

From Negative to Positive

by Norman Grubb

Norman Grubb's sermon encourages believers to shift their perspective from negativity to recognizing God's purpose in every aspect of life.

Duration: 47:48

Scripture: Matthew 9:20-22, John 4:14, John 7:38, John 14:30, 1 Corinthians 7:22

Topics: "Positive"

Description

In this sermon, the speaker discusses the concept of the 'father's cup' and its connection to the devil. He emphasizes that going far in understanding this concept means recognizing that the devil, crucified, is the father's cup. The speaker also highlights the importance of recognizing the Lord's presence even in situations that may seem like the work of the devil. The sermon then transitions to discussing the different relationships believers have with God, comparing them to the relationships of little children, young men, and fathers. The speaker concludes by emphasizing the freedom that comes from being a slave to Christ and the ability to express His love.

Transcript

Holy Spirit, you're always speaking by your wonderful living voice. You have been all these days, and you are tonight, and through this evening, and through tomorrow. So we're able to hear your voice, and through you, hear and see, and come in living union with Jesus.

So we thank you. Amen. I'd like just to say, I suppose with my own missionary background, and therefore some worldwide outreach, how moved I was by hearing from Tom and Virginia Price yesterday afternoon and today, and of the extensions of this foundation farthest out.

I find I can usually sense when God is on the move, and I sense that. However, something is moving in a new way through this foundation farthest out, which is taking CFO Fellows and Witnesses around the world. As I know the world, I believe it's right for something like this.

And I have a conviction that this beginnings of the foundation farthest out is going to be as big as the beginnings of the whole movement. You'll find that, so I hope we can begin to catch the thrill to build, to reproduce the same kind of living fellowships in India, and Africa, and Indonesia, and Jamaica, and all around the world that we have here. So, I hope the day will come, maybe it is, I don't know, when the whole fellowship of CFO, and find it part of the CFO, and I suppose I shouldn't say this, but as Tom knows,

and I know, the world is right for this kind of thing.

I also have a strong conviction that God seals on those two. God seals men and women. I believe those two are sealed in this kind of ministry.

And God set him apart to be in plants. So I thank God that he was brought to us these days. Now we've been talking these days of God's plan from eternity to manifest his lover father self, and whatever purposes he has for eternity through his sons.

His sons are a vast company of people by whom he manifests himself so that the God manifests us. The Father, Son, and Spirit will be seen in his love action and love purposes. And we've been seeing how he has brought us as persons through phases of recognition of our relationship to him.

The first phase was the redemption phase, the justification phase, where as lost sinners we found our Lord Jesus was producing us in the consciousness of a phase of recognition, coming to a living, saved, redeemed, love relationship with Jesus, Father, Spirit. Then we moved on to what is the meaning of being a real person to the consciousness of a unified relationship. The meaning of the living person, Father, Son, Spirit, and ourselves is that we have become a conscious unity.

So we functioning, we do function as humans, it isn't really we functioning. We functioning is Christ functioning by us, we are the Christ in human form. And this is what his purpose is in redemption.

And again, it's always by the inner consciousness because all we ever are is our inner consciousness. We are what we know we are. So we've spent some time seeing how God has brought us into this in Christ and move into the consciousness.

We now move out for a few minutes tonight to the final of the three, where it says that we are to have a relationship with him which is like a little child, young man, and father. And we saw that the first two relationships are for our development, little children and young men. The third is for the fatherhood, in all normal activities out from us.

So the first two, in two words, the statement made in the John's statement, a word about it here, it says, it doesn't seem at first because you have known him it is from the beginning. Twice over it says, I write unto you fathers because you have known him it is from the beginning. Now remember, knowledge is being mixed with something.

Knowledge is knowing and being it. It's part of me. It isn't something I just know here.

It's something that has become part of me. So I write unto you fathers because you have become part of me. He's not even given a name there.

He's just the eternal one. Not him at the beginning, him from the beginning. You see here that the third relationship is union with him in his outgoing purposes, in his perfected purposes, him from the beginning unto the ending of it.

And we are in union with him, participators of him on that relationship. That's a very strong message, a strong presentation. Because you see, this person, this living person, we see all along, only has one nature, he is for others, he is love, he is for others.

