

The True Use of Self, 1968

by Norman Grubb

Norman Grubb's sermon emphasizes the transformative journey of understanding the true purpose of self through self-giving and aligning with God's plan for humanity.

Duration: 1:34:34

Scripture: Genesis 12:2

Topics: "Self-Life"

Description

In this sermon, the speaker discusses the importance of understanding and interpreting the Bible. They emphasize that it is not always easy to comprehend the deeper meaning of scripture and that it requires effort and study. The speaker encourages listeners to actively engage with the Bible and seek a deeper understanding of its teachings. They also mention the concept of Christ being present in the world and the need to align oneself with His teachings. The sermon references the book of Romans and the writer's perspective on the suffering of innocent people.

Transcript

I don't know whether others can enjoy a date as usual or not. Or whether some of you will endure to the end and thus be saved, I don't know. I don't know.

You'd better probably at least wait for two or three minutes, two o'clock, at least to change seats, rather than an hour and a half in one place, I should think. So we'll just go ahead with this first half hour anyhow. It leaves us more alone.

We give and take of questions. And it's a change. It isn't questions, it's a matter of you have what God chose you, and must I have what God chose me, and we just interchange, that's all.

I'll see also whether at two o'clock we ought to do a chatting up, and we'll exercise again and move this up, and we'll wait and see. We are again in my amazing grace here you are. Together, each time, of course we just, of course you're here, and Lord, we have somehow developed an awareness of your presence, and you've given, you've shed your light on this and that.

And thank you, you just did even as you had been doing. Thank you for your word, thank you for your spirit, thank you for your living body through which the interchange comes, by which we learn one from another, share one with another. So thank you.

Amen. I think particularly for this first period, I'll remember that as I said, we've already interchanged, other people are sharing. And some of what we've been saying around what you've been saying in our talk, what is the use of the human self? This is what we're after, what is the use of the human self? It's our interest.

It's not our own interest. Of course I say all we have is ourselves, and we could be given another set of ourselves, but it's still ourselves in that sense. It's what we ever have.

And all we have in life is the effect of things upon us. All we have is our own consciousness, it goes on and on. We don't really see, we don't even see the damn thing we see in the world.

That's all we ever do. It's only in the fourth dimension we see from all sides. As I say, you don't see every side of a chair, you only see one side.

You can't see every side and the inside, that's another dimension. So we only really see what becomes the consciousness of us. That's all we have.

That's what life is. So we're talking about the right uses of the human self, which is what the Bible's put on. It centers around God's plan for man, from his creation to the development of destiny.

So in a sense, God's in the background of the Bible, and man's in the foreground. God is about, in relation to his creation of man. Now, what we saw, I'm of course right in the middle of what we said yesterday and so on, for a right use of our human selves, there has to be a disappearance before there is a reappearance.

This is what we said yesterday. For the right use of the human self, there has to be a disappearance before there is a reappearance, because there has been an appearance on a lower level. We started life with the false appearance of humanity as if we were the people of our own lives, as if life was a separated person from the middle of life, by his own means, for his own aims.

That's what we are when we are the members of the kingdom of darkness, under the control of the philosophers, so that self-appreciation, self-magnification, self-development is life. So there has to be a disappearance of that, before there can be a reappearance of the human, the true use of the human. The disappearance started when we discovered that we hadn't been the people we were meant to be, because that's why we're so thankful that the fall wasn't totally the same as the devil's fall, for example.

The devil's fall was the fall of the spirit. Man's fall was the fall of the flesh. The fall of the spirit still exists in your inner self.

It's your ultimate choices. And the Bible reveals that the ultimate choice of the spirit of self-sacrifice was himself. He was an ultimate choice.

Therefore he's imperishable from God. Because he has become his own God. And he's perverted.

So what is good for God is evil for the devil, and what is evil for God is good for the devil. It's totally reverse. In other words, all that involves self-loving is bad, all that involves self-giving is good.

I mean, forget it, forget it. All that involves self... My God, why? All that involves self-giving, from the devil's point of view, is bad. That's God.

All that involves self-loving is good. The devil's in reverse. And he's fixed in his center.

Now, humans didn't go far on that. They were stimulated by the flesh, the outer, at the fall, through the stimulation. And they did respond to the center, but they responded by almost a trick.

The Bible says, Eve was deceived. You see, women are goddesses and men are slaves. So women get tricked, and then men have to follow the women in their tricks.

So you see, as Eve follows Satan, the poor thing had to follow Eve. So we're done for. We've been doing it ever since.

Right there, right there in the fall of man, it's right there in the Bible. And Eve was deceived, man was willful. So he was willful in following Eve, not against God.

It says that Eve fell through deceit. Adam fell willfully. He didn't fall willfully against God, he fell willfully for Eve.

That's what we've been doing ever since. So you see, it was a flesh call rather than a spirit call. He didn't mean to be a part of God.

God wasn't looking. Well, He happened to be. That's all.

You see, the proof is, immediately at that time that Eve, they were conscious and anxious of God. They hid. They were conscious of God.

They never hide. They were completely patient with God. I'm going to give it to you myself.

He confronts God face to face with another God. He doesn't do that. He hides.

Thank God. That's why there's a male in man, the deposit of consciousness of what he is. Paul had a wonderful outbreak to the non-Christian.

I can't discuss that now. He had a wonderful outbreak to the non-Christian, the most miserable stick he had. And one thing he said about the non-Christian is they have consciences.

