

Npg Summer Session 81 Tape 2 - Union Life Women's Week

by Norman Grubb

Norman Grubb's sermon emphasizes the transformation of identity through Christ, the inevitability of temptation, and the importance of living as vessels of God's love.

Duration: 1:17:19

Scripture: Matthew 3:11, Mark 11:23, John 3:30, John 17:20-23, Romans 12:2, 1 Corinthians 4:16, 1 Corinthians 15:31

Topics: "Conference"

Description

In this sermon, the speaker discusses the concept of the complete position in the Bible and the process of the Spirit of God. He emphasizes the importance of pressing towards the mark and not being satisfied with just attaining a certain level. The speaker also highlights the significance of the soul as the agency of the spirit and the need to find rest and sufficiency in God. The sermon references the book of Hebrews, particularly chapter 4, to support these teachings.

Transcript

died out to its wrong manager and his operations on us and trouble out to the true manager and so even though you are a new self, you know it isn't you yet it appears to be like you. It appears to be you and it isn't you. So you move now into an affirmation of yourself.

Which is bound to be offensive, not so much to the world who probably think I'm mad anyhow, but to the believer it will be offensive. Because the believer is busy in thinking of himself better, so it's the believer who fights you. Remember it's the believers who fought Christ.

Christ never met the world. He never met Babylonians or Syrians or Greeks or Romans to any extent. He met every Jew as a believer, so the world of Jesus is believing.

It was the church who crucified Jesus Christ, not the world. It's the church who crucified you and me. Because they retain their selves, they can't bear something which in this case appears to be too boastful.

That you can claim to be a spontaneous self. Because of course that is. It's blasphemy if you think you can be a better self.

It's blasphemy. It's only when you learn you see that the thing is not in the self itself but in the God in the self you can see it. But we are now saying that this phase is a bold settlement into your okay.

Because you know the okayness is Christ in you. That's your hidden secret, which the world doesn't know, that's why they mistake you. But you say because you've been through a death.

That's your safe person. I've had people say to me, do you think you're God? Of course my reply was, poor God if that's all he is, I'm sorry for him. That's what he'd answer.

And then I say when I do come along be sure you lie down and worship to me. Why? Because if you're this you know you can't be God. If a person says they think you're God it means they think they could be, that's why I say it.

They think you say you're God because they think they could be. You laugh, could be a God, that's finished. I'm a human.

I'm a container of a God. Oh I don't mistake the container for that which I contain. But I do contain it.

You laugh, you can't be a God. You're forever the container. And you find that out.

You can't be kidded. You were a container of the false one, you're a container of the true one. So there's the resurrection of a self confidence in this.

It's a self confidence which must begin to stretch it's faith out on yourself. I think it's pretty general. When we first have come into this total relationship.

Christ as I. I know Christ operates in my spirit. I'm not now going at length because it's in the spirit, soul, body except just a mention in passing. I know Christ operates in my spirit.

I'm not so sure about him handling my soul and body. I may be confident he's my spirit and suspicious of my soul and body. So there's got to be a spread out of confidence in which I'm confident in the operation of my soul and my body and trust my soul and my body as I can trust my spirit.

Because he's the manager of the lot of them. That's a stretch which may take some further consideration. So we neither fear our bodies nor fear our souls in our emotions.

I'm not going any further now into that's all part of this into the difference between soul and spirit and the cause of our spirits. Because they're all expressions of him. And so you become bold in expressing your opinions, thinking your thoughts, willing your will, doing your stuff, using your bodies.

You're bold. But you've got no reason. You've got to give because you're going to be attacked on that one.

You've got to give the other reason why I say. Because I'm kept. Of course people say it reads to license.

Yes, I said I'm well licensed by the Holy Spirit. I'm glad for me. I don't keep myself.

I'm too well kept. I can't get out of it. You're glad.

You see, you begin to talk that kind. You must know your language. You must know why you say that.

And how you can. And I do say it because the Bible says so. The Bible said so to me.

The Spirit said so to me and I say so. And I won't dare to say God's got my body and I'm moving in free use of my body. And God's got my soul.

I'm going in free use of my emotion and reason. And my will and I'll be myself. It's on that level, of course, he says nobody's going to get the egotism to believe in Jesus Christ.

Total I am. And yet a total nothing is a total everything. So here you get the paradox.

To some extent we have to go through a stage. That middle stage when we have to get out of the scene. We have to get right.

Because we have ourselves in the wrong position. As if we haven't got the self of Satan in right focus. So we're in self-effort.

We've got it all wrong. So we go through a stage as if we kind of, I don't like to say it because it's too loose ourselves. Because it's Christ.

But the full truth is you regain yourself. In fact there are lots of things by imagination. Now the only last one we say of this area before we pass into the major area where we're living.

Which is the third area, the intersection, the fatherhood area. Is the temptation level. Now again to know how to see temptations with tears.

Accept it as what it is and then utilize it. Now that's where we stress, yes it needs stressing. This whole world is a tempting agent.

We live in temptation. You'll never be free from it. We live in temptation.

Now I'm saying that's secondary to the first thing, we live in freedom. You don't live first of all in temptation, you live in freedom. We live free.

But temptations are always there. And always will be there because the whole world is geared to temptation. Temptation is pulling me back to Satan's self-centeredness.

All this self-stuffing, self-reliance, self-seeking, self-gratification. It's Satan pulling me back to forms of self of course. Which is Satan.

Now the whole world, all our level, we feel those pulls. So the first area there is to be certain of the fact we're surely a tempted people. The proof of that of course is the perfect person was sent to be tempted.

And it says that's why he was tempted. Because he's to be like us. And Hebrews 5 says he's a real high priest because he was like us and we can know what an us is.

And us is tempted in all points like as we are without sin. Because that's the world we're in. That's on this level our practicing level.

It's also our reproducing level. That goes into the third area. It's our practicing level because the temptation goes practicing and reaffirming who we are.

