

# Law and Grace - Part 1

by Norman Grubb

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*The sermon discusses the interplay between law and grace, illustrating how the law reveals our sinfulness and leads us to the grace of God through Jesus Christ.*

**Duration:** 58:00

**Scripture:** Genesis 22:14, Exodus 19:5-6, Exodus 20:1-17, Isaiah 9:6, Matthew 6:33, Matthew 10:34, Romans 8:5-6

**Topics:** "Law And Grace"

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## Description

In this sermon, the speaker emphasizes the importance of understanding the true nature of God and His purpose for mankind. He highlights the difference between seeing God face to face and receiving the law through an angel. The speaker explains that the law, represented by the Ten Commandments, reveals our sinful nature and our inability to fulfill it. However, Jesus Christ came to take the punishment of the law upon Himself, offering salvation and intercession for humanity.

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## Transcript

Re-examining a bit the answer to the question that is a commonplace question that we all ask or are asked, which John raised up yesterday when he spoke about being annoyed because he'd lost the way. And why is it, if we say we're Christ, we have this deviating element in our lives, this temptation-sin syndrome in our lives. Where does it fit? We've been over that again and again, but I, as you, and also as we teach it to others, we're just starting to come along.

How this started? Here's one. You're quite punctual. I'd like to try and give you, as I say, it's not for our own sakes, but for the sakes of those who constantly ask this kind of question.

How can you say what you mean that you're Christ in human form, and yet there's the area which we appear to be not Christ? Which we appear to respond to the citations of the flesh. And just to go over the Bible interpretation and explanation and pitching together the whole thing. How it's presented supremely, of course, by Paul.

So I'll go into that, then we can raise up anything else we want or raise up questions on that. That's why we have to fit in the reason for the introduction of the law into the human race through the nation of Israel. The purposes of the law, and what it finally means when it says the final point is to become dead to the law.

A whole chapter is given to that, that's Romans 7. Not dead to sin, that's Romans 6. Dead to the law, this is the final issue before we move into the right way of daily living, which is Romans 8. If we start right back at the beginning, we know, just quoting what the scripture gives, we are made in the image of God. Therefore we are made to be forms of him who is good. By good we mean him whose life is love, which is other love.

Goodness is I for others. The nature of God is love. We are made in his image.

So the motivation of our life is we are being for others, we are lovers. We probably see that in the instinctive relationship between Adam and Eve themselves, unconscious of self gratification. And the relationship between Adam and Eve and God and the nature, because they were in such a love relationship that all the different grades of animals were brought to them.

They were in a friendly relationship with the animals and named them all. There was a love relationship. Because that's all they knew.

There was nothing except love in action. That's the image in which we are created. Now we can never become conscious of anything and we can't operate except by virtue of opposites.

All life is handling opposites. Therefore in order to become conscious people, we had to know there was an opposite. Which in God had been handled, where it says he can't lie.

So the possibility in God, which must have been there to be a liar who is a self lover, had been swallowed up by its opposite. He is a self giver, so he cannot lie. One swallows up the other.

That's the final meaning of opposites. That one gets his strength from swallowing up the other. Like we always illustrate, you couldn't have the comfortable sofa unless it had a hard framework and soft cushions, one swallows up the other.

And all life is what Walter Russell called the balanced interchange between opposites. Same in cooking of course, everything. So we have to have the interchange and have one finally swallow up the other, which is swallowing up in God.

So he has no darkness in him, he is swallowed up. All the power of his selfhood, which could be a self loving selfhood, is swallowed up in being a self giving selfhood, which is God who is love. And we had some reflection of that in being created in his image.

Now we had to have the opposite. To find there is an opposite, ultimately he hasn't swallowed up. So we had to move into the realm of the fall, under Satan, where we attempted to choose for ourselves, choose what we wanted as against what was in the quality of self giving love.

Because self giving love of course would have continued to do what God was saying is the right to do, which is his will. And Adam and Eve were tempted out of that. So we get a condition now, in which the human race are mainly unconscious that self loving self is a false thing.

We are geared to self loving that self, and all its disastrous consequences. We don't call them sin. We don't know them as against God, we just know them as inconvenient.