He is filled with joy and fulfilment, he is the means by which his universe is perfected, by people perfected, he is out for himself, giving himself for others. This is the only nature he has. This is where his joy, his peace, his fulfilment is.

So this is what this word is saying to us. The recognition that if I'm a justified person through Christ, if I'm a unified person in Christ, so it's not I living, it's he living. Now I'm also a cooperating person and there's no other meaning to my life.

There's no partial meaning, the only meaning to life. If you and I are justified, unified, there's no other purpose for time and eternity, no other meaning to our life except for others. That's a strong statement.

It means that whatever happens to us, see we so easily slip back into the old concept, the old outlook, why is this happening to me? Why am I in this situation? Why am I in this health condition? I'm relating to myself. Now as this new consciousness settles into me, this new recognition settles into me, every single thing happens to me. No situation ever happens to me again for myself.

It's always part of the purpose for others. That's why I keep saying it's a strong thing, a strong thing to recognise it. Now in each case we learn, what we recognise, faith, faith is recognising facts.

When we were saved we recognised a fact, Jesus took my place and then the consciousness came into us. When we recognised this unified relationship, we recognised it by faith. So you see in each case it's a recognition of a fact.

So I'm just, in this final statement, throwing it out to you, for those of you who used to hear. Can I begin to recognise there's never any other meaning to my life? Everything that happens to me is always because God has some outgoing purpose by means of saving self. If I begin to recognise it, it will begin to settle into me.

As I say, you see, on the health condition, often you know seeking health is selfish. It's why aren't I better? No, no, no. Start by saying, this is a high privilege, and begin to learn that it has to happen.

It used to be a question, we used to know him, he's my living bread, he's my living water. That's a permanent fact now, you don't have to find out. But our foreground is we are co-bred with him for others.

We are co-outpoured wine. It's a different relationship. It's a relationship of fellowship.

Oh God, I'm hanging on to you. No, no, no, that's fixed, he's hung on to me, he got me, praise God. That's finished.

Are he in human form forever? So don't look at that, take up a voice. Now, as he, we are as he, I'm just presenting to you, this is the father, it's actually the level which we, because all these begin in the beginning, even when we're born again we begin to do that. You know, the moment we're his, our delight is we can be blessing to others, isn't it? We know it already.

Our true joy is when we can be something for others, isn't it? When our lives can take us, that's our joy. It's eternal joy, it's the only joy there is. When we, in some way, living water, as it were, by which other people can drink upon Jesus.

That doesn't mean, it doesn't mean we don't get back, it doesn't mean we try. It's this person, he takes us his way. It's a paradoxical life.

You're just yourself, you're not you, you're Jesus. Now, we talked about justice. Live it freely.

He'll cause you to be for others. He'll cause you to relate your life so that you can be something that other people can have. So I'll just throw that out as a third recognition.

See, faith is recognizing fact. So we begin to settle into this high recognition. This is what's called the ascended recognition.

See, there are three phases, crucifixion, resurrection, ascension. Crucifixion, cut the old, cut the old. Resurrection, introduce me to a new, new, new, new relationship with the Lord himself, Christ himself.

He's seated. Seated means you've finished it. The next step, going out into it, and we're the means on which he goes out.

So we're seated with him to go out, to go out with him to bring in the harvest. On the victory, victory level, we're far above Satan and all the rest of it. That's the ascended life.

We're living in the ascension, which is the outgoing life, by which, by us, he can reap in his harvest. I say again, don't try and interpret that. But if you recognize and accept by faith, this is the meaning, accept, now Lord, it's up to you to put this through me now.

Now Lord, join me like this. It's you who in your own way, move through me, manifest yourself through me to others in whatever way that may be. And I accept that by faith.

I remember, if it's a young man, precious scripture might be for a young person here. I remember how a young man, I got those two scriptures in John. One is, oh, he shall be in you a well of water, Jesus Christ, a well of springing up.

There it says, he that believeth on me, John 7, 38, out of him, rivers that live in water, in you, springing up to the everlasting life, out from me as rivers in my early ministry. Maybe 20, 21 years of age. Hmm, I thought, rivers.

Maybe one day I'm a muddy trickle, so I'll walk ahead like this. Maybe one day he says, OK, God, he said, out of my inmost part will flow rivers to the world. OK, God, I'll take it.