So temptations take us off. Temporary take us off the spontaneity. The spontaneity is you become an unconscious free self.

Because you're yourself and yet you know it's he and you're doing your own stuff and that's he. I didn't emphasize that more because that all comes under the new understanding of freedom. That we are ourselves that is he.

And that's the freedom. Temptation is to move you off from your spontaneity into acting as if you are self-responding to self. Self-response.

Putting out. So the first point is recognized. The continual unself-temptation.

Although our main line is liberated activity. In the midst of it always coming in these streams of this world which divert us. Which pull us out from spontaneity.

The moment I self-respond that's Satan of course. This is Satan pulling himself out. Independent self is Satan.

So the moment I have an independent self feeling in this direction that's Satan's feelings in me. Pulling me to react in Satan's ways of self-reaction whatever it is. Now what we've learned in this final area.

And again we can only pass on as we practice. Is first of all therefore to learn to accept temptation as inevitable. And not fight it, accept it.

Accept it as something because it's something pulls on us. It's something which pulls on us. It pulls on my soul.

It pulls on my body. It pulls on my emotions. Pulls on my reasons.

Pulls on my appetite. It pulls on me to me. And therefore accepting I don't fight it.

If I thought I shouldn't be that. That's what we've got to learn. If you think that you're in trouble.

If you think I shouldn't be that you're in trouble. If you say it isn't grabbing me for a moment. Now you're conscious you're being grabbed for a moment.

Which has diverted you to fears or hates or worries or to all these things. So part of this process is you're not fighting but recognizing it. Now the moment you recognize it that you get it and it in a sense has arrived against you.

Because this world is the world of the devil. It's a beautiful world ministered by the devil for self gratifying purposes of course. Self elevating purposes.

So there it is. So we recognize that. Well we just recognize it.

Now the moment you recognize it you don't fight it. You freed it to be itself. You freed yourself to be yourself.

You're not denying it's right to tempt you. So you're not fighting it. And you're releasing it to be itself.

And that releases you to be yourself. Watch yourself. Oh wait a minute.

That isn't what I am. That's just a temporary pull on me. I've Christ in me.

I've Christ as me. Now then you're able to transfer your attention back to the thing that's bothering you. To Christ of course who replaces the negatives with his fear with his courage.

And his hates with his love. And his worries with his peace and so on. So temptation becomes.

That's how we speak of it. As an asset. As a constant fresh practice in experiencing Christ.

Because when I experience a diversion into disliking a person. That gives me a new chance to experience Christ in love. Following up the dislike and so on.

We all know those things. But I'm again saying that's part of this way of God that we are by grace. And are now learning how to transfer it to others.

Now I think that covers the best I could stage by stage. All these stages which are culminating in me, you being your true self and knowing you are. And able, now more than that able to share with others why you are and how you are and how they can be.

How to help them to be the true self which is Christ as they. Which is yourself. And that's been the main drive of our union life according to that message.

All this time. I picked that up myself years ago as a young missionary. When I sought to bring Christ to the primitive Africans.

Very primitive in those days long before any civilization was there. We had to go by foot into these forests and so on. And I saw a scripture that Christ may be formed in you.

Paul Travell said that Christ may be formed in you. I said there's something more in the gospel than bringing Christ Jesus to them. And I said to myself if you've got a formed Christ in you there's not much left for yourself.

A fully formed Christ. I got the glimpse then. A fully formed Christ means you're a walking Christ.

Yourself is some agency of which you are you. But it's really a walking Christ. I saw it then.

In first glimpse. And I pursued that through the years. I pursued it until by the grace of God it came up within maybe three years after that.

And since then an expanding operation. Expanding understandings. And gradually seeking to put together what appears to us to be this fulfilling the word of God.

This completion of the meaning of Christ in you as you. Until the spirit of God brought the magazine into being and the fellowship has begun to grow among us now. It's from that.

What shall I call it? Completion. We move into the full purposes of our life. That's the third area which we won't take on now.

Los Angeles Monday Mornings tape. I've taken the liberty of filling up the rest of this tape with the Wednesday night experience of week five at Higston in 81. Comments on some of the things that we've been talking about.

That's the point. These last two days we've been concentrating on the complete position into which the spirit has brought us. On the third level.

And we went through that in some detail in these two sessions. And that may have aroused questions or comments as we went along. But before we have those, I had said that I would like to go through with you perhaps the greatest personal statement in the Bible of the processes of the spirit in us humans.

Bringing us to our completion as intercessors by which others can be what we are by grace. Walking Christ. And it's given in those statements by Paul in the third chapter of Philippians.

A few sharp cutting statements with great depth in every one of them. We can only briefly run over them. He first spoken about total sinnerhood.

What's a total sinner? He said this is a total sinner. Verse four. That I might also have confidence in the flesh.

If any man thinketh that he might trust in the flesh, I more. Circumcised the eighth day of the Sock of Israel. At the time of Benjamin.

And Hebrews the Hebrews. As touching the law of Pharisee. Concerning zeal persecuting the church.

Touching the righteousness which is in law blameless. And this is the one who said sinners who are in chief. Because sinnerhood is perfect self-centeredness that's all.

Sinnerhood is perfect self-centeredness. Paul never committed the kind of sins we call sins. As touching the righteousness of the law blameless.

It fulfills none of those thou shalt not be used in all talk about. Yet here's the chief of sinners. Because sinnerhood is satanhood.

Satan is I to myself. I'm a total self-lover, self-seeker, self-getter. And a sinner is a person who is expressing a total satanhood.

A total satanhood is total self-centeredness. And here's a man full of his own pride. Full of his own sufficiencies.

That's sin. Full of his own self-sufficiencies. That's sin.

So you see how deep sin goes. Sins are mere products. They may take different forms.

Sin is what we have expressed in our unsaved days. We've been indwelt by satan. Expressed as a satan who's missed a total self-centeredness.

And here's Paul. So he starts by saying here's final sin. Self-loving, self-seeking, self-gratifying, self-magnifying, self.