So if you live among the Africans, it's just inconvenient to steal somebody else's wife, or steal somebody else. Of course it's against God or sin, but really the only idea of good and evil is whether it's convenient or

not. So the Bible says, sin is not imputed where there is no law.

That's in Romans 5, sin is not imputed where there is no law. So it's not known to be sin. So we fall into a world where we think it's alright to be what we are, and do what we can, and make the best of our messes, and make life work somehow.

That's our blindness condition, which we think therefore this fallen self, which is the self loving self, is the only self we know. The right self, and where it's wrong, build it up best you can. Not because it's wrong, but because it's inconvenient.

So God now moves on the human race to bring us back to the full purpose of being a human. The ultimate purpose, which is to be the means by which he is his self giving self. Self giving self, through the eternal ages, by his son expressions.

The invisible by the visible. So we settle in to be gods in the sense that we are spontaneous human expressions of him who is self giving self. That's our ultimate.

And that of course is perfect harmony, perfect everything. Now it's God's purpose to get us back, it always has been his purpose. Because he knew we had to go this way, because we had to find self and get it into focus.

And have the opposites, and have the positive and the negative to make a total being, a full being. So we are now on the opposite level, we don't even know it's opposite. Before we know, we are now on the negative level.

So to fulfill this purpose he began, of course he pays up to Abraham and Seth, but it broke through in Abraham. When he began to reveal his plan of a special company of people who would operate under the law. Something else was to come in here.

And so Abraham was to be the father of a nation, which first of all is to be a law nation. Is to be a grace nation. So the ultimate family of Abraham is ourselves of course, the Israel of God.

The vast, those outnumber who are now the people of grace, the people of expressions of self giving God. But that's the ultimate, that comes up through Christ. We are talking before Christ now.

So the first faith had to be a people, enough to be a people, so it could be a nativity in this world. That's one amazing fact, the Israelites were still the problem. You never hear the Moabites, the Canaanites, the Hivites, the Jebusites disappeared.

They were just a malachite, just passing tribes. Because they were the original key, the means by which God could build grace. Because he had to build grace on law, as we shall see.

Because law makes us know who we are in our lost condition. We've got to know who we are in our lost condition before grace makes us know who we are in our found condition. So the two go together.

So in that sense they were chosen people. The covenants were there, the promises were there and so forth. And of course there were the great men who knew grace all the way through.

So Abraham always knew the spiritual kingdom and weren't geared to the physical, the material kingdom. That's why I think it's so foolish to waste your time on the Lord's company talking about the Lord's material

kingdom. It is little anyhow.

If there are ultimate temporary purposes, but I don't think there are, in which Israel becomes very particular, it's only temporary. Because they were the Israel. That babyhood, that other stuff.

We had a human nation, human nationhood, it's kids stuff. War against war between nations, race, colour and all that stuff, sex and the like. And we're pulling out of that, thank God.

The body has begun to see better. Very slowly, but we've begun. We're getting out of the old tropical forest a little.

However, we go back. And so here was God's purpose, to have a nation. And they must not be a nation who find the wrong form of self, the deceived form.

We've been deceived. We've been deceived thinking it's okay. We're just people.

A bit messy en route, but that's the inconvenience. We're just people. We're the best people we could be.

Self for self. Self for self. So of course it has chaos in it because it's self for self.

So we get the birth of a nation. The Israelitish nation. And then we get the incoming of the law.

This was the first primary great revelation. Of course, Abraham had the fundamental revelation that all nations would be blessed through him. There was going to be a vast nation, a human family, who was going to be blessed through Abraham, through Jesus Christ and through grace.

But that's seeing the far off future. As it was to Abraham. It is only closer now.

But the first phase had to be a discovery that a fallen self is a wrong kind of self. A selfish self is a wrong kind of self. So we get the great man of history, Moses, to have the revelation.

Moses had the full revelation. So he could only avail it. He was a marvelous man.

He saw what he gave as a pattern of the truth. He saw the pattern of which Tabernacle was only an outer form. The pattern was Jesus Christ.