I'll sign this up. Am I to my own? Well, I don't know. So see, this is the, that's all I wanted to say about this, what is the meaning of the fatherhood level.

But the Holiest Being in you is the one who fills it in your life. Now, I just want to ask for a moment or two, by what ways does God manifest itself by us? By what ways are we God manifesters? We're in the foreground, persons in action. This is persons in action.

But the persons in action is really our Christ. By what way are we people in action? So really it is the living God expressing himself to us by two ways, inner, inner and outer. Because we're inner people and we're outer people.

Or, if you like, we're spirit and we're body, or soul and body together. Spirit, inner, soul and body, outer. Two ways by which he manifests himself by us.

Now, remember, we are inner people. Every outer thing comes from an inner relationship. The supreme importance is the inner one.

Now the simple term used in the Bible, of course, is by faith. By faith we know that. But it's given a place of supreme importance in the Bible.

There are only two words in the Bible which are chapters. It works by the inner motivation, the self giving. In the new life, we have the other love motivating us, and that is by our faith.

Jesus put a startling emphasis on faith. For instance, when the woman came to him with the issue of blood, she touched him and he knew virtue came out of him. He didn't point to his virtue.

He said, daughter, thy faith. He moved in by faith and the faith liberated the virtue to come through. He was centering around the human element of the faith which made it possible for the virtue to come through.

So faith. Now, there's attitudes. All faith is how you begin to see things and then you attach yourself to it.

All faith is, you see something, you believe something, you want something, you take it, you go to it. So it starts by what you're seeing, what you're believing in, what's attracting your attention. I've had a tremendous revolution on this one.

I don't know if you have. You see, we humans are geared to one attitude. That's the negative.

We're in a negative world and we're always seeing things negatively. Life's full of it. Difficult people, difficult things, difficult situations.

So we live in the negative. Now, when you see a negative, you're beaten by it. What can you do with it? That's the trouble.

What can you do with that difficult situation in people's lives or these family situations? What can you do with it? But I've got a reverse in how I'm to see things. A total reverse. And that total reverse is that I'm to see things wholly different.

See, I understood God personally, to me. It's lovely. I understood God universal.

I had a vague idea. It don't know me. God's in everything, everywhere.

Of course he is. We've been talking about it all the time. God's in everything.

Oh. So everything, whatever situation it is, that situation, God's in it. I went further.

I found that God means a thing to be what it is. God means evil to be evil. It is in it.

That's difficult, isn't it? God means evil to be evil. He means evil things to be evil, evil people to do evil things, and evil consequences to follow. He means it.

I've cut the word permissive will a long time out of my life. He means it. What do I mean? Well, I saw it like this.

The only way God can have living persons, living sons, they must be free people, of course. Freedom is I have to choose all the time. All life I'm free to choose.

And what I choose takes me over. You've come here this week. You came, it took you over.

That's what faith is. You're free to choose. You choose it, it takes you over.

So that's what freedom is. So if we're to be people, we have to be free. And so we're free to make our choices.

And of course our basic choice, we've talked about it in other talks, is am I with Christ as a self-giving person? Is my choice with Satan to be a self-seeking, self-satisfying, or is my choice with Christ by his Spirit, by himself? He's responsible for the freedom. Evil things all come out of our misuse of freedom. Now, we're all involved in this world, so we get his corruptions, we get his diseases.

We aren't directly, but we're mingled in the whole human family in this chaotic condition, this corrupting... Now, God's not responsible for that. God's responsible for the freedom which we use and produce this. But because he's God and perfect love, because he's everywhere, he's also in the situation... everything is he.

So he's in the evil situation. But because he's love, he's in the evil situation to bring good out of it. Oh, that's it.

He's in every evil situation, he's not responsible for it, it came into being through the products of this... He's writing those things therefore. Therefore, the very evil thing, he's there, it's he in a sense. But because he's love, because he's perfect purpose, he's there to turn that thing into a redemptive end.

Don't you see what that means? Do you see, I can have a reverse way of seeing things, and I find this to be the key to a liberated life. I can either say to people, what shall I do with this, seeing humanly? Or I can say with God's sight, with me, it looks like that, but I'm not seeing it like that. I'm seeing the perfect God with the perfect purpose, he meant it, a perfect action, perfect love, and a perfect outcome to this thing in that situation.