Really that self wasn't he. That real self was satan's self expressed by his humanity. But he's being a cooperator, he says therefore I'm that.

Because we are what the deity in us is. If we're expression of the deity of self-centeredness, I'm self-centered, I'm the sinner. If I'm expression of the deity of self-giving love, I'm the self-giver.

Like these wonderful songs we've just been singing. So he's tied his progress, his spiritual progress out from that. In the 7th verse where he said what things were gained to me, those I counted lost for Christ.

You see we all come out of the being of a god of self-giving love. That's our basic being. It's the being of every man satan's spiritually stole us.

Satan's stole our personalities to express himself. But the being, the basic being of our personality has come out from god which is self-giving love. Not self-magnifying love.

So underneath we know what we ought to be. And therefore when Paul saw that he's a person. And the person he saw was the martyr Stephen.

And when he full of his self-centeredness, part of his self-love was of course loving his own temple, his own religion. Which is only a form of self-loving self. Satan's self-loving self expressed in the form of religion.

That's why the worst form of self is religious self. Self-loving self is a form of my god, my temple, my religion, my soul self. And this was why Paul full of that self which therefore hated his opponent, hated Stephen.

And he led the way in Stephen's stoning. And it says he was the young man around whom the ones who stoned him put their clothes down. While they went on their purpose of destroying this man with the rocks they threw at him.

And what Paul, because Paul's deepest being is god. Beneath all our, we know what we ought to be. God saw in satan, in Stephen what the person ought to be.

He not only saw glory which was in the face of Stephen. Because he was seeing that, he said behold I say Jesus Christ standing at the right hand of God. That was his glory, that face like an angel.

Well, that's wonderful. That might be real, might not be real. Of course this was real.

What broke Paul down to the ground was when this dying man covered with blood smashed to pieces. Just committing his spirit to God, said Lord lay not this thing to their charge. So the last thing he saw was this man was the lover of his enemy.

That's God. And that's what got Paul. And that's what Paul here says what things were gained to me those things I lost by Christ.

When that same Christ turned up and appeared before Paul, the same Christ he'd been persecuting. And had this vision of him, said why do you persecute me, I'm Jesus, I'm Jesus, I love you. His revelation to Paul was I'm here because I love you.

Why are you persecuting me? And he saw the same love in Jesus which he'd seen in Stephen. And so he said what things were gained to me, I can't say lost, that self loving self was offensive to me. That I might have the Christ self.

In reference to the Satan self, the self getting self, the Christ self, a self giving self. This is new birth, this is new birth. So that's the start of Paul.

Then he went on to another phase, it's our middle phase, it's our middle level. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord. Whom I suffer the loss of all things.

Oh he says, not only that he's accepted me and loved me and saved me. But I understand that I'm the one in whom he's going to live. And I contain him and he's going to spend his own perfect love life by me.

The excellence of the knowledge of Christ Jesus my living Lord, the one who expressed itself by me. So the one who first saw Christ for him up there, therefore Christ in him. And at this point he suffered.

Whom I suffered the loss of all things. So in the early moments it cost him to lose everything. He was a leading young Jew.

We see how full of ambition he was and undoubtedly he was going to be the top Jew of his nation. And so for a time being it cost him, all his earthly ambitions disappeared from him. So there is a cost in the first stages of moving into union.

Where union is replacement of the self governed by Satan's self loving self, by the self operated by the Christ giving self. The same self, same self, but changing its management. And Satan in turn affected the old self because we love to be something and become something and so on.

Therefore the element of suffering. Therefore when we first get settled into Christ that's the element of suffering. Whom I suffered the loss of all things.

But it ended of course in this revelation that Paul had. Paul indeed had it three years after he was converted. He had it in Arabia.

But there he said not only is Christ my Lord but Christ lives in me. I'm an expression of Christ. By humanity I now express the perfect self giving nature of Christ.

That's put in the way it was revealed to him in Galatians. He puts it in this form. With a certain element of suffering in those first stages, the youthful stages of becoming settled in Christ as Christ.

In Christ as Christ. Now the third level around which we say that I've taken these last two days has a startling change. This is a change that the Holy Spirit is wanting you if you are at the glory of the third level.

The third level is that you may be the deaf people by whom life can come to others. You may share in forms in which your life has been dissolved or other people may live. And here Paul turns round.

He suddenly says the things that were precious to him became offensive to him. That's a profound change. In that last area of that verse he says I suffered the loss of those things.

Now he says I couldn't stand them. The thing I once got I couldn't bear to have them. They stink to me.

The things that were precious to him are stuck to him now. Isn't that something? He couldn't bear to be related to the things of time and sense. He couldn't bear to think things of time and sense meant anything when I'm the inheritor of the universe and the contributor of the universe to other people to find their inheritors too.

See the change? Now this is a change in the third level. Where God does something, we've been through it of course these last days. Where God does this detaching work.

In which the one you have is God in his perfection and love. This is all a perfection. This person is you.

You're a part of this person in the universe. And your passion and other people may find they're equally part of him. They may be through eternity expressions of this person in the universe.

So everything else has become offensive to him. That's wrong isn't it? So Julian can't be. Well it says that.

I can't have been done. I don't mean win Christ. No that's different.

Not depend on Christ. Not receive Christ. Win Christ.

To win a person is to win a fellowship. To win an equality is to win a fellowship. To win a friendship.

To win a person isn't I depend on them and get something from them. It's I become just their fellow. And we're linked together in purpose in our life.

I'm a co with him. Winning you become a co with a person. Now there's a profound change.

Up to this moment he depended on Christ. For salvation. And for inner replacement.

To find out who he was and so on. And that says he was feeding on Christ. He was what he was because of that relationship with Christ.

That's dropped now. That's dropped. So in the third level you drop the level of dependency.

And you become a co-Christ. A co-saviour. A co-priest and so on.

That's winning him. The winning means you get the sense you are that. Yes you're that now.