Final grace. Final purpose of God expressed in man. He saw it.

Marvelous man. So he saw God face to face which means to see God as he really is. He did not see God face to face when he gave God the law.

Here he saw an angel. His first visit to 40 years, 40 days, was only an angel. Because God's not law.

God's grace. By an external form for a certain purpose that we discussed. He gave law.

We'll discuss it in a moment. So Moses did not see God face to face when he saw it. When he heard law he got an angel.

It says in Galatians, you haven't got your Bible so you can't follow anything through. But it says in the angels that the law was given by, was mediated by an angel. Not by God.

Later on he went back when the law thing had been fixed up. Or begun to be fixed up. And there you see the tabernacle.

There he saw it face to face. The tabernacle was the outer form of a total Jesus. In total grace.

Total holiness and all the rest of it. So Moses saw right through. That's why he had the veil.

He saw the glory. He couldn't put out the glory. Man couldn't take that glory.

We have the veil off us now. So we've begun to be like Jesus. Or rather to be as Jesus.

The glory has begun to shine now. We've begun to show forth that glory but only in a minor way. We get a little touch of it in the Transfiguration.

Shown as the sun. We get a little touch of that. And more and more to come.

We don't any longer pass from grace to grace. We pass from glory to glory. That's why I mistake that scripture when you say, aren't we still changing? They quote that scripture in 2 Corinthians 5. We change into family.

Not from grace to grace. We are all grace. But from glory to glory.

Grace to grace is total. That's what we totally are. Jesus is total.

Glory to glory is a little more. That's a little more what he is. A little more what he is.

Not growing into something. Understanding who he is and operating as such. So we transfer.

Where James is turning from glory to glory. Even by the Spirit of the Lord. That's the outshining face.

That's the unveiled face. And we have a little of that, thank God. We feed each other, don't we? But I'm only passing by the fact that Moses saw the full glory.

But he couldn't. He wasn't there. He couldn't.

He even could not transmit the full glory. Because he himself saw that. Because he knew the way.

He found the way to the burning bush, of course. He knew that from the beginning of Horeb. Horeb was the moment.

God said, You'll know I've called you out because I'll meet you at Horeb. Not because I'll get you out to the Red Sea. That's a way through.

I'll get you out of Egypt. I'll get you out to the Red Sea. You'll know I'll get you when you meet me at Horeb.

Mount Sinai. Because that's where the popes of God took their next great faith. And the first great faith had to be the introduction of the law.

And the simple proof given from the Bible and historical evidence of the necessity of the law is that we didn't start by law. As I say, you can't follow the scriptures. I can here and there give it to you.

When he met them at Horeb, he did not give them law. He gave them grace. In order then to show they couldn't take it.

Because he slipped a little bit into grace, which was necessary. And which was a little bit of law. As he had to in the Garden of Eden.

So we'd find our offices and get them in focus. So he had to put a little bit of law in his first word of grace. When he met them at Horeb, it says in a chapter in advance somewhere.

I think I've missed my way from Melbourne to here. 19th. This is the Lord speaking through Moses.

To the children of Israel, this was a word of grace. Which was a little bit of law tucked in for necessary purpose. He said, the Lord called unto him out of the mountain.

And told Moses, Thou shalt save the house of Jacob. And tell the children of Israel, You see what I did unto Egyptians? How I bear you on eagles' wings and brought you unto myself. That's a little bit of law.

Now therefore, if you'll obey my voice indeed and keep my covenant, then shall ye be a peculiar treasure unto me above all people. For all the earth is mine. It shall be unto me a kingdom of priests.

Not have a priest, all priests. A kingdom of priests and a holy nation. These are the words which I shall speak unto the children of Israel.

That's pure grace. That's the fulfillment of the kingdom of priests. Of course the kingdom goes with who are expressing God in his self-giving being.

But stuck in this little word, this little touch of law, just the same as the law in the Garden of Eden. Because law exposes. And here came the first exposure.

We're all right. They're blind. We don't know what sin is.

We're all right. And so on. And so the answer was, all we say you do.

All you say to us we'll do. Which of course they couldn't. So here comes the purpose of law.