He said their consciences bear witness. You'll find that when you're understood about the non-Christian. You've never heard of God before.

Their consciences bear witness. Their thoughts, meanwhile, ask you to exclude one another. But that's a disgusting condition.

You need to go to the Lord when you look at it like that. But in other words, there is death in all of it. We know that.

Death is deposit. You see, because our being is God. Paul again is a man made out of marble, where most of us Bible-believing evangelicals don't like it.

But the Bible says it. Because all of us are in God, we are not ever relieved. Paul said that in his remarkable Athenian speech.

When he said, For God has made of one blood all nations, that is, all men of all nations, that dwell upon the face of the earth. It hath that they might seek after God and find Him. Though we are half of every one of us.

See, take it gradually. For in Him we live and with our being all live. We are not ever relieved.

All nations have their being in God. Because we have our being in God, and because our freedom hasn't got as far as Satan. Satan, we discussed yesterday, has become a devil.

Because we haven't got so far, though we have joined Satan, and belong to Satan, and are in Satan's kingdom, we are slaves of Satan, and we know that it is Satan's destiny that we continue in that way. At the same time, there are layers in us. Because we have that ultimate choice against God, there are layers in us, that which is the voice of God, to which you ought to be closer.

You know what you ought to be. You ought to love. You ought to have a certain right to non-standard.

Thank God that I get it. So, that's why, thank God, there is that tragedy in humanity. Thank God for tragedy.

Thank God for chaos. Thank God for everything that disturbs us and hurts us. Suffering is one of our troubles, even our problem.

Suffering is our blessing. We make too much suffering, too little sin. It's very easy for us to have a sentimental concern for suffering.

We only see the letters. For instance, I look at the letters. The letters look very suffering.

Of course I know, but I don't. They are. That's the point.

The suffering is a different matter. They look very God's, do you know? Now, my point when I go to work on the letters, is to heal their bodies. Why? If I just heal their bodies, I mean it nearly, but I help their egoism as well.

He just loves himself a little more, and you would like for himself a little more. I go to the letters and say, look here, I'm going to do what I can for your body. Of course, I've got some medicine for you.

I'll do what I can for you. And so on. But that's not the point.

I've got something far bigger than that. You're a child of God. He's going to do it.

But God, how do you want Him to do it for you one day? But you've got a lot of spirit in you. You know the things you've got in your letters. You know your services, and your hates, and your murders.

You've got a lot of spirit in you. Jesus, Jesus. And you can make another kind of person.

And yes, another kind of person is just like this. It's like a lot of people. But you idolize them.

Not to heal them, but to make them healers. So they may, some of them, never get their scars off, of course. They may never get their disease corrected.

But also, to turn on people like Jesus, and get other people healed. So as I'm saying, I just underline the fact that suffering isn't the world's problem. And suffering is the world's blessing.

Sin is the world's problem. And so we have to be very careful. That's like social work.

You can't take the place of gospel work. If they can be combined on one, so can they on their own. That's just the end goal.

Let's be very vigorous. But if, of course, there must be people of compassion who just do what they can, as we missionaries do, to heal the sick, and educate them, and so on. That's not our main line.

Any more than with Jesus. There was somebody who was always reluctant to heal. I couldn't help him, because he was a compassionate healer.

He was reluctant to heal, no matter how I did it. Because he wanted to really heal the body, the good people who become healers. So the gospel isn't to improve, it's to make them improve on others.

Do you get the point? The gospel is not to make you a blessing, to make you a blesser. It's not to make you a comforter, but to make you a comforter. Because that's what God is.

God's gospel isn't for others. One of the most remarkable, basic facts to say that is, Paul always bases the gospel back on Abraham. He goes way back.

Abraham, he said, our gospel is based on God. Abraham, he's the first person who believed God. But the very first vision, it was said, the God of glory appeared to Abraham.

The very first glimpse of glory, glory means just that you can be. Glory is the highest you can think of. Now, he said, the God of glory, the highest person you can think of, appeared to Abraham.

That's what glory means. What he said, that this God said to him, now Abraham, if you come along with me, I'll bless you and I'll make you a blessing. And in you all families, all should be blessed.

He caught it. Because deep in it, that's what we have, being originally a part of God, we know we're happy when we're blessing others. You're happy when you're blessed.

You're happy when you're blessing others. Because this is the instinct, this is what God is. So it's our own instinct.

And Abraham caught it. He said, there's this person I'm being raised to, I'm the person, he raised this person, this person raised to the world, I am a Cypriot. So his vision was not to be a blesser, but to be a blesser.

It wasn't to get a land, or to get a child, or get a family. It means how far he received. This God, who is the blesser, could be a divine God, a divine blesser.

You see how the sermon on Mount Hermon is tasked with getting the works right. It's a poor spirit. You mourn about your needs.

Your meekness means you give up the self-activity. Meekness is giving up the self-activity to repay to the God-activity. That's what meekness is.

So you start by becoming poor in spirit, and then mourning about your condition, and giving up your self-activity. Then you have your first angel build. The fourth, the angel, blessed are the poorest of the first, blessed are the meekest of the second, blessed are the meekest of the third, blessed are the humblest of the poor, and they shall be filled.

Now what comes after that? Blessed are the merciful. You become the giver of mercy, and you become what mercy? You begin with the giver of mercy, and you keep taking back mercy, and you give mercy. Blessed are the merciful, full of mercy, God.