You're with me to lead your life down to the world as I lead mine out. And out of my death came resurrection in the world. Out of your death the same.

And you begin to get a passion for another quality of life. In which self preservation stings to you. Self giving is joy to you.

Self preservation. I suffer a loss. Self preservation stings to you now.

I couldn't help myself. My joy is to be laid down as I live. Now that's the Holy Spirit does that.

In each area the Holy Spirit reveals the difference between the false self of Satan and the true self of Christ which Paul sided with. And then the Holy Spirit reveals that you're a real person and you know you're a total Christ expresser. Existence and knowledge of Christ Jesus in me is my Lord, my expresser.

And so your drive, your passion, your purpose, your outlook changes. So of course there's a cross in your home. Because those who aren't this way see their change in their home.

You've lost your interest. Your main use isn't to keep your home perfect or do this and do that. It's how you can be used for God.

Probably trampled on by many people around the building against Christ. You've got another sense of glory. Your glory is in other people.

They may themselves have of course this secret eternal life that you have. So it is changed. And that's where Paul says that he warns you.

Now this is grace imparted. You don't get that change. You say by faith I've got that change.

Because the change is this changed person expressing his change outlook in you didn't you at all. This is the outlook of Christ. Self-giving isn't yours, self-giving is.

Self-getting wasn't yours, self-getting was Satan. Self-giving is not yours, it's Christ. And so it's Christ imparting to you what his nature so it becomes your nature.

So don't try and get it. Say you've got it. If you've got Christ you've got it.

And again and again I say it doesn't depend on that working it up. So here, this is the verse I read to you before where at this moment it says and be found in him not having mine own righteousness working something up is the law. I should be like this.

I should be like Jesus. You can't be like Jesus. You can only be Jesus.

You can't be like Jesus because that means you have a separate self. And your self can't become like Jesus. Your self doesn't have a nature.

Your self expresses the nature of the deity in you. And you weren't like Satan, you were Satan. You were Satan walking about in human form.

That's why when he died he'd say he's made sin. I went to that before because we were sin. And you weren't like Satan, you were made Satan.

Especially Satan who says getting love. And in this new life you're not like Christ, you're made Christ. And your expression is self giving love.

And so if you say well yes I can't say I have that sort of can't be bothered with the things of time and sense. Except for using it for God. I can't be back to hanging around little personal possessions and I can't be bothered with that stuff.

In fact it's offensive to me. If it hinders me being poured out for God it's offensive to me. Well you may say that sounds good but I'm not like that.

Don't say that. You're not like that but Jesus Christ is like that. He's the you.

He's the you. So don't say it isn't like that. That would be beating up your own righteousness.

That'd be working by the law again. Self effort. You say Christ you are that in me.

And if I don't recognise that you're on the go making me. You make me recognise it. OK.

You're all I need. You'll cause me and know who I am. So it's OK.

So put further the statement of Satan's faith on that level. So that's why he says be founded in not having my own self effort trying to become something. But everything through the faith of Christ.

The faith that that's what Christ is in me and will manifest his complete self in and by me. Which is the self giving self. The righteousness.

That's the right way. The right ways of God. Which is by faith.

Then he just says that I may know him. You see knowing is at home with a person. Now at home is a self giving.

Home is a person who by us is fulfilling purposes by which other people find him as we found him. So you're knowing him in his saviourhood now. You've known him in salvation long ago.

You've known him in replacement maybe. Knowing him now. Knowing always means knowing his side.

You're in saviourhood. Co-saviourhood. And what's that mean? It means I begin to see that I have the authority of God to operate.

To handle the sources where necessary. I have the power of the resurrection. Not just the resurrection.

The resurrection was something of his own. The power was the power by which the impossible takes place. The revelations, the workings of God take place in our human rights.

We operate the power. That's the power of faith. That's the authority of faith.

Which operates the faith in which God brings this to pass and this to pass and this to pass. Like we had this morning. Operator of the faith which produces a substance.

But then he says that's only a side issue. The main issue is that through my dying others will live. Because self has to die that the spirit self can come to us.

Because the self, the human self has been in wrong hands. It's been in Satan's hands. So it's been expressing self-loving self.

And we're all part, that's the product of this world. Been caught up by this self-getting, self-gratifying spirit. Therefore the only way in which there can be a revelation of self-giving self is by his death for us or our death for others.

There's a death in this now. His death for us and then we share in that death or our death for others and then we share in that death. So you see, now I know the fellowship is suffering.

Now fellowship is joy, fellowship is suffering. But you see this is God fulfilling something. Oh it hurts but this is God fulfilling something.

So Paul said, Paul listed his enormity in 2 Corinthians 11. He pours out all his sufferings. He said, by light of fiction, which is for a moment, works for me a seeding and eternal weight of glory.

By looking on the things that are seen, the things that are not seen and so on and so on. So you see, you are sharing in suffering but this is the way to glory. This is the way in which glory comes.

This is the way out of death life comes. So I accept this. And so we went into that today.

And now you will move into the intercession level when you are a commissioned person. Like Jesus was a commissioned person, Paul was a commissioned person. And you operate the sources of God.

You get some of the protections of God, the provisions of God and the miracles of God. That's operating the power of resurrection. You know how to operate faith and be Godly to situations.

But that's not the greatest thing. Healings and miracles are not the greatest thing. Dying and rising is the greatest thing.

Other people may rise who are dying. That's the greatest. So although there is the power of resurrection, the heart of it is, involved in something which has caused tensions and difficulties and all kinds of things.

This is it, this is it. You put me here. I don't make these things up.

I just live my ordinary life. But in my ordinary life everything that is happening now is geared to this purpose of God which is fulfilled through me. And in it you will find the ways of the cross.

Fellowship with suffering. And you find fellowship. It means you say that's it, that's it.

It hurts but praise God this is the way. I'm privileged to be a co-sufferer, a co-dier with Jesus Christ. This is the highest, that's the central glory.