By the law the knowledge of sin. So quite clearly they said, oh yes we'll do. We'll keep the covenant.

And then we're your peculiar treasure. We're a kingdom of priests. And so on.

I've borne you on eagles wings. So here's the beginning of the exposure of law. That law was to tell them, in human terms, what they are in his image.

And that's where sin had tricked them. What they are in his image is the law of God. This was just the beginning of it.

It's the first little touch of covenant. After that came the Ten Commandments and so on. And that's where you are.

You're this kind of people. Of course you don't lie. Of course you don't murder.

Of course you love God only. Of course you don't commit adultery. Of course you don't commit, and so on.

That's what we are. This was implied, all that he said we'll do. There, sin comes up with a big laugh.

Because sin, which is Satan. Sin is just the character. Satan calls just to say love is God, if you like.

Sin, it's called Satan. John Paul usually spoke of sin, because it's more practical to us than Satan. But sin, of course, is Satan in action.

Like love is God in action. So call him sin, call him Satan, call him love, call him God. Sin, either side.

And sin had a laugh. It says sin to see is because of lies. Of course, keep the count.

You can't, I've got you. You'll find if you try, all you do is love yourself. You can't not lie.

You can't not steal. You can't love God only, and so on and so forth. You can't do it.

So sin deceives you. It deceives the exposure. Because the God of Eden, yes, be what you like.

Do your own stuff now. God's not very kind to you. Have a bit of your own stuff.

The wrong tree. Do your own way. Okay, we do.

All right, we'll run rid of our lies. All right. And bypass the fact there's so much mess in it.

We don't call it sin. We don't even know it's sin. Then, so we're tricked.

Then we find we can't live alone. Then when the word comes, yes, all right, then your major Miami is just what you should be. Oh, oh.

Then we find we can't. Sin laughs at us. I've got you.

When the commandment comes, Romans 7, sin revives and we die. Romans 7 says. Sin deceives us.

And when the commandment comes, wherefore, for sin, taking occasion by the commandment, deceived me, and by it slew me. For sin, taking occasion by the commandment, deceived me, and by it slew me. Commandment says, all right, that's what you should be.

Okay. Sin says, I've got you. You think you're okay.

You're mine. You're a slave. You're a slave to self-interest.

You have to live a self-interested life. You have to break all commandments. You have to lie and steal and do all these things.

You can't help yourself. You're full of self-gratifying self. That's all you are.

I've got you. But you didn't even know I got you until you found you shouldn't do that. So here law comes.

And you follow through the whole process then. Through the whole history of Israel, which is to some extent an oscillation between, to some extent, seeking to follow God and falling on their faces. So there were the Hezekiahs and the Davids and those who did follow God.

There were the people who did. Then back the nation would come again into its idolatry and its lusts and its hates and its birthday over worships and all this stuff. There's a certain amount of Romans 7 in the

history of Israel.

And the consequence, guilt and condemnation. Now we can bypass. We can not go on through all that.

And we can move right on now for our own benefit to the operations of law upon us now. Coupled with the operation of grace through Jesus Christ. Of redemption through Jesus Christ.

We've come into both of them. So we find now that we've moved into a law consciousness. Same as Israel had.

And in that law consciousness finally we found we're sinners. I needn't spend much time on this. The first operation of the law of God is all have sinned.

Not that we have sinned. We are sinned. We don't know that yet.

We know all have sinned. We don't know we are sinned yet. That's deeper.

So Romans 3 brings on us a recognition for all have sinned. We've come short of the glory of God. We're guilty.

Now the law has done its first work in us. It's exposed. We couldn't fulfill it and therefore we've broken it.

And therefore we're guilty. And now we know we're guilty. And we know we shouldn't be there.

We know there's death and hell and judgment and so on to follow. And we're brought sharp up against the necessity of the law to compel us to find ourselves in our fallen condition and take the laugh off sin's face. Which is I've got you.

We are God. But Jesus Christ came and took the laugh off his face. And so we have now the great revelation of history of God who is the intercessor.

God who is other love that he himself takes it upon himself which caught us in damnation. Death and damnation. And that's the shedding of the blood of Christ.