Thank you Lord. You meant that thing to be, you aren't responsible for it. You meant freedom to have it's effects, and freedom to have it's effects, you're not responsible.

Now that transforms your inner seeing, you are governed by your inner seeing, do you understand that? We're inner consciousness, we live and are controlled by the way we see things, not by things as they are outside, how you see them. It's tremendous, as you see a thing, oh, oh, oh, oh. Now you always talk like that, we're human, all our life, oh dear, what about that? We're meant to be human, so I'm startled, bewildered, hurt, but when I know the secret, wait a minute, I'm doing it all the time.

It doesn't look like it, it looks like the devil, it is the devil, but God, you gave that freedom, out of freedom there's been this operation, if you like, of the devil here, but you're everywhere, you're there, and you're in the middle of that thing, and I see you meant to be, and I see you're going to turn this into a new revelation of your grace and love and power and presence. Oh, I say, all right, OK, God, OK, praise the Lord. And from depression, and a sense of binding of the feet, so I'm liberated.

God's in that thing, and you'll see God's going to come out of it. So do you see this terrific thing? If this is true, there are no problems left in life unless you see there's a problem. There are no difficulties left in life unless you see the difficulties.

There are no diseases left in life unless you see the diseases. Don't look at diseases, see the living Christ in you, let God handle diseases. Don't try to get the diseases healed, get busy seeing Jesus.

The Bible says God doesn't. He's the pure eyes of the whole evil, read it, Habakkuk says that. There are the pure eyes of the whole evil.

And then it says to us, the pure is hot, but then you see God, and that's all you see. The pure only sees God. Now, I'm not to see evil, but of course it looks like it.

And it is so on the outside, but it's how I see it matters to me. In its actual fact, it's an evil thing like that. But what matters to me is how I see it.

And my contribution to it would be, of course, how I see it now, you see. So, is it evil? No, I'm not seeing it evil. No, I'm not seeing it.

It is evil, it can be called evil, it looks evil, but I see everything as what God meant out of freedom. He didn't produce that, but he meant it to be the effect, but because he's perfect love, perfect purpose, perfect will, out of that thing is going to come out of the evil. Now, I shall show, if I ask hands raised in this room, for a number of people who had tragedies in their lives and they've been blessed, precisely, precisely, you see, you thought, oh, it turns out to be a new relationship for you to God, to the people and so on.

But I say again, do you see the tremendousness of that? Do you see that everything in the Bible is total, it's never partial. Do you see the totality of that? There's one problem left, there's one tragedy left. I'm hurt as a human, let's say it as a human body, if I can see through, oh no, that it is like that, he's going to come through the new presence of his power of blessing of salvation and so on.

That's where we become on top people. If I just, biblically, proofs, what did Jesus see at Calvary? We're told at the Last Supper, Satan entered into Judas, and Jesus knew Satan had entered into Judas, and he said quietly, Judas, he loved Judas, tried to win him. All right, go out, Judas, quietly, and do what you're going to do.

He knew what he was going to do, betray him. And Satan was on the march now, and got into the Caiaphas and Pilate and the Pharisees and the soldiers. Satan, wide open.

Do you get what Jesus said, twice over? Do you get it? The last verse, but one, in John 14, is the wonderful supper table conversation, on supper table. The last verse, but one, said this, to his beloved disciples, I won't be much with you, I won't speak much with you. For the prince of this world, Calvary, hath nothing in me.

In me is in the consciousness. Out everything. Tear them to pieces.

Have scourge and put it out. Only in a person. See, this is the great secret when you learn it.

There are no prisons except your own self. A prison is not a prison unless you take it to the prison. There's nothing by the person.

A communist isn't a bound communist when you've got Jesus. He's a Jewish, Jesus is in him, and Jesus is giving you a chance to sort of like what he is. There are no bindings and no prisons on earth.

Except the way you take it, that's your only prison. When you take a thing as evil, and you're caught up by it, then it's evil and you fight it. When you say, God put me there, it's love, it's perfect.

That's the strange reason why Paul said to a slave, He said to a slave, remain slave. Well, it isn't very good social gospel today. In 1 Corinthians 7 he said, if you're a slave, remain a slave.