That's our central glory. And he, even to the end, he says that I may, it says here, a fellowship with suffering may come forward with death. But there may be something about me which really my life is laid down and I may live.

Now again you see you, these realities which you can see and then you can say, God I'm expecting you to fulfill this in me. See you expect the Lord to fulfill it in you. That's a very high thing.

That your life may end in a death out of which life comes. Whatever form that takes. That's very high.

Not to be kind of preserved old age and get pensions and stuff. In whatever form you take that your life may be involved in becoming a death that allows me life. You can't tell what forms it takes.

It may take a million different forms. And this is the spirit who is in Jesus. And we read yesterday how who through eternal spirit offered himself as part of the Lord.

So the spirit calls us to offer ourselves as part of the Lord. To me it forms with death. If by any means I might attain the resurrection of the dead.

Now the resurrection of the dead was the whole new family. The resurrection of the dead doesn't say just my death you see. He's not saying resurrection of my life.

He's got that long ago. When you're a sage you get resurrection of your body. So he's not talking about resurrection of the body here.

Resurrection of the dead. But this may mean millions come alive. Millions come and have the Jesus life in them.

And they have the eternal resurrection. That's what I'll die for. I'll obtain that resurrection not your resurrection.

Resurrection of the dead. As I was one myself. So ambition.

Other people may live again through you. So you see this as the Lord works it on you. This quality of dedication comes to you.

Somewhere you fit. Don't try and make it. It's nothing to do with your position.

That's not to do with it. It's a spirit thing basically. But somehow you accept this as the meaning of life for you.

You can do that. I accept this. I accept this turn in which these things of time and sense will have no hold on me.

Beyond just convenience of using them for God. And I accept that somewhere my life will be involved. And in this involvement whatever form it takes.

They'll be coming out of this. The life of Christ to others by which they rise from the dead. And they themselves become living Jesuses just as I am.

See. That's a point. Now that's what he said.

He said that's what I live for. Now you see. That's something which is not attained until you die.

Even then not perfectly. Paul didn't get all the Gentiles saved. He got a good slice of them.

So it says that these all died in faith. Not receiving all the promises but receiving a good sum of them. And so he says this is a thing which only finishes when you do die.

See there are two baptisms in the Bible. There's a baptism which is equivalent to the recognition of who you are. Baptism technically is a symbol of death and resurrection.

So it's a symbol. That's what you are now. You are a dead person as far as being controlled by Satan.

Living by Satan. You're a live person. Christ is your life now.

That's the first baptism. That's the baptism that Jesus had at his baptism. The voice said to him you are my beloved son.

And the doubt is a symbol. That's what sins are you. The spirit of the doubt is in you.

And you are now the anointed person. That's when he knew. He read about it 30 years.

Tied the Bible through and through. Read the prophecies. But you can't operate without the inner revelation.

You can't have these things I'm talking about without the inner revelation. Each stage. Oh I see.

I see. I see. Speech told you.

Then you can't get away poor thing. He makes it up in you. So don't do anything except keep believing that you are what he says you are.

No matter what the devil says you are or anybody else says. You say if you want to. And as far as you see it.

You say I am what he says. As far as you see it. See that's the first baptism.

Please turn your tape over. The second baptism is. Through my intercession.

Through my area. My high calling intercession. My local intercessions.

As various forms of death come to me. Life will come to others. Now that doesn't finish.

So that's why Jesus said. Later on I have a baptism to be baptized with. How am I straightened to be accomplished.

Which had to be his death to this world. To start a new world. So there are two baptisms.

The baptism is completed. And you know who you are. The baptism is incomplete because it is a baptism where you are now a saviour for others.

And that goes on till you die. So that's only completed when you can say it is finished. Or like Paul said I fought a good fight.

I finished my cause. I have kept the faith. That's this one.

So it says now. If by any means I might turn to this resurrection of the dead. That would be an agent.

Praise God. Paul is an agent of millions. Millions of redeemed Gentiles.

Resurrection from the dead. Not as I had already attained. You see this baptism is completed.

Are they already perfect? Now don't be silly. Don't think that means inner perfection. Paul would be inner perfectionist number two.

When not things were gained. Those I counted lost for Christ. Those lost for the experience of Christ Jesus.

He was perfected then. He had a perfect Christ operating through a perfect Paul. This wasn't that sanctification left behind long ago.

That's childhood for him. He wasn't attaining that. He was attaining your perfection not his.

That you might have a perfect Christ in him. It's your perfection. Now that's what he's attaining.

So on this he hasn't attained it. He's long ago attained his own perfection. But this one.

We read it in the cross where it says warning every man, presenting every man perfect in Christ Jesus. Other people. Warning every man, teaching every man, I'm representing every man perfect.

Other people, other people. So this is out from you. That you don't attain till you die.

Because it's part of the total redemptive purpose of the world of Jesus Christ. Perfecting the whole body. And you're just part of the means by which he perfects the body.

So this one you don't reach. You reach after. As I say if you've got foolish eyes and think that he wasn't sanctified.

Well I just, you're silly that's all. He left that's kids stuff. It was to get other people sanctified.

Not you get sanctified to get other people sanctified. That's the baptism you're baptised in. Oh my strength to be accomplished.

So he says. Not that I already attained. I already perfected.

I follow after, if and when I may apprehend that which I've apprehended of Christ Jesus. Brethren, I've caught not myself to apprehend it. But this one thing I do.

Forgetting those things which are behind. Reaching forth unto those things which are before. I press toward the mark of the prize of the high calling of God in Christ Jesus.

And his high calling to Paul's apostles and Gentiles. That's what I calling. To bring Jesus Christ to the millions of the non-Jews.

What a calling. That's what it, that's the high calling. And your high calling is your commission.

If God privileged you as he has some of us in your life. He told some of us we've got to give our lives to see this. All over the body of Christ people spring up who find who they are.

Christ is them and has them. Some of us know there's a high calling. But we're not at this level.

We're not attaining, we're pressing towards it. And we are dying may be involved in this truth. Getting out through this country, through England, out to India, through Africa.