Him going to death. We shouldn't have time this morning but it would be very interesting to follow the processes of Christ by which he found he was a savior. The growing processes from youth upwards by which he moved into a lonely spot that he would be the founder of a kingdom of love which had no earthly meaning.

Kingdom of God. If my kingdom was this world then would my servants fight. We are not a kingdom.

We are not a war people. We are not an American people or British people or any people. We are out of this stuff.

We are in a spirit world. We are one great family. One in Christ Jesus.

We haven't time to. But it's interesting to us because we go that same way. The loneliness of how he found discovered by studying the scriptures that he was this one.

That there had been all through history an indication, implication of one coming. Moses was extremely daring. Moses said wait until there comes a prophet like unto me.

So he didn't say he's like God. He said God's like me. That's something isn't it.

Moses was so, so, so, so God in human form. He said another prophet is going to come and you'll listen to him. And he's like me.

Not me like him. When we dare you say we are Christ. God's like us.

Sounds sacred isn't it. Not we like him. And so all the way through the Old Testament.

The star in Jacob. That was, I haven't time this morning to go through those wonderful statements. There was the Balaam statement.

Star rising. And the Jacob statement. When they saw, saw the one coming but I'm a little slow in in giving you these things off hand.

That was in in the Jacob's last prophecy. For blessed is the shepherd, the stone of Israel. That's one of one of Jacob's prophecy on the on the not all there too.

And then the of course it heads up I won't perhaps spend too much time on that. It heads up in Isaiah. The Balaam had a very great one.

If I could find it. No Aye. There shall come a star to Jacob.

A scepter that shall rise on Israel. One of the great statements. Smite the corners of Noah and so on.

I'm only indicating all through the Old Testament. There was this there was the the indication of the coming one. So Jesus could say Abraham you rejoice to see my day.

Not see me. Day is an area of the light. Abraham saw some we aren't told what something which is his day.

The day when night would come. So all the way through until you get Isaiah of course who says the virgin shall conceive a bear his name shall be called Emmanuel. Until a child is born and so on.

His name is his name shall be called Wonderful Counselor Mighty God Everlasting Father Prince of Peace And we know Isaiah even saw saw Calvary. I'm only saying I can't pass through the magnificence of the lonely walk of Jesus. That he he could foresee in the Scripture without any he had no other indications.

He walked as we did. He didn't have things from heaven except where it says so. He had to grow in wisdom and stature.

And he had to see in the Scripture through 30 years 28 years that here was a coming one and he was that one. And that was the undoubtedly the intensity and the startling consequences of him questioning the elders. He doesn't say he made sabers for them he says he heard them and asked them questions at 12 years of age.

He heard them and asked them questions what does it mean? And he shook them. What's this young man talking about? He was pursuing truth. Truth which came finally to him which is baptism out of symbols.

And that's where the dove came upon him. And that's where the voice now the voice the dove was only seen by John and Jesus. So it was a mystical dove.

It wasn't seen by the common people. And the voice of course would be like that Nimrod voice Thou art my son Thou art my beloved son. This is how he said it.

Thou art my beloved son. He said in one word please. He said an inner voice.

An inner voice. And that's when he came out. After the uh the establishment of the temptation.

Temptation establishes. I don't know how far we got how far we got on this morning but uh um we've talked on that of course temptation doesn't doesn't bother you it establishes you. Because temptation confirms you in the opposite.

And therefore the confirmation to Jesus of what he heard at baptism which was indicated to him that you are the one you are God in the flesh and so on was his temptation. In each case to use to use power for self ends. There are great powers.

There are miraculous powers. There are definitely there are in some sense it's geared to the human race. Like people should walk on walk on on burning coals and not be burnt that's a mental attitude.

That's not religious at all. You can get a mental attitude you can get disease a great deal of healing is a mental attitude. Very good.

It's using mind to put that that body into focus. Very good. It's not wrong.

It's only who uses it. And so there are those other things and uh there's a man that man who's he's uh there are a lot of them today uh they talk about it as holism I think. And doctors are following a great deal who's proving nothing to do with religion at all.