Why? Because if you're a slave, you're outwardly bound to your master. But if you're Christ's slave, you're Christ's free man. You're free to love, that's freedom.

To have Christ in you, and to be able to express the love of Christ, that's freedom. And you, a slave, and a free person, and your boss, caught up with his flesh stuff, he's a slave. A slave in flesh.

Do you know what I mean? And so do you see with Jesus, that's the first thing. Look at that, right at, confronting with Satan. There's nothing in me, can't see him.

Don't see him, I can't see him. He has nothing in me, outwardly. How do I know he can't see me? Because three chapters afterwards, Jesus went through Gethsemane, kind of set everything up there.

You know that dramatic moment, and that's a wonderful word, you know it as well as I do. Came out of Gethsemane, there were the soldiers, the torches and the shouts and the noises, come to arrest him. And there was our beloved Peter, having one good shot, one last, a little nervous, so he cut the ear off, he meant to cut the head off.

Do you catch the beauty of it? Think, for instance, of the poise. If you're arrested, you're pretty nervous. When you see evil, you're pretty nervous.

If Jesus had been seeing these soldiers, he'd be pretty nervous, pretty tense, wouldn't he? Didn't see him. He's so free, he could pick up the ear and put it back, that's a miracle. Peter said, drop that.

Don't use those swords any more. Listen Peter, that cup, that's going pretty far. Into that cup, out of that cup.

So he called the wicked devil, Father's cup, which the Father gave him. That's going pretty far. So do you see how far we can go in saying, that's the Lord, that's the Lord.

It looks like a devil, it's the Lord, you watch. We can see the Lord coming through that very thing, which looks to me like a mess and a devil and everything else. We begin to get something, we begin to see our lost dear ones like that.

It's all right, God means them to go that way to teach them some sense. God means us to go down to prepare us to go up. Leave them alone.

Okay, let them go that way. The Father's got them, that's my faith. You watch, the Father's got them, as soon as this thing goes they come back again.

Then you have a freedom of love and faith towards the ones who outwardly all tear you up. Of course, the other famous illustration was Joseph. I repeat, I should know it, because it's a word used, where God had

set a purpose to make Joseph his deliverer to Judah in Egypt.

You know the story, of course. And he put Joseph through all that selling of a slave by his own brothers. And then under Potiphar's prison, Potiphar's wife lying him back in the prison again.

After 14 years, he said, the ironing, not only the ironing on his bands, all the time that precious Joseph knew God, as peace. I won't go into it now, you can see it. Then he came up to be Prime Minister.

And you know, the children of Israel returned. And the moment of reconciliation came. But that famous word, it's in the last chapter of Genesis.

He said to his brothers, who were still a bit frightened because of what they'd done. You meant it for evil, God meant it for good. Write that under every tough spot you've got.

God means that for good. Every tough spot, like God means it, doesn't permit it. God wasn't responsible, the tough spot came out of their evil doings, but God meant to use those evil doings for good.

And so, the devil does evil doings, or a fallen man, OK, OK. God doesn't see it, he says, that's all right, that's the very thing I mean out of that redemption, a new good. Isn't that beautiful? If I wanted one final proof, it's the actual boldness of the statement of Peter of the first speech after Pentecost, after the crucifixion.

You read there, he spoke to the crowds around there, he said, your people, who determined counsel, determined it, determined counsel and the full knowledge of God, by which it has a crucified state, God determined you, God determined you to do it. God determined which it has to crucify. So, this is the first way in which the light manifests through us.

Because when in all sorts of situations you have poise, and you have peace and you have praise, light's shining. A light which the world hasn't got, because of course the world's always getting torn up by things, you can't see things as we do. Now I want to say one more thing, I've had a bit tonight, but I may finish it tomorrow morning.

One other thing, I'll at least begin it. That's, we in faith attitude, that's victory. Faith attitude, I've died, you might say, to the attitude of seeing it negatively, seeing it as you see it.

I've lived to see it as God sees it, with God and this release and praise and so on. Faith action, what's faith action? Faith attitude, faith action. You see, the whole point of being sons is, we function as sons.

We are equipped with all God. God dwells in us. You know that.