Where individuals spark up and say we know who they are. I'm Christ's image and can begin to propagate the truth to other people around us. That's our calling.

So your high calling, your commission is your high calling. And I say to you, if you'll quietly see this. But you've got to see with eyes of spirit of course.

And see this is your highest privilege. That you should have a life's calling. Which will capture you.

A main drive in life. A main commission. And that's it.

Those that link to you in your life will have that. That's your high calling. And then you press towards that mark.

Because of course it isn't attainable. Paul didn't attain it. I told you this morning.

He went to Rome to go to Spain. He never heard he went to Spain. He was executed before he went to Spain.

He hadn't competed. He went a long, long way. Now that's it.

So he says press towards the mark. Forgetting the things behind. With one thing.

If you first have God only. You first have who? We read that scripture. Who am I? You're one only.

You only have one person in the universe. Only you must use one person. Others are merely expressions of Islam.

People you may connect you with. They just come out from him. In your family links whatever they may be.

But the one you basic one you can see. If you have one only. This one thing you do.

Other people may have one only. This one thing I do. Other people may find him only.

And they find that our fraternity to be spontaneous God expressions. God expressions. That's all.

And then he appeals for those who move in that way. Be followers of me. He says in verse 17.

And so on. Now that's all. That I wanted to say to you this morning.

I wanted to give you this beautiful. Biblical personal testimony example. Of the whole process of the spirit.

From a man full of self-centered pride. Full of Satan. Satan's sin is pride.

Lots and lots of sins. So the greatest sinner was Paul. Because he expressed the perfect sinner.

The perfect sinner is Satan. And he expressed him in his selfhood. From that spirit moves on through.

Until he got him to express. Right the way through. Christ says himself.

And then Christ out from him. To the world. Fulfilling his intercession.

So his life became an intercessor. With a commission. And a cost.

And the completion of great evil by faith. Continually by faith. So if he didn't have the whole.

He had a great. A large amount of it. Oh thank you dear.

Thank you. Now having said that. I just.

Maybe. We've covered today a big ground. The meaning of the third level.

When you're set on God only. I mean. Set on God only means you're set on the God brothers.

So the whole life is geared to. Purposes and orders. And how you receive these.

These promises by faith. Otherwise you'll throw rivers and so on. So we discussed.

We discussed that. And the element of discipleship. He detaches us in Luke 14.

Sets us in. In him only. And then his outgoing.

Love actions. As a priest. Intercessor.

You have a commission. If you're privileged. Some world commission you're put into.

Inside that local commissions. All the time local commissions. Local intercessions.

And how as you lay yourself. As you hang yourself over to it. You put yourself into it.

There comes in the cross. The cross. There come some form of death in it.

Life becomes others. He does that. This comes out.

Because the intensity of death intensifies the faith which brings it to being. And then you. In that you'll pursue on until you see it.

Pursue on until you gain it. So intercession is commission. Cross.

Completion. So now other comments. Before we move on to anything else.

That. Or. Questions.

Concerning this. High calling. Highest calling.

We'd like to. Bring out. You have to tell me yes dear.

Would. Would a wife. Going through.

Whatever we want to say mistreatment. Suffering in a marriage. Would that be a form of intercession.

For her husband. If that's what the husband gives her. Yes.

If you have an intercession for your husband. It comes to you as part of the prize. So you just said the intensity of the suffering.

Quickens the faith. Quickens the faith. Yes.

But. We can never say what. Form that suffering takes.

Such infinite variety of course. And you don't look for suffering. You look for committal.

You look for yourself committed. To this end. And therefore you accept from God your life.

This may be a temporary end. That somebody may find Christ. So the committal is given.

Yes. And you give yourself to it. I was in touch with a. I am now.

Because he was there since I was in England this time. A couple. I've known some time.

They're in their fifties. Their children have grown up. She knows his life.

Christ in her. He's a dear fellow. A saved fellow.

Not the Lord. He doesn't know the real exchange of self. And so there's a certain element of aggression.

And know all about him. Of a toughness. A tendency to.

Put his wife down. Now she wrote to me. And she said no.

What shall I do? I don't know how to leave him. I can't understand the way he keeps going for me. He's always pointing out my faults.

Or doesn't like my telling his people and so on. You of course know what my answer is. I say the answer is you're the solution.

Oh you're the answer not he. You're the answer. It's the way you take it.

Now I said Emily. Same as Emily. I said if you take it from God.

You say God meant my husband to say nasty things. You don't. Nasty things don't touch you.

They hurt you a little bit. Because you're taking inside what God says. And you see your peace.

You don't fight him. You say nasty never be nasty. Except all.

All God means all. So God means the husband be nasty. Accept it.

Don't fight it. If you fight it he'll sure fight you back and be worse. If you accept it.

But inside you don't accept it. He knows you don't. You're accepting it.

But I'm God's person. You don't take what your husband says. You've got more sense haven't you.

You take what the Holy Spirit says. He sees the peace in you. He sees the calmness in you.

You're not being all torn up by the things he's saying to you. Then I said don't you see. Don't you see Emily.

When by your death. You're free from self-reaction. Oh I'm hurt.

Oh he says what do I do. You die. Accept him.

Which is dying. You die to it. You're free now to see him.

You're free for him. That's inside him not inside you. He's hurting himself.

He's merely compensating his own guilt by shooting at you of course. Now begin to see the precious man of God. See his preciousness.

Don't see his guilt. See his preciousness. Lift up everything you care about him.

Which he considers a godly man. Make the best of him. And as you do that.

As you don't take. As you're at peace. As you watch.

Well I visited him a few months ago in England. I had a great time with the husband. I said you silly old fellow.

Begin to accept yourself. You see he's running himself down. Accept yourself.

You're a precious man too. You're a cuckold worm. But you're a precious man all the same.

You could be free with him. Freedom come. I could talk like that to him.

He could take it. You see he began to melt up. He was and got cleared over without shouting at him.