Blessed are the peacemakers, not the peace-getters. Blessed are the peacemakers, and they shall be children of God. Blessed are the pure of heart, pure of heart, pure of heart, because you see nothing but God.

You're moving in with God who is love, and therefore you're moving in love with Him. So you see, the angel will turn you from being a getter to a giver. This is the only gospel.

Now all other gospels, you see it in yourself, that's the adhesive test. All other religions, whether you're Buddhism, or Hinduism, or Confucianism, or Islam, or Monotheism, they center around what I get, what I become. No, God's not a getter, He's a giver.

God's not a person whose fun, delight, fulfillment, joy is other people. His immersion in His being is being the being of other people. This is what God is.

This is what we are, when we live in His unity. And so the true God is when you become the most without a bit of rest. So you see how difficult it is to be a practitioner? You see how difficult it is to educate yourself, and let go of the people that have been, those who have been getting educated, which makes people give, give a nice lot of money, or giving, giving loads, you know what I mean? As a sort of a half-way house.

And much wish they were, very disappointed, because it's a half-way house. Yes, they do. That's right.

Quite right, get the horse ready when you pull the cart. Especially if you work as a cart, as long as the horse is in front. That's faith, isn't it? I don't know how you say that in modern wheels, for the day.

That's right. So you see, we've got this vulnerable self, thank God there is something in it, which I never felt like. That's why there is that in other beings, people want to do good things.

That's interesting, they want to do good things, because we're created to do good things, not to be negative and have something, but to do good things, to help people. That's in the underbeings, that's why they're there. But that doesn't make them the ultimate.

You see, as I said yesterday, there's a gap between the heights of human love and divine love. You get that in Romans 5, I showed that before. In Romans 5, there's a great difference between human love and divine love.

Human love has a self-animated basis. A human is distorted when he's separated from God. A human is built to be the expression of God, God's love.

And really, the human is unconditionally involved in loving others. Unconditionally. Which includes your enemies, of course.

The human cut-off from God is cut-off by self-centeredness. So we lose a part of what can be nothing but selfishness. So even our love has an egoistic basis to it.

And so, Paul says, a human loves for love which is convenient than their love. Their love is so fine, they approve what they love on. Their love is what they approve on.

God is God's unconditional. And that's what he approves of. And then they disavise, Jesus dies.

They're that. He exists to meet other people's needs. They're very bad, good, everyone else.

That's unconditional love. God exists to meet needs. And the darker person is, the more they're in need, of course.

So that's, in its total form, that's God. You see, in its total form, you're done for, child. For you.

You're, you're, you're, you're simply, a kind of state of being, which I don't even mean exactly, you're an old girl, so you don't have fingers. You're brave. And so, you see, your own, the whole existence becomes being with others.

That doesn't mean you don't fear yourself. You see, where in the world, what people draw is this. Where joy is primary, and purpose is secondary, you're distorted.

That's the form. Where pleasure is primary, and purpose is secondary, you're in the form. Where purpose is primary, and pleasure is secondary, you're in God.

I, I, I, I was a bit agnostic for a time. I was 18. About 18.

Because I began to read certain books, and I began to see my own ecocentricity. I got so far. I saw love in the heart, love in myself, everything was for myself.

I thought, well, God wants to. Oh, I said, if God liked me, I'd stick by that. Then he said, he said to God, for Thy pleasure, we are, we are clean.

I said, God, this is a pleasure, therefore, to the wise, all right. And then he said to Jesus, for the joy set before you is yours, the cross is part of the shame. And I said, if He's yours, it's got to be yours, the cross.

I haven't seen, you see, that the, the, the true basis is, you find your joy in your self-giving. Your self-giving gives you joy, but your joy secondly is your self-giving. Then of all the rest of the life, I mean, take, take a little soup of curry, for example.

We don't go past this, but I suppose. You can either eat to live, or live to eat. Now, if you live to eat, you live for the pleasure of eating.

You two grow up, of course. If you live and insist for the pleasure of eating, for the pleasure of eating is the only, the only, the only reason, the only reason which you eat. Well, the practical world lasts too long on that little.

You put a pleasure upon a purpose. Now, we say, at least we say we do, that we eat to live. We say we eat for comfort, we've got to keep going, and our energies are eating.

If, why are we eating to live? We are eating. Now the joy is second to the, is, is, is the pleasure taken from the purpose. And that's where pleasure comes in.

We're meant to enjoy ourselves, we're meant to be self-enjoying people. But it's second to the purpose. It fits in.

And you get your joy in life, and the other second is the purpose. And the purpose is, whatever it is, you're invited to be part of it, you're, you're, you exist to be gods for others. Whatever that means, whatever it involves, you lose it, you lose it.

It eats you up, the purpose. The purpose eats you up. Enjoy yourself, and you get to replace it, actually.

That's the pleasure. The pleasure of eating. That's what you need.

That's what you need. That's what you need to enjoy. Don't try to enjoy yourself.

I've got people who say to me, oh, er, of course, I'm, I'm, I'm, oh, I'm, I'm, I'm, I'm, most of them are so mixed. Of course they're mixed. I say, you're, er, you're part of a god, you're part of yourself, you're made to be, because you think you're together.

I say, if somebody says to me, oh, er, um, er, oh, I'm, I'm so thankful, I'm stoked by what you, what you, what you, er, er, said, I don't want to say, oh no, no, no, no, you're all a god. No, I'm enjoying it too. Why not? I'm, I'm an agent.

