

# Christ in Us - Part 1

by Norman Grubb

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*The speaker shares his personal experience of finding Christ in us and emphasizes the importance of being a right person in order to help others.*

**Duration:** 48:27

**Scripture:** Genesis 1:26, John 8:12, John 15:5, 1 Corinthians 3:16, Ephesians 2:10, Colossians 1:27, Titus 1:2, Hebrews 6:18, Hebrews 12:29, 1 John 1:5

**Topics:** "Spiritual Transformation", "Gods Love"

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## Description

This sermon delves into the concept of God's nature as a person of love and light, emphasizing the transformation from being self-focused to becoming a vessel for God's love and blessings. It explores the idea of God as a consuming fire that turns into light, symbolizing the shift from self-centeredness to selflessness. The speaker reflects on the importance of being a complete vessel for God to dwell in, acknowledging the need for personal transformation to align with God's character of love and truth.

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## Transcript

Well, Lord, thank you. It's not ours, it's yours. It's the wonderful way you've brought us into family fellowship with yourself.

Invisible to us by the Spirit. Never that you're with us, we're with you. It's really you talking through your word by your Spirit.

It's shown us more. The total truth about yourself and ourselves. Thank you for our friends who invite us to be together tonight.

Thank you. Thank you for Jesus Christ who made all of this possible. Thank you.

Well, I've been kind of establishing on this throne among you. Some of those I've met before, I think some of those I've not. I think.

And it's very kind of you to open your homes for us again. We were here before that little one turned up. Now, we all know why we take some time to come here.

We're busy people. It's because we're meant to be whole people. Paul said we'd be whole, complete people in Christ.

Which means we've got the answers to life. And deep underneath, we're satisfied amidst all the pressures and problems of life. We've got it to help us.

Usually we haven't. That's why we meet together. To find out what is a complete life.

Whether a few of us meet like this or we take something for granted. That we started on the root. And have found eternal life through Jesus Christ.

That may have been the same, but it really hasn't. But when we came together like that, all I take is for granted. Look, we know that it is different from ordinary living.

And that I take for granted. When a very sincere and outwardly well taught person came to Jesus in Nicodemus to be a teacher, he said, you don't want a teacher, you want a new birth. That's a shocker.

He was a top religious Jew. What do you mean, new birth? You know, Jesus said, when a baby is born in this world, all he sees is this world. Putting his toes, that which is born in the flesh is flesh.

And that which is born in the spirit is spirit. What's happening? And I take it we haven't found that out. It isn't some outer attachment to some religious faith.

It's something which is happening inside us. We have a new consciousness, a new relationship. I found that out when I was 18 years of age.

That's a good many years ago compared to what I am today. Of course, I had the outer religion, I had a good background. My father was a surgeon, as we called him in England.

We had a good family, good folks. Outer religion, but that doesn't grip you. You don't grip by outside things.

That doesn't grip a young man. Football, cricket. My father ought to mean it.

When I went to our school chapel and heard about Jesus Christ and the Bible. But I had a football accident when I was just in what you call high school, what we call public school in England. And so I was in hospital.

And I had my study books, of course. I was preparing to attend this course at the university. And one of the books was a book by a philosopher of those days called John Stuart Mill.

And when these men maybe don't know it too clearly, they use words that long. And he used a word called utilitarianism. I said, what's that? Of course, I found out it meant enlightenment, self-interest.

Maybe enlightenment, maybe it's a bit of both. It's a bottom self. It's really, I do it because, I do it for myself, really.

It makes you do things for other people. Enlightenment. It's a bottom.

It's for the self-satisfying me. Self-interest. And I got it.

I said, that's just what I am. I have a whole lot of self-interest. I lived to be the best boy in the college, which I wasn't.

The best at this, the best at that. Full of self-ambition. I think.

Good father, good mother. To me, and I felt, Christ, something is wrong. Of course, I know now why.

Because the person who brought this universe into being is a person of other interests. His nature is to bless everybody. Not to be blessed, but to bless.

Not to get people for himself, but to give yourself to other people. Another kind of person. Now, deep down, we know we ought to be with each other.

In our politics, we know we ought to be with each other. We know they work too well. So there's that, deep down in us.

That's why, thank God, we are a dissatisfied humanity. So I had that. Also, I had a sort of faith, of an outside faith.

A certain friend I had, who was a retired army man, and he had a tennis court, a golf tennis court. And he invited us to go play tennis. We went to the tennis, he went for us.

And he got me in his living room, and he asked me a simple question. Do you belong to Christ? Now, belong is a personal word. If he says, believe, yes, I've been to the fours of my church, believe, sort of believe.

Belong, too, makes it something personal. There is a moment of truth, isn't there? And, when you're young, when you're young age, when you're very embarrassed about anything, I feel very embarrassed. But there is a moment of truth that I couldn't honestly say, so I said I couldn't, that's all.