And then he affirmed by faith that he is a precious man of God. And didn't see all these nasty things about him. And then the nasty things began to drop off.

That's intercession. That's intercession. And she's gaining her husband now as a co-lover with Christ with her.

So much so that I could tease him and say don't be silly old fellow you are. He downgrades himself. He downgrades himself.

Inside it's guilt you see. Stop that you're not guilty. Come on get up.

Such truth is to get up and be a man. He wouldn't have taken that from me. I've known him for years.

But he grounded himself. By the love of God. They're pretty well together now.

That's what I mean. So you can't tell when the death comes. Don't you mess up the death.

Don't be death minded. Be purpose minded. Be purpose minded.

Say I'm on a glorious thing. God's put me to see something happen to this person, this thing. That's your commission.

Something should happen to this person, this thing, this situation. To us in a larger sense. The popping up of people who are co-lovers, co-seers all around the country.

All over England, all over Australia, New Zealand and so on. See that's our faith. And we build into it.

So you don't see the suffering. You see the purpose. And you give yourself to the purpose.

And you do what's the next thing you think you should do. Which is the right way of managing your situation. You learn.

And the dying comes when you're hurt. You take the dying from God. I told you this morning.

The key to dying is that God made you die. The key to Jesus dying was the cup my father had given me. There was the devil.

You think it's Jesus Christ in front of Pilate. There he was. Crying of thorns, bloody, beaten up.

And Pilate was concerned. Because Pilate's wife had said get some sense and don't touch that just man. And Pilate of course was, it was the Jews who crucified Jesus Christ.

The religious, not the pagan Pilate. He was merely an agent. And he was questioning.

And you see that in John 19. He called Jesus back to the judgment seat. And he said to him.

Don't you know I have power to crucify you or release you. You know Jesus answered. You've got no power except it gives you from above.

But surely it came from beneath of Satan. He didn't say so. The power to crucify Jesus Christ came from Satan.

Satan caused Pilate to give him the cross didn't he. He said God did. He saw God using Satan.

That's release. That's release. That's why he was a conqueror on the cross.

So you only get through when you're hit hard. And say God you made me to be. You know you made it.

I care for you. I take care of you. Now you show me what to do with it.

You made it. You made it. And then you get an inner peace.

Inner release. And then you put over the attitude of faith. And love action.

Whatever suits the situation. So the key to death is that God gives you your death. And you see it as an act of God.

Then it releases you from the sting of the death. Because you're beginning to get the faith. And the joy.

And the peace. See what I mean. So that's the key.

You mustn't be run about as a kind of sufferer. You run about as a... I don't know how to put it. I don't know how to put it.

You know what I mean. Well that's all. That's a good question actually.

Yes. I said give them by God. God gives it to them.

God gave the power to the devil to crucify Jesus. Thank God he did. Or we shouldn't get a saviour.

It's that. You take everything comes from God. God makes that person do an after thing.

God gave it to them. That's beautiful when you see that. Then you can take it.

Then you can take it. And you don't resent it. You receive it.

And the opponent will see something in you. They'll know there's something there that's not common. Not ordinary.

Stephen. Lord, lay not this sin to their charge. Who said that when you're a bloody person being puked by people? That's right.

Thank you. Yes. I don't know the fact of intercession, but in this passage that you read, you talk about Paul saying that he was showing the total sinner.

Yes. And then he was also showing the total saint. Yes, he was.

He was. Alright. Now, can you tell us the position of the carnal individual? Between these two.

That's quite another subject. When you have this women's meeting coming. The carnal is a person who hasn't discerned between his spirit and soul.

That doesn't say much by itself. It means this. When we know ourselves, our true selves, our true selves, our inner self is our spirit.

Joined to his spirit. He, as he's joined to the Lord, is one spirit. Your spirit is yourself.

Your spirit is that which knows and desires and chooses. That's what a person is. I know things, I desire things, I choose things.

Joined to his faith. You came to this conference. You knew there was an invitation to come.

You desired to come. I'll come. And all of that's a product.

Your inner self said, I know I can come. I desire to come. I'll come.

All life is that. That's the spirit. So, all you are, all your time, is a person inside you coming to decisions and conclusions and then speaking of some word by which you operate on them.

I take this food, I go there, I make this, I do whatever I like. That's all it is. That's the inner self.

Now, an inner self has no meaning unless it has a meaning out of form. That's why God has out of form. He's out of form with his son, and his son and his universe.

And there was a most admirable person, expected to have infinite forms. It's the atom of the humans. All manifestation of this one deity.

He must have forms otherwise he could be unknown. As a person he had to have Jesus. That's why Jesus said, I've made known, in John 17, I've made known your name to the world.

I've let people know by you, the kind of person you are, so I can do. So, if you have a means, we should do so. Now, we humans have the means, which are soul and body.

Our soul and body. The body, of course, is obvious, it's outer. The soul is not obvious because it's inner.

And therefore there's an important chapter in Hebrews 4, where the Bible says, you don't get into focus in life, into rest. Where you know your sufficiency, how to operate your sufficiency, which of course is Christ in you. Until you discern between soul, body and spirit, you find in Hebrews 4. And it says that the soul is the agency of the spirit.

It talks about entering to rest, in the early part of chapter 4. Then the word of God is quick, and powerful, and sharper than any two edged sword. Piercing even, it is dividing asunder of soul and spirit, and of the joints and marrow. And it is the discernment of the thoughts and attempts of the heart.

So soul and spirit are likened to joints and marrow. Dividing asunder, between soul and spirit, and as an illustration, he says, joints and marrow. What's the difference between joints and marrow? Marrow is the life of the bone, which quickly into the bone, joints express the life.

Joints are doing this. I do this because I have a life inside me which causes me to do this. The marrow is the life in my bones which causes me to do this.

This is my doing. So your joints is your expression, outer expression is your soul. The life is your spirit.

Inside you, your life causes you to do things. What the life in my bones causes me to do, causes me to do this. That's my soul.