It's somewhat yogi but by mind set you can handle your body. And so you do not you're not touched by pain. And one of the things he brings up I was with a friend just in our bed this evening they had a big congregation in San Diego many doctors come.

It's not irreligious it's not necessarily devilish at all. Don't call anything devilish it's human. Why not use humanity? It depends for what reason you use it.

It isn't humanity it's wrong it's what you how you use humanity it isn't the flesh it's lust of the flesh it's in the eye it's lust of the eye there's nothing wrong in using power hypnotism and so on and he demonstrates among other things demonstrated for them all how you can it's been a mind set in which you can do things which humans cannot do and he had she saw him in this great trench of fire 25 feet and he quietly walked on the fire and walked out again and he and they have doctors and everything but nothing there that's not devilish nor is it nor is it deity it's just powers of the human and as undoubtedly a great deal of human is suggested of healing is suggested why not? and we may say it's God it is God everything is God in that sense but it's really setting a person to a

position I am well I say I am well and what the attitude of mind affects the body we may say it's God behind that mind but it doesn't always say it's the Holy Spirit it's not always the Holy Spirit that's all there's great powers in yogis yoga yogi is a person who practices yogi yogi is a person who practices yoga I mean but you read Albrecht got that book he died in Los Angeles and then there's something he's kind of introduced the yoga system here in this country there's fascinating things in that book and they do all sorts of things and levitation and live without food for months by something they claim to get out of the air these

aren't foolish things they aren't these necessary devilish things it depends on what they're using for the devilish things we use for devilish purposes if

they're just for self well maybe they are then self devilishness is self-centeredness and if we use our power self-centeredness that's devilishness it isn't a bad thing it's how you use a thing that's why we need to be much deliberate fighting fundamentalists because they call everything a devil which they they don't like them so at all so they have mind powers which you use ESP like all the ESP so I use those things and of course we admit we haven't got Christ we do use it for self so in the end you've got the devil as you're not using the thing but because you're for yourself and that was the Mount of Temptation would he gain a vast following by operating powers powers he had in his case powers he used for God for personal ends would he use his power to produce food which he did in

certain elements which of course we get the magnitude turn stones into bricks would he use his powers kind of levitation to descend from a pinnacle and not crash and everybody would say this person is some weird you wouldn't follow him because you loved him but you were so feared and superstition everybody has a God everybody has a God somebody you feared and reverence as the best as what you think is the highest whether he's Lenin or Christ and so I say why not be like that and then Satan said if you do that if you're one who feed people fill their bellies if you're one who can be a person whom they'll cheer and adore and superstition you've got them then he says go my way you handle the world I give you the kingdoms of the world for your own benefit very much what communism has done

communism produces bread there's no unemployment in communism on a certain level they feed them produces superstition Lenin in philosophy Marxism so this is their God so they've got their God then he handles them they're the slaves of the leaders and the whole country is enslaved to fulfill what their are their world purposes so the temptation was very much what has come into being in our modern day in communism that's what Jesus rejected he said that's because he knew the word he didn't go by mysticism he said and this is this is the expression of the God whom I'm attached that's the one that's the one I'm attached to which of course is self giving love well that's only by the way I was only passing on on root on that because it's it's the magnificence of a person who dies alone he

formed a kingdom which no one saw a kingdom of the spirit what is the spirit anyhow he'd come on Jesus he'd come in history but they didn't know much about it in any personal form a kingdom of the spirit a kingdom of the spirit of love a kingdom not of this world of time and space I'm trying to help us there and I can do it with space time and I can do it beyond that and he I formed this kingdom it's a kingdom of love and love has its two opposites it it it it has its mercy and its wrath it must expose what is false it must confirm what is what is true so he confirmed his truth by his love loving the leper loving everybody confirmed his wrath by exposing what is wrong he never was wrathful of sin he was wrathful of hypocrisy he was wrathful of the false form of claim of truth so the