Thank God I had my teachings, and I knew the Savior, and I had my sins, and there's a hell and a heaven. And when I said I couldn't belong to Christ, it suddenly dawned on me, that if I can't say Jesus Christ my Savior, I've got myself in hell. I woke up.

You would have woken up with me inside, don't you? I suddenly said, that's what I am inside, I'm going the wrong way. What the Bible calls the fear of the Lord. You start from the foot of the Lord, fear of the Lord, you end in the front of the Lord, the front of different fears, you can't stop by fear.

So, for the first time, it was real to me. So, the first time I went back, he did make me pray, pray didn't mean much to me at that time. I went on my streetcar back to my home.

I just turned inside. So, when I got to my little room, the first time, my heart, because I recognized I had my sins, I saw heaven and hell, I saw Jesus, that I had been my Savior. I hardly knew what I did, I asked him to forgive my sins.

What happened? Suddenly, Jesus Christ was alive. Now, does it show him alive inside of me? I said, that's why he shed his blood. Well, I heard that for years.

Of course, I've been in Africa, I don't know anybody, but that's why he shed his blood. When you want a thing, you have it. It's there, available, and you want it.

When I really wanted the Savior, he became my Savior too. And what struck me was this at the time, my whole point was that everything for me, the first time I was conscious of loving somebody else more than

myself, that was something new. I couldn't help loving the Savior.

By shedding his blood, of course, it saved me from hell. And I wasn't ashamed of the Father. I was just a young fellow.

I had my first good girlfriend, she said. The first one, pretty real to you. And she was a church girl.

When I talked about Jesus Christ being, oh, I don't want that kind of thing. I don't want church on Sunday or something. She didn't want that kind of thing.

There is a basis of truth in life. And it's like the Spirit of God, in some reasons, said to me, don't fool yourself. You can't have two loves inside you.

Don't fool yourself. If you've got a new love for Jesus Christ, you can't also have a love for a girl who is anti-Jesus Christ. It won't work.

And life is serious. That was tremendously serious to me. World War I was just starting.

Just before most of you were here. I think not World War II. We'd just got a commission.

We'd just been caught up to what became Canon Father, a little later on. So I was just preparing to go and join the battalion. But the thing that disturbed me as far as this, if I keep that going, I'll lose Jesus Christ.

Well, my theology may not be very good, but it's good enough for me at that time, anyhow. And that was tremendously bad to me. Life is great, you see, but it makes things real to you.

And it's the negatives which make it real. It's the challenges which makes life real to you. And this was real to me.

I couldn't have both. I couldn't have both. What should I do? I was really sad.

I was most terribly sad about that. And I was getting ready to go and order other uniforms, that kind of thing. And the day before I went up by train to join the battalion I joined was in training.

And I spoke a word to my mother, and mothers can sometimes see a word reaches a point. So she said to me, she said, I couldn't have two. Well, I couldn't have two.

Out went the girl, in came my Christ. That was totally opposite to me. The girl was for me, me for Christ.

Other love for Christ. My self-love. The self-love was the girl for me, other love me for Christ.

Out went the self-love, in came my other love. In other words, something happened, something new happened to me. And the new thing was that having found this secret, this peace with God, eternal life with Jesus Christ my Saviour, the big drive in me came to give Jesus Christ my fellow soldiers.

That was the opposite of the kind of person I'd been. I would have been there just for me, for me, for me. I'd be for them.

So much so, the colonel didn't like it. He said, you're too good a Christian to be a bad soldier. It wouldn't have worked for him, first of all, if I'd only been a better soldier.

But my point was, something, a new drive was in me. This love for Christ would die for me, the Father would save it for me, and other people should have this, facing death in a few months' time, should have this eternal life. I didn't know then, didn't know about it much then, I thought it was just I had a new kind of love in me.

I found the Bible says, didn't it? The Bible says, when you get into certain conditions, God's love is shed upon your hearts by the Holy Spirit, didn't He? So it wasn't my love in me. It was God's own spiritual love, especially His other love by me, that was something new to me, I didn't know that. Because I didn't understand what we humans are here for.

But that became interesting to me. So this, in those early days, was a real, that Jesus Christ was my Saviour and Lord, and wanting to other people to know Jesus Christ was a real thing in me. And after World War, and all the preparations, and I heard, I read a magazine about a man who had been an English great cricketer, which is our great English game, and he was a top man.

But he had found Jesus Christ through the evangelists of that generation who came over here, D'Amudi, who found Christ, and he found Christ. And he said, that caught fire, and all of those making the top average, the top of all the orders they make of cricketers, he said, it's better for me to win men than Christ, win men than games. And so he dropped his cricket, and went to take Jesus Christ, he'd never heard about it, first to China, then to India, and in the later years, in the 60s, by that time he'd been half African, that's when I heard of him.

And as I read about him, the joy he had in what he calls the black gold, in bringing Christ to the Africans, it was