I'm an agent. But the time is, the agent, I know it's gone on. I think also, me, and I'm, I'm, I'm, I'm on television.

So, you see, you're not a criminal on notice. What's your own matter? What's your own notice? You have a notice. You want to do this, you want to do that.

Quite right, quite right. Secondly, secondly, so does that stick, so that any time you drop that thought, the time is even proved unnecessary, and of course there are other ways of approaching the yellow pill. Er, that's it.

So life, as I feel, is full of fun, fun and secondly, because it's purpose. That's what life is. It isn't a hungry life.

It's when you don't feel your purpose. And I just like to know too, somebody mentioned the whole question of sex and marriage, well that's it. The devotion, the two bases of sex, it's a self-giving act of marriage.

It's simple, I belong to you, you belong to me in a marriage. Now then, the primary act of sex is the simple, the total devotion, I belong to you, you belong to me. Now when you get married, you get married for pleasure and sex.

The purpose of love, in this case, is for other people. Out of its purpose. So is his health, it's wonderful.

And as I say, with God, there is in man this basic instinct, this is God's instinct, that we're meant to be for others. And so, the world is trying to do with it. We must not deceive ourselves.

If people ask me, what's the gospel? To what extent must you have your doctrines right? Well, you know, you must. I believe, but I say in the end. I was talking to somebody, maybe one of you gathered here,

maybe you walked this morning.

Let's say, when you're a young believer, first coming, you haven't got to know all about your foundations. You can hit at the house through the door. You don't need to know too much about what's built the house.

You hit it at the door, and you think, Jesus Christ, and you rejoice. That's all right, but you can't live a whole house, a householder, a whole life, without knowing a little more than that. And so there comes a time when you need to go, why are you here? What foundations can I lay under you? I was discussing with him, why we must have the cross, we must have the resurrection.

Where Christ, as his saviour, fits right in. Because somebody said to me, well, simply the truth. Speaking of the blood of Christ and his time with Jesus, that doesn't reach me very much.

Well, all right, time will come, it will. Now, come a time when you see Jesus, there's no way out of your self-bound, satanically controlled self. Otherwise, you're done for.

You'll come to, you'll see the people, all right, don't bother. You drive a car. Well, time has always been known to change a tire.

It's hard, that. We need a little more than driving a car, for comfort, to get on a little. Say the same thing about me.

Do you see what I mean? So I'm saying, remember that, when I say, when I'm asked what the essential gospel is, the essential gospel is the human self being replaced by the divine self. That's the essential gospel. I won't quarrel too much about how.

I have good ideas about that. They're certainly unreliable. But I'm not first of all asking how.

I'm asking, is it so? So what I love about it is, if you discuss, people discuss this, what good is Christianity, who's on the right road, who's not on the right road. The outcome is this. The wrong road is the self-controlled self-centered life.

And that's the wrong world. That's the satanic world, at least satanic Disney. The new world is the world where the real self is in God.

You come back home, and you're just a branch of the sun. And then you're this body of the real person, this person, who is self-controlled life. He's the real person, and you're just a love material, an expression of him.

Now, I'm not in love with you because you got there. If you got there. If you haven't got there, then I'm arguing with you.

Because you're all, you're all being. That's the ultimate. So as I say, we mustn't be deceived because a person's got some good works.

Therefore they're right. Not necessarily. You can go the wrong way.

I've got to, that's, we should have a conscience. I've got a conscience, we should be going down the hill and sit up the hill. You are, you are, you are our kids, so you've got to listen.

I'm English. Now, I can't put it, you get a, a disturbed spirit in English. You've got to be kind to this spirit.

You've got to be used to it. Because it's hard to be kind when you're being, when you're disturbed and you need it. Now, in this country, very kind spirit.

Because you're in a very happy condition. You're well off, you're prosperous, and you're content, and then things are going well. It's very, very easy to be so.

You would allow for those things. But because a person shows kindness and does good works, it doesn't necessarily mean they've got there. No, no.

So as I say, there's the wrongs, there's the wrongs. We start with the, the wrong kind of self. Now, there's got to be the disappearing of the self compared with the reappearing of the self.

Now, this means that, of course, it's a process of what we call redemption. In union with Christ crucified and Christ risen. And, and, and, and, and I'm not going to go into what I've done before, of course.

The first stage of disappearing is when at last you, you come honest enough that you're, you're not being what you should be. That's being crucified towards the law of God. But the Bible says, if you show the law, you can be a law of yourself.

All men are. That's what the ultimate judgment is going to be. All men are.

And the Bible says it's possible for non-Christians to show the law within their heart. The knowledge you receive deep in their heart. They're going God, they're going Jesus Christ, they're going everything.

But because there is a knowledge of the law, there's space in the soul. They have, in their heart says, as far as I know, I want to be what I should be. As far as I know what the supreme being is, I want to be what I understand I should be.

Uh-huh. There's a place for them. There's a place for them.

Because that's the law. It's not about you've got this, you've got this on the external, you've got that on the internal. Um, that's why I'm saying that there's a sense, a law in an ill-defined sense.

The law is the way everything should be. The way everything works. The way the universe works is the God of self-giving.

God of love. That's all there is. That's all there is.

Everything else is that. So everything which isn't some expression of the God of self-giving is all thieves. It's a broken law.

And this constitutes a sense, as I say, that our thirst is not what we call our sin. It's all thieves. However, it's ill-defined and vague.