Pharisees who claimed truth with their temples were those which he exposed and he died for it walked alone walked alone to Gethsemane was he wrong was he right that was the point how can you prove it and how can you prove it if I said the word of God and certainly in the indication something else how do you know how do we know and his final gamble was that that that that I'm the the the I am the spirit I'm the the last Adam I'm the progenitor of the spirit the last Adam was a quickening spirit quickening quickened quickening gives life to everybody I'm the last Adam I'm a quickening spirit I'll die in my body and I'll rise again and there's people coming to me and men will be the Jesuses of that day that was the gamble he made would he be so 12 runaways all he had 12 men who slept while

he agonized upon these he rested the future of God's eternal purposes that's the gamble he made that's why it says we follow Jesus follow me because that's precisely what you are you know it in your own way you are alone there's the area which you're all alone are we fools or not who proves it if you in your life bunk or truth who's to prove it all you know in the end is your inner conviction in the end we all follow by inner consciousness all men do the devil follows by the inner consciousness Hitler fulfilled his inner consciousness that the Aryans were the right race to destroy the Jews alright you call him a devil he was just a man who had a fixed conviction that's all wrong one to be exact all people have fixed convictions so recognize that rather than condemn people Jesus had a

fixed conviction was he right or wrong he died to this world he'd be killed because he he would expose the highest forms of selfhood the highest forms of selfhood was religious pride of which Paul was a member they'd kill him because he was going to kill religious pride which is self-loving religion there was a great church church for church sake that's for instance I of course I'm a southern minister I so deeply antagonize this paid ministry it's ghastly I'm shocked to find a dear man I thought it's delightful I don't of course we don't understand standards or at least I don't understand standards of salary and so on but I found this good man very good man they said oh give us 30,000 a year I said a minister gives 30,000 a year I thought he got 10,000 I thought goodness me no wonder the

church needs blowing up you're paid slaves you're paid slaves if you're paid you have to do your job thank god stud taught us different things no one's ever paid so we stick our fingers to our nose to each other and then and then it's a very good relationship for a missionary keeps you healthy so this is the curse right in our churches today I tell you I just told you I've been among three blessed men blessed men of god in in in the churches and the but if I judge or write two of them their payment's too much for them damn holy spirit look at the people could you split them up behold I send you a sword I send you a sword Jesus said the other side of the sword you get the union division first then union not union first then avoid division and that's what they do they want union without

division division will cut flesh and spirit apart and very few men will allow spirit to cut flesh and spirit apart in their congregation you have to cut spirit flesh apart ourselves first get that unified up then if you're serving Jesus Christ you'll have it cut apart in your ministry and you wear you be an area of aloneness and thank God others do follow with us and even then we aren't following people that's where we keep loose we don't have the leadership stuff we aren't following people we follow we hear from people we follow alone each of us on that flight of the alone to the alone and that's a gamble am I right all I have to say is something inside me tells me I am I can't prove that I will say so and you must say so for you and you must say so for you that's what Jesus did and

that's what we are following him well I've diverted a bit I want to get back on this law to carry it to what we want to I was only saying now I'm talking about of course the the operations of the law because we want to get on to one in our present living the operation of the law which finally exposed to us sins not sin yet or have sinned not all our sins we didn't know that one Romans 3 all have sinned exposed sins and exposed them in the infinite grace of God saying he's removed them now I needn't among us here as I say that's the precious blood of Christ we understand the blood is the external because sins are external and that's why again if you read your bible it says in Romans 3 whom God has set forth to be appreciation through faith in his blood it's in all the world's beauty when

the law came spoke to those under the law which is every mouth very soft we admit our guilt for all have sinned committed sins not be sinned sinned we don't know that yet sinned outwardly and come short to

glory God being justified freely by his grace through redemption which is in Christ Jesus whom God has set forth to be appreciation through faith in his blood that's exposure set forth that's outside category that's outside cross because our sins outside sins so we have an outside saviour of course a little bit we can preach the sin we know it from inside but that's not what's bothering us it's more the consequences of the outside sins and guilt and often judgement so we present it with the outside saviour and the blood is sacred to us because right from the days of Moses onwards don't

