the spirit of truth, the Holy Spirit in the redeemed, and the spirit of error is called the unredeemed. So, you see, we've had in us the wrong deity, the wrong God, especially his self-centred lust stuff to us, and we thought it was, he kidded us, made us think it was us, but it wasn't. We cooperated, so we involved in the sin, and where Satan goes, we go, but for the grace of God, but we were cooperating, we were the real person doing Satan by us.

Now, why is this important? Because, well, now you're saying, if you're saying, your sins are out, you know the sins you did, but you thought were your sins, they were sins, and you cooperated, they were sins, they were saying you to hell, in the precious blood of Christ, they went out, and you're here at peace with God, because he took your sins, by himself rose again, and all that's clear, took away our sins, but the point isn't the product, it's the producer, it isn't the sins, it's a sinner matter, it's the person doing it. Now, your sins came out as a spirit of self-loving self, every sin has come of self-loving self, every sin, I agree, it's because his self wanted his own way, but it's Satan's self wanted his own way by us, we combined, Satan's self. Now, we didn't know that.

Now, what's the consequence? Here's our trouble. We come into Christian life, we think, I hear better. Why do I have jealousy? Why do I hate? Why do I lust? Why do I get angry? Why haven't I more peace? Why do I have more power? Aye, aye, aye, aye, this never went wrong, it was stolen property, it's God's beautiful property, misused it, there was always a bit of property, your appetite, you were always producing,

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