And so God brought in His mercy the Israelite nations. Thank God we should have known Jesus by the end of the Jewish nation. And built it up on what the law really is.

So it's a codified form of what the law is. So we get the Decalogue, the Ten Commandments, and so on. The codification of the law.

I am only saying that to help us to get God to the unity. We don't have a different part of God. This is Christ hunching, but he is also hunching at you.

And you have got to forget about that. This is the population spirit, yes? Yes. That we need.

That's right, exactly. That's right. But as I said, very rarely, very rarely at the spiritual regeneration has unity struck home because unity means it is He.

You can't take that just as an agent. And I don't know the words in the Bible, we are slaves and a master, we are agents, we are partners, the gods, the one who produces the goods from the soil and so on. We are vessels, a campaign.

All those kind of illustrations are pretty rare. Into this theory it needs to go through. I don't think it's ever short.

I have read a lot about people, some people, I have not taken it seriously. Some people take it so easily, some people take it not so easily, it's not true. In the start you can go on hard after.

If you have a hard person, go easy. I don't think you will find that a single person can go any other way except one way. It's not an easy way.

In some senses it's kind of paradox. In some ways it is, in some ways it isn't. I doubt whether everybody really soaks into the consciousness, the hidden I, without the secret service.

There's a great act he's writing about, it'll be more surrealist. I think so. Because it's so deeply ingrained in us.

It seems as if there's a deep paradox here. It seems as if I'm a person in action, I've got one view of a person in action. I've got my own to run, my business to run, my this and this and this.

All of a sudden I've got to keep my mind on stretching, my emotions on stretching, my will and my body. It's got to muster. So it seems the confusion is that you've got to go the other way.

And the fact that you're going to disappear from here, that you're disappearing out of here, it's hardly going to happen to you by which you cease to be a person. Now that's ridiculous in a way. Of course you can't cease to be a person.

You've got to go to something which is equivalent to within. You do that. Why? Because if you don't, you remain in this cognitive mixture, which is our very problem, between the human self and the life self, with the concept that the human, the life self is there to enable you to travel all the time.

Because the human self is not there to be improved. It's there to be transformed into another person. Not one, not one single thing about you is wrong.

It is his will through your will. His emotions through your emotions. His words through your words.

His life through your life. So on. It doesn't give you a better mind or better emotions.

No, no, no, it doesn't. You just remain above the human relations, however you are. There are no illusions, no stupid human relations, what you may think of yourself, but that's all you are.

Now, you see, so much of our teaching that takes us wrong, so much of our cognition that takes us wrong, and also the cognitive condition that takes us wrong, Now, you see, you read the statement of, command us to love our brother. Command us to love Jesus, the God. Command us to serve him.

And he says, if you love so, keep the commandment. You're wrong. Now, what is the trick? It's to catch you out.

If you are sitting at this meeting, why are they keeping you? All right, I'll keep you. Come, come, come, little girl. And truly, I can say, there are a few reasons, but John, John's an Englishman, John's going to say that again and again.

And in 1 John 2, for instance, he says that, he says, the reason, the evidence of where God is, why we keep his commandments. Well, they're not keeping them. Go on, go ahead.

God bless you. I'm not sure you're going to try it out. Here, as I say, we do them, we keep his commandments.

Here, as I say, we keep his love of commandments, he's a liar. First of all, or a jogger, that might be most difficult. And the truth is not in him.

And who shall keep his word? In him, there is a love of God, certainly. What is love of God? In him, as an operating love, which isn't his word. He accepts that God is being hidden, or he supports it at all.

Is that your thought? When you say hidden, you're keeping, isn't you keeping it? Yes, this is God, the Bible's absolute. And that's out of the law. Because there's such twisters, unless there's something you say you've got to do, you get out of it.

So the commandments of the Bible mean this is God, he's got to be, there's no other way. He doesn't seem highly obedient, does he? So the commandments of the Bible are, he's got to be, don't fool yourself. That's how God is developed, you must not cheat, you must not fool yourself, there's a lack of life, as some of the religious men say, isn't there? Situation ethics and all this stuff.

The person who has the command, if the command is not to be, he doesn't seem highly obedient. Now, if you were in the beginning stage, you said, oh my, come on boy, just do it. And that's not taking it to the point, it's taking it to all the wrong ways.

Come on, you've got to have God, you've got to have the labor, you've got to be God on fire, you've got to have power, you've got to have faith, you've got to have joy, you've got to have these things. And you're all stuck up inside. Because you see, you're looking at the impossibility that you will do these things.

But when you get to the point where you say, no, no, no, if God was hidden, he'd keep us inside him. It's God, the God who is alive in you, who is taking the lives from you. It's the vine, you're alive in him, the vine lives through the vine, he's expecting that they produce him to do the things that you say.

Now you've got the ghost. So it's not telling you the Bible is hidden, it catches it on the level that it takes. And that's very good, and you come bump, bump, bump, bump, bump, and it takes, and you're sore now, you can't get it.

So it catches you out, all at once, and you are in the center, in the essence it's there. And so there's just a period, and I don't think it works, but I would, I believe, don't think it's somewhere, magical, somewhere,

somewhere, somehow, not by stretching it out, but it is somewhere. Well, it's in this, it somehow can settle into us, right to the bottom, but it's not you.

The point is, we are all saying it isn't we. We are all saying that we can't do it, but we all think we ought to. That's our problem.