We are equipped with all of God. Do you get that? We are actually forms of God. God's resources, God's presence, God's power, is we.

Is we. We are equipped people. We haven't got to get in.

He's got us. You get all that, that please God, do that. I never waste time asking God to do things, I just say thank you, you've already done it.

I've got you. I never ask God to come and bless and meet you. I say you're here, you're the best, you're gone with it.

I don't waste my time asking what I've got. If a person offers me a plate of cookies and I keep asking for them, I insult them, don't I? I just take it. So I don't give up on that negative praying, asking God for things.

Because you and I function as God. We function, God's into us. With His resources, we function as God.

We use the resources of God. This is this marvellous new life, this new ascended life we live in. This father life.

We don't bother with the devil any more. The Bible says that we're far above the devil. But when you make a big mess of the devil, put him up in an aeroplane, an automobile looks like a Peter, that's about the only size the devil is or so.

So you don't bother with him, you don't bother with him, bother with the person who conquered him. But this one whereby I have a few moments here on it. How do we touch your son? Now, faith action.

What is all, I told you, what is all action in life? It's inwardly saying I'll do something. The word, the faith, you don't call it that. Every single thing you ever did in life.

In speech, I'll eat that. I'll sit there. I'll go there.

Inside you, you set a decided word. Thought doesn't do it, you may send me several chairs I can choose out of, several things you may eat, several places you may go to. Thought is like a father level, it's general.

Faith is a son level, which comes with a decided word, that's what I'll eat, that's what I'll go, that's what I'll take, that's what I'll make, like those things you just have made now. They said, we'll make those. I think John didn't say, I want to be an artist, he said, I'll go and make it.

That's faith. So faith is my inability to relate myself, you see, to something that's available, like food or going to a place or doing something, and then I say, I'll go there. The faith is the moment of decision, I'll go there, I'll take that, I'll do that.

Now, humanly, on a human level, I do it with my hands, or with my feet, or with my tools, and I produce the thing, or in my car, I go to a place. So I fulfil my word of faith, humanly, by my actions. Now we're talking about people's spirits, we're talking about spirits.

Now the spirits are no acts. Now, can I just catch this? The whole meaning now of being in places of problems, those things we talked about, our privilege is to be in a problem life, with its distortions and distractions and challenges and disturbances. Life's always going to be as our privilege, being in disturbed situations.

You always get them. Wait a minute, God meant it, get there first. OK God, you meant it, you're there, so you've got a peace at first, a release, not fighting it and all that.

You accept it, you stop and say, OK God, you meant it to be, you're going to handle it. Now that's the first faith attitude. Now the faith attitude is, if you don't like it, you're there to be the agent by which God will change it.

You're to be the agent by which God changes it. What do I mean? I mean, you accept the thing you don't like, but you still don't like it. You say, OK God, I've accepted that thing wrong in that life, or that lack of finance, or that problem in my business, or problem in church, but I accept it.

You meant it to be, it hurts me, I don't like it. I've checked it for you, you've got a purpose, you've got your first steps, your attitude. But you don't like it.

God doesn't mean to like it. Because God means you to be a person disturbed by situations, that you may be the one who goes further, and say, God, what I see as a need, is when you supply, it's already a supply. See there's that marvellous scripture in Isaiah, where Jehovah, God says, before they call, I will answer.

Well, that's silly. Try it on a telephone. Before they call, I will answer.

Well, very well. You've got the call, let's get an answer. Lots of things God does are silly or witty, whichever way you like.

Why before they call, I will answer? Before they call, I will answer, means God has the answer before you call. Precisely. God's always got the answer there.

He's sort of an eternal there. Now, to get the answer through us, He calls us to call. That's the need.

He puts us in a place I don't like, something I don't like. I like to see that supplied, that health, or that financial, or that changes a person's life, or something. Whatever you like.

I don't like it. Now, God made me to do that, so I can be the agent, who has turned up to call. In other words, turned up to face something I don't like.

Now, the whole thing God is saying to us, He'll desire, you can take. Now, this is the royalty. All He gives us is, all He has is our disposal.

What you desire, you take. So, when you desire, when you pray, believe you will see them, believe you shall have them, no limits on desire. Now, don't say, you see, we've got so used to suspicious, being suspicious of ourselves, my desires are right.