touch the blood the blood's sacred don't eat it the life's in the blood don't eat the blood way to make sacrifice pour the blood out don't even eat it it takes it to symbolize the blood is life and so Leviticus said to the blood is the life thereof and that way two thousand years afterwards that was that life poured out that blood was that life poured out when the precious blood of Jesus means the life poured out that means death and death therefore we know all have that Romans 5 a death came upon all men for all of sin wherefore by one man sin entered into the world a death by sin so death passed upon all men for all of sin including those who were before the law who didn't hadn't known the consciences of sin like we do and so there's death but we of course go deeper than that and we

know that death isn't really this death is the ultimate destiny of spirit the deathless destiny because the paradox of death is you can be deathless in death you can have eternal death as well as eternal life and so death itself has a quality which is death and death is eternal that's hell eternal death is self-sacrifice that's why we start with it here self-loving self is hell thank God that's how we know that's the sorrow of God of Eden you have sorrow it doesn't work this doesn't work this life of self-loving self deep underneath we know it even before the Lord come but we couldn't interpret it and so that's the hell and then the ultimate hell is self self-gratifying self spirit in prison the only prison we ever got ourselves the outside prison the only prison of what your attitudes

were all that ever prisoned you the way you take things that's what prisoned you not what things are as we know and that's the death that's the death that's why the Bible quietly slips in he went to hell and Peter brought that out in the first speech of the Pentecost when he was pronouncing about Jesus to them and he quoted the Psalms the Psalms there of course the Psalms had many indications like Isaiah did of this coming one as we know Psalms 82 and so on and here he said because thou wilt not leave my soul in hell now that thou suffer the unholy one to see corruption so there was our completion of the consequences and wages of external sin the wages of sin and death death not being this which is only passing form death being destiny where where the eternal me goes and eternal death of

course is what we call hell eternal life is what we call heaven and Jesus went there so there was the first operation of the law now that's elementary to us it's always precious to remind us and remind us so we can help other people to see the basis of it all now to enter into our full possession as we know we move on to a participation in Christ's death in his precious blood we participate in the effects of his death shed for us in his other one we participate in the death itself that's the body death which we're told has these two forms Romans 6 dead to sin Romans 7 dead to law it's by the understanding of those two we get our liberation again we won't spend too much time on death and sin because we know it but it's just good to remind ourselves that this is the body area of the two

four operations phases of redemption the blood and the body this is the body area the blood was the evidence of the him who went away to hell for our behalf removed us from the guilt and consequences of sins the body area is that which is removed from the sin principle dead to sin the sin principle the sin principle as I said is another term for saying Satan John would usually speak about Satan dwelling in you

Paul would talk usually about sin but Satan Paul does also speak about the spirit of the error that dwells in you and the spirit that works with you and disobeys you and so on but there it is now we so the first stage of that deliverance is when we have a further understanding that our problem has not been the products of sin but the producer who is the the satanic spirit of error

call it the sin principle if you like who operated by us who taken us over a hidden attack promised deceived us taken us over from the fall by the symbol where you take a fruit what fruit goes in you and dwelt in the body and therefore we know the importance of understanding the death of the body is the death of the body the death of the body means the parting between the body and the spirit and that's where we move into the in a sense only place in the scripture where it's given us in it's fullness and that's in the 2 Corinthians 5 area which refers to the body of Christ there it says I wish you had your body I would have told you to get them bring them I won't stop now um too late now I think I'll just give them out um for the love of Christ contains us because we thus judge if one died

for all all are dead well the death of the body of course the body dies so here we move to the body area if one died that body died we all died uh then that same passage gives us the the marvellous insight into um what the the significance of the death of the body of Jesus apart from the blood which indicates that he died and had the went where people died a girl who died um the actual death of the body the significance of the body of the dying of the body is where it says in the same passage for he has made him to be sin for us sin made him sin that profoundly deepened bore our sins bore our sins didn't mean he was it meant he was sin in the sense he was accepting the effects of sin in that sense he could be seen as a sinner on the cross the effects of sin took the effects of sin which

took him to hell but it didn't say he actually is sin he is made sin now sin in the bible is a sin principle sins are products if you like sin is the satan character sin is satan mr. satan sin is mr. satan sin is character because we're always talking person terms

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