It doesn't mean I can't alone, it also is our problem. That's our problem. We've got a broad idea of the surface.

Not only that we can't do it, we say we can't. We don't agree, we say we can't. And we don't do it.

But we ought to. We ought to. Oh, I'm ashamed of what I ought to do.

No, you're not. You either can or you can't. You can, don't, never will.

There is the subtlety of a great chapter, any of you who are deep learners, if you really want to get rid of them, it doesn't really need to have anything to do with it. It was structured, you see, in the Bible, from Romans, it's a great book, of course. It's an easy one.

I only came through that. I had two weeks, what you do have, of travelling in a cougar, but two weeks in a condo. I hadn't got too much to do except to stop, occasionally visit, and talk to him, he'd travel along.

I dug up Romans then, and I got some of my debts there. I was a pie in the pie. I got loans from him.

I don't think he was conscious, not that I'm trying to get straight, but the little bit I did is to make him say, couldn't do it. And he couldn't do it. Strictly.

You ever heard of the four of the six? He wasn't strict, he was good. He was a good man. But he helped me, because Romans isn't easy to see, but you'll find this, whenever I take to the Romans, now, Romans is that most subtle chapter.

Romans 6, Romans 3, is that you're arguing of difficult sins. That's the first operation of this law of God, which causes us, I didn't do what I should do. You're up against it, you're guilty.

And then you find the blood of Jesus Christ, and that's all disappeared. In God's sight, there'll be a debt. One way or another, Jesus Christ, the resurrection is a proof that God has accepted you.

So, in God's sight, you ought to do those things. Not that. There's God for him.

God for him, God for you. Now that's guilt. That's back in the early days.

It's guilt. Now that's very wonderful. That's Romans 6. Then suddenly, it keeps saying, now that means I'm under the law.

It keeps saying that. It pops it in. That way you can evict it, but you're not under the law.

Suddenly, you're not under the law. But then you've got a whole chapter. In Romans 7, it's a chapter, which says, in Romans 6, it says, you were going to sin, which means you were dead.

You would be cut off. Dead means cut off, which was a new idea. That means disappear.

You'd just cut off one dimension. You'd be another. They cut off from the kingdom of heaven.

They couldn't have given heaven. That's what their administration is. Kingdom of heaven is down here, not there.

This is kingdom of heaven. It is. So it says, you died to sin.

They had their own control by then. I was free of the sin. You're put down to law.

Romans 7 says, you're down to law. What does that mean? Down to law. You're cut off from the control of law.

Why? Because the ultimate of law, for the Egyptian person now, is just this point. Oh, I want to be better anyhow. I want to.

Romans 8, first of all, the law says, you didn't do it. No, I didn't. Now, if that is personal.

You didn't. You're guilty. All right, you're guilty.

You're under condemnation. You're under judgment. Thank God for Jesus Christ.

That's where we first begin. That's the first phase of the operation of the law of Christ in our unredeemed condition. Now you're in a redeemed condition, there's no opportunity to operate on this earth.

Now it doesn't say you didn't. It says you ought to. Or I should say, originally it said, you should, but didn't.

The person, under condemnation, you should be told, but didn't. You're guilty, you're guilty. Now it says, you should, but can't.

Now, level 7, if you want to, you're a new person. So you'll find, are you delighted or not, you're in the law. You're in the spirit.

Well, you and Jesus Christ are going together. You and God are going together. You're delighted in the law now.

You're delighted in God's spirit. You're a God person. You're a God person, you see.

Now, the Christ has still got the power to be a good self. And you have, you always tend to belong with him, you see. When you want to be this, you want to be that, you want to be good, you want to make sure that power, that peace, all that, this and this.

That kind of lack of them, those are thoughts from us. You are, you are, you are. Now, the illustration given is in the Old Testament.

It's very interesting. And the Old Testament, I won't go too deep into that. I have it in my Bible.

You can't understand it here. But in a certain section, they call you to be a personal witness. I did that, to be a personal witness.

See, I tell you what I mean. He says, I was a new man in Christ. Now, before I was a new man, he was a great legalist, you know.

Paul, of course, was a great heresy. No one kept all the laws and so on. I was, I was up on top and so on.

We visit them and tell them. We visit them and tell them. We visit them and tell them.

We visit them and tell them. We visit them and tell them. We visit them and tell them.

We visit them and tell them. And after years, our relationship insofar as it goes, I didn't want that at all. That's when the last point of the sentence has to go.

See, this first sentence, first thing he says, what's the dose? What's to be able to have what you want to do? Well, you see the name? So I want to be sure I've got it. I want to be sure I know. It's still a power of I. There are a lot of people who, they sever in, see, this is the basis of life.

Remember when I said I don't see, this is the past. As I said, the way I want to actualize it, the basis of my life is this. The God is going to take the means.

So he has to, he's going to have consciousness. He's going to have awareness. Now, that doesn't use a new language.

Because the principle of the sentence, I say in all our class, what they choose, chooses you. You take a profession, you learn a profession. I say this because I know it.

You learn a profession. You learn a language. That's okay.

Because I can't tell the day without telling the prize. I said, he's not shaking at it. It seems to go from out there.

And suddenly in time, I'm copying it. It has got to be. To be well, to become part of that.

Couldn't he be well at the time? No, I'd be able to speak to him. He told me he'd become part of me. I wouldn't accept the adoption, but I thought, well, he'd like that.

That's a part of me. So that's what I mean by suddenly changing over. But I'm not hiding.