Your God's got you. All He says is what you desire. All right then.

If you desire Him, what do you say? Now, desire me, there's something that you'd like to have, something which isn't there. But you say, wait a minute, if it is in God, God calls you to have it yourself, because the thing is already there with God. It's there already.

Before they call, our answer is there. Now then, this is how it acts. A son uses the word of faith, on that level, same as you do on earth.

On earth, you desire food, where you receive it, I'll take it. And you take it. Now, in the spiritual realm, you desire something, whatever it may be, material things, financial things, needs, jobs, health, salvation, whatever it may be, you desire it.

Now, this time it's in the Spirit. You can't take it. The Spirit is the person who gives it, not you.

So, we then say, you're doing it. Thank you, you've done that. That's there.

That finance is there. That healing is there. That salvation is there.

That salvation is done. That's the word of faith. The word of faith sees the thing that is done in God, because it's all about the Spirit.

Now, in this case, it's the Spirit that brings it about. We can't go with our hands against it. This time, the Spirit is the hands or the car or the thing that brings the thing to be.

The Spirit brings it into being. Now, that's the use of the word of faith. I must have stopped.

I was stopping for a moment. But, I think, in the main, two things hinder us there. One is, we're afraid of our desires.

We aren't old enough. We can't quite believe it can be so. We're afraid of our desires.

Well, more for you then. God says, watch your desire. The other is, your emotional reaction.

Oh, it couldn't be ridiculous. I don't see the need, I see the supply. That problem, I see the solutions there.

That bound situation, I see the release. Your whole reason, your emotion is one nonsense talking like that. So, the Spirit has to operate against reason.

And against emotion. And against your emotions, against your reason, you have to speak the word. The word is spoken where the word of faith is done.

Now, the key moment is the word of faith. A word is decisive. You don't come here because, shall I come, shall I not come.

You come because I'll come. That puts a person to action. A word puts a person to action.

And so, when we as humans use the word of faith, the Holy Spirit is moving through to do the thing, to bring it to pass. So, the word is a vital moment. I've said it's done, it's finished, I don't repeat it.

Supposing it hasn't come. Well, then obviously you haven't believed. You wouldn't ask that.

You say, supposing it doesn't come. In other words, you don't believe it. No, you wouldn't say that.

Because you said it's come. It's not for you to get it to come. That's God's business.

Put him on the spot and keep him on the spot. Really nice. Stick it there, that's all.

Go on saying it. Don't go in. If you have said the word of faith, that's put God in action, not you.

He's given himself to you available for that purpose. He's put God in action. Leave him in action.

It's done. Stick by that. You die for it.

Stick by that. Now, that's a son, sons of God in spirit action. In spirit action, because your attitude is this top one all the time, praising, accepting, believing, in the ridiculous circumstances.

And then you help other people do. Make a difference between sympathy and compassion. Sympathy lies you down with people where they are.

It doesn't help. Maybe you have to do a little bit. You'll just help the old poor things when they're poor things.

It doesn't help them. It helps you a little to feel nice that you've been like that. That's all.

Compassion is sympathy. It helps you to take the attitude you like to take over as a person. Compassion is the attitude you need to take for them.

Compassion, they need to quickly believe God. And so, to operate them, people, instead of being all taught up, saying, no, it's all play. God means this.

You watch. You praise God, you see what happens. That shouldn't be to help other people like that.

So this is faith attitude, and faith action. Some of you do it. But I can't stop now.

But I mean, my whole life has been spent that way. My whole life has been lived on words of faith. I had a little tiny mission with a handful.

We've become a great world mission now with thousands all around the place. And it was sympathy. God said, that's it.

Thanks this year, I'll give you 10. Next year, he gives 15. Next year, he gives 75.

Next year, he gives 50. We've just been taking, taking, taking from God all the time. So we don't have to bother with humour.

It's a nuisance. I can't get anything out of it. I can't get anything out of humour.

They're too mean. I'd rather get it out of God. It's much better.

It's all. It's an easy life. That's the secret.

So that's just the spirit phase of this co-operative life, the fatherhood life of God. A little bit tomorrow, for the last moment, we'll speak about the body phase, when we get to action of bodies. That's as little as we can do for the night.

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