That's my outer form. Now the outer form of your spirit is your emotions and your reasons. Now that's where, until you get that right, that's where the chronology comes in.

Because the emotions can go as they are in all kinds of ways. You can be affected by people and things, of course you can be. So we have fears and doubts and depressions and questionings and disturbances, every kind.

And your reasons can go in all directions. Doubting this, doubting that, questioning everything. So your outer forms of your spirit, the love quality of your spirit is expressed by emotion.

And the non-equality of your spirit is expressed by reason. Your love must be emotion of which it expresses itself. That's the soul.

Your mind and knowledge must have a means of expression. That's your reasons. Now those are variable.

Now that's, and then your body is a form of expression. That's where Satan gets you. Now carnality means that Satan has pulled you out temporarily from who you are as a spirit.

And caught you on your soul. And made you hurting. And made you resentful.

And made you disliking. And made you angry. Made you unforgiving.

Made you lustful. Now Satan is pulling on your soul, your emotions, your reasons or your body to express that which isn't Christ. He attracted you to pull out from who you are Christ.

Made you forget to remember that you're Christ. And picked out your humanity and used this outer element of your humanity, your soul, emotions or your soul, reasons or your body to pull you in another direction. Now carnality is following that.

Carnality is when you say, I think that. I'll go my own way. I have my own way.

I'll go my own way. Self has come in. And you've moved away from expressing Christ's way and being expressed in Christ's way.

You forget so much you're a Christ person. He's pulled you into, it's an illusion really. It's a power of separation.

When you come out in yourself and yourself resents that. Is angry with that. Hot about that.

So that's carnality. I'll divide with you about that. I'll fight you about that.

Or I'll express a flesh appetite about that. That's soul. Yes, self consciousness.

All self consciousness is Satan. Because in the new life your self consciousness is geared to Christ and you have a new self consciousness. You're just yourself.

You're not picking yourself. You're just doing yourself. You aren't practically conscious of yourself.

You're just doing yourself. Cooking your food. Running along.

Doing things. That really is Christ as you. That's the ordinary life.

That's the new life. Oh, what about that? Hello. Somebody's come in.

What about this? You've begun to forget Christ operating as Christ. You've begun to question and resent. Now that's Satan beginning to catch you up with the spirit of self consciousness.

Your soul is beautiful. He's misusing your soul. You must have emotions.

We've just seen that just here, haven't we? You must have emotions. You must have fun. You must have love.

You must have reason. Beautiful. But this world pulls out the other way.

And so the secret we have to learn is don't be afraid of your soul and your body. Use them. They're God's soul and body.

Your whole spirit, soul, body preserves blameless. Your spirit is through your soul, your emotions, your reasons, and your body act as. Don't be afraid of them.

Now most of us have become, although we're born again, although we're unified. I did speak of this before. We've been suspicious about our emotions.

Our hates, our fears, our angers, our depressions, or our questionings, our doubts, or our fresh appetites. We're afraid. So we don't quite believe God handles them as freely as he does us.

We don't freely give our bodies and freely give our souls a little caution. That caution is Satan. It's self consciousness.

Self consciousness. This is a daring life. What do we say? God you are my soul.

I express my emotions. I use my reasons. I use my body.

And you're the keeper. You better come and keep me. He sure does keep you.

And you're not afraid of expressing yourself in your love, in your activities. You're a free person. Not only your spirit.

That's only your body. But your soul and body is that which is open to Satan. In this dimension.

Carnality is when Satan grabs you temporarily that way. It's just a temporary form. It's not a real form.

The only real forms are natural, which is Satan in you. Spiritual, which is Christ in you. In the natural man, that's Satan in him.

Spiritual man is Christ. That's the only two people there are. Carnality is just to pull away from spiritual under temporary control of Satan.

That can come. So is there really no self consciousness? Yes. There is a self consciousness.

It's not that tough. How shall I put it? I mean, I use this illustration. When you've got a profession, you're not conscious you do it, you do it.

You don't say, I'm a cook, I'm a cook, I'm a cook. You cook. You don't say, I'm that.

If you're a typist, I'm a typist. Just I'm a typist. You type.

And you just do your stuff. If you're a carpenter, I'm a carpenter. Carpenter, whatever he does.

You don't say. You do it. You do it.

You don't say, I do it. It's practically non-self conscious. You're just doing it.

Really, of course, you know, Christ advises you're doing it. Now when, well that doesn't help much, I'll tell you. Thank you dear.

When the self consciousness comes in, oh I'm something. Watch. As if you're a part of Christ.

Now watch. That's the first element of Satan's self-independent self-capturing you. It isn't a sin unless you give in to it.

Temptation isn't sin. Temptation gives you practice in getting back again. It reminds you, Christ's got you, come back.

So temptation gives you practice in saying, oh that's not I, Christ is me. But sin is when you follow through. But if you do follow through, get up and confess and repent and get forgiven.

You're forgiven if you do sin. So the only reality is natural man is a Bible term which is Satan in you. Spiritual man which is Christ in you.

It's carnality, it's just a temporary devotion. Oh my dears. Hereby I've done the whole talking again.

It wasn't my show tonight. We, I don't think we best have, we maybe need to go over that again. The spirit, soul and body.

Because sometimes the people are confused. Maybe we'd better repeat that again next time we meet. To differentiate between spirit, soul and body.

And there is how they fit and how they operate. And what sin is. I get people asking, how does a believer sin? What sins? Who sins? I've even heard people say, it's Christ in you that sins.

That's a tough one. So we need perhaps to look at that too. At the same time those things go together.

But maybe not tonight. Hmm? Fine. She'll give us a lead.

She can do it. Every age of it. She can do it.

I know her. Norman, how does it fit with that? I don't know. I agree with you, I don't know.

All I can say is be sure, can be that I'm on. That's all I can say. And then you show you're on.

That's all you can say. And you propagate what you are. That's all.

That's all it is.

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