That's the language, isn't it? That's not my business. My business is to tell you. I've made it my own.

The way it is, it's so lonely. That's his business. So it doesn't bother you that you should be having to learn.

That's the illusion of the spirit. And you can't do it. There's no way.

There's no reason. You can't do it. You just couldn't think about it.

And if you think about it, you can't do it. You have to witness those things. And you don't know how far it will go.

It keeps coming. What do you do? You give it a chance. As long as you give it a chance.

You give it a chance for, at the end of the day, you can help the spirit. That's the beauty of it. It can be put in many different ways.

It comes by that way in time, and you will never know. Others, I don't know, look at it in a very different way. It doesn't matter how you come to it.

But generally, you know it. If you have something, you know it. It's part of you now.

It's an amazing thing. It's become part of you. This is the illusion of unity.

Well, you don't do nothing. You show it. It's all about unity.

It's all about unity. If you think, if you don't think so far, it doesn't bother you. But if you see so far, and you can say, well, I can't go ahead in a way, it's part of the illusion of unity.

It's a fact. You don't have that on your chair. You don't have it on your chair.

You don't have it on your chair. This is not yours. That could happen every day.

Now, what is unity? Now, we are on some production to be himself. That's all we've got to do. Hmm? What's that? You know what I mean? Can you speak to something? Don't run away now.

Yes? Yes, sir. Set up the steps. You'll sit down if you want.

No, go on if you want. Keep going. Yes? Unity.

And we're saying now that the outcome of this is the liberation to be myself. And the first to make God to be myself. Yes, yes.

The first to make God to be myself. Why? Because in order to take the city to God, because if you're so anxious to get liberated to God, you can't be cutting around God. And it gives a pain to me when I try to feel the need of living to God with God.

Now, this new life, this new life, it doesn't last period. So the real you is not really you. It's me.

But because it is you, then it's a bit you. This is the real. Don't forget that.

You forget the real God. You're not hiring, for instance, if the Pope in the United States of America, when he was a young man, he said this, first I'll be crucified with Christ. That's the old, long life, proper self-love aggregation.

I'll be crucified with Christ. Now I can have a new self. Then where's my real God? He changed the Pope.

It's not about Christ. He found repatriation. He found the truth, working together, improving himself.

Then I've got a third self. I've got repatriation. The real repatriation is Christ.

That's the kind of liberal term that comes up with him. I'll repeat it again. I'll be crucified with Christ.

Let alone I live, let no other person live. And the life I've now, and the life I've now given the person, I live by the faith of the Son of God. So again, give that to me, give that fresh air in.

That's real. All right? The entire thing, you see, comes up with I, that other person. You see the point? He loses I, I'll be crucified with Christ.

He'll run out. He, instead of looking back, he'll look on it, he'll go and tell Jesus Christ, he'll go, didn't I have Christ? It's kind of a liberal term. Then having got that sort of life and life, I now live on the faith, I live by the faith of the Son of God.

When I come back, I come back before God. This is healthy living. We come back before God, we're free to be ourselves.

Because there's this, this rare, certain, ineffective, ineffective, thing to talk about. You, you're, you're, you're, you're, you're merely, you're merely an expression of this other one, who's been waiting for you. And now you're free.

So, it's, life is something other, isn't it? Life is, something, you know, has, but the, this is the great principle of speaking of the exactly what I have, with all my background, all my background, all my experience, people. I've seen God's actions, because it's so often that you help other people. The deeper you go, the wider way, the more you help other people.

If God doesn't help us, how are you going to help somebody? How are you going to be touched and helped? Help the touched. So everything is lifted. You think somehow God makes it lifted.

And so let's just have a go. We're hypnotized now. It's very wrong.

You just be yourself. No imitation, no tutorial. You just be yourself.

You are the will of God. You don't have the will of God. If you're not satisfied with the will of God for yourself, then you just become insane.

Absolutely. I'm the will of God. Now, I was talking about this with the people yesterday, that the purpose of this meeting, you're describing yourself as the Lord's child.

This is literally. You're the God's child. You are.

So you should be yourself. And you're still yourself. You're stopping.

So I didn't tell you to stop. I didn't tell you to be yourself. You choose yourself.

Do you know that? Yes, you do. Yes. It's an impulse of God.

If God gives you the will of God, be yourself. If God gives you the will of God, be yourself. Now, I said yesterday that I subsidize this life.

Lastly, I had a few thoughts at the beginning of the day, and I did yesterday, in what I call unconstitutional consciousness. I do so on the unconscious level because there's a whole area of life in which I always find Christians to work up to a kind of super-consciousness. And they're always talking about this, and you read this, and you talk about this, and you show God's will about this.

And they're like a kind of hench. No, you are the will of God. Therefore, at the whole area, you live unconsciously.

Therefore, you're just very much in your activities. And that is the thing that we do constantly. You don't have to find God in your life.

You find yourself. You're neither God conscious nor God conscious. Yes, you are.

And I'm aware of a life like that. That becomes subconscious freedom. It comes up to serve him in our daily.

You don't try and court it up, you just sit down. So it's very lovely area, because it freezes, it's just for yourselves. The other area I spoke of, which is India, I don't know if I should say no or no.

I think that's the only area in which we were supposed to live the life of the world. Nobody has, we are. In other words, by only naturally, freely, none of your fear, none of your thoughts, your feelings, it's already used.

You see, you're not there for the subconscious. You're not there for the subconscious. You're there for yourselves.

So you don't have subconscious, self-love, self-feeling, self-harm. You don't have it, because you believe you are using. You shouldn't have anything behind you which is false.

That's the, although I'm talking about this unconscious area, perhaps the most important area, I don't know if I should say this, but I think that would be the area in which the light shines, because we're living people. That's the story of how to make a difference throughout the ages in our world. Come on, get in the cup of truth, it is Christ.

So the light shines, so when we're presenting God in the world, we know that there's actually something shining out of us, which was not there before this relationship with the past. The other area, the conscious area, and I'll extend the importance of that to you, but the whole point of us being humans is we need human relations to the situations of people. And that means we become coaches on the cup.

We have relations with people. And when we really relate, then we have relations. And therefore the whole point is that we should have human relations.

That's what we should have. Then where is the fear and doubt, the big doubt and question in your head, in being patient? Normal. Not at all.

And hate. Hate is not normal. If you have personal relations, you have personal relations.

And God wants us to be like that, personally, with all the people. Because the whole point is that relationship, then why don't you have a human self-reaction? You don't have to. If I tell you I'm serious, you have to be real to me.

If I tell you I'm serious, you have to be real to me. If I hate a person, you have to be real to me. The moment I have a reaction to a person, I relate to that person.

Now, as I said, the difference between the world and the human being in Christ, is the world is not going to do that reaction. No, you're not going to do a reaction. Hold it.

But if you're not going to do that reaction, you're going to hate the opposition that he's doing, so he gets to continue with his life. You're not going to get out of it. So I'm going to attack, I'm going to scream all sorts of things.

I'm going to scream all sorts of things. But the cause, the whole cause is here. The basis of my life is this human being, now.

Because it's a willing will. A willing will is when you dislike a person. You say, ah, I can't do that.

I don't like it. It's all right. You're talking about the human being.

Artificial. Artificial. Gone.

Gone. Because this life is partly like the affirmation of the glory of God, that human self-reaction. So the will is here.

You get up to the point of positive tolerance. The will is here. You meditate on the positive.

So you have a willing will first. And you start by your God-loving reaction, and then you really hate the will. It's a kind of cross-reaction.

And I tell you, if you've got something to say, you start to say, oh, that's horrendous. And then somebody says, if you say, OK, well, a gentleman here, he called me up this morning. We met, I met him through a friend of his, and we've seen, I remember that gentleman, or a gentleman he spoke.

And I remember him clearly. And we had two mutated barbs, and we shouldn't have been talking. They were talking.

And I kept saying, well, why are they talking? He didn't pay attention. So I have a human reaction. I know it.

He had mutated. He was a gentleman. So he can pay attention.

I want to pay attention. He said to me, sir, your reaction, give me a chance to pay attention. That's what he said to me.

He didn't pay any attention. So this is the meaning of that. So when you tell them, when they are with you, when they are around you, they are so cute, you don't have relations.

But in light of what they fear, and they are saying to you, I have a positive state of Godliness in me. I'm full of evil. I'm full of evil.

Strong, kind, I'm full of evil. What I tell them is that you've got to start a conversation. You've got to think about your thoughts on evil.

You've got to think of them. Think of thoughts on whether this is better, or even what to do with it. You know, you're misusing the evil.

Even if you do that, you don't pay attention. it's got to be used. It's the terminus of the receiving hand.

So it's very important. Because so many judges, what they may get is self-interpreted. You think it's wrong to feel, wrong to describe, wrong to say, wrong to be patient, wrong to behave.

No, it's a movement. Sometimes you need to lie a little bit. This is the normal life-human relationship.

It's got to do with it. It parts you into your own relationship to somebody. It parts you into a group of things that we have gone through.

Part of the world, yes. So that will never happen, yes, yes. The other side.

That's right. That's part of the great thing that helps me. It's an honour to have it.

That's it. It's an honour to have it. It's a wonderful thing.

We can feel the joy in our sublimations. Because God's put it. I don't say I'll ever like it.

I'll never like it. No, no, no. We can't.

We can't. No, no. But all right.

I thank the God. Now you see, you change the whole outcome. You see how we all naturally, oh, you know, one day you'll get him, one day you'll get me.

So you've got this, that's how we learn our art. Now you've got to start by giving acceptance there, dying to hurt someone. Now the point of a hurt person is, if you've got a hurt person, of course you can't hurt yourself.

There's a whole book in the Bible on that. That's the wonderful lesson for Hebrews. Now Hebrews was this, I don't know who he was.

Hebrews were hurt people. They were, they were sacrificed, they suffered, they lost their good faith. But so many people, they lost their way.

And they were questioning and grumbling and sorrowing and in a deterred condition because of their sufferings. And the writer, Paul, I believe it was, spoke to Christ. And he spoke to Christ in three ways.

He spoke to one. He said, you're a heathen, you should never stand apart. Christ like your Moses, you've got Moses to command you.

Now he said, Christ like your Joshua, Joshua should be in the public place. Then he stops. He says, I'd like to put you apart, but I can't keep contact.

Christ is also a high priest. Now a high priest is a person who calls the world. The interpretation of a high priest in that verse is this.

A high priest is one who takes before a man's name or they inform him to bring it to God. See, that's what they are. They take before a man's name.

They take before a man's name. That's a high priest. Now he says, I can't take before a man's name because you can't see it.

So according to the verse, I can't take before a man's name because you can't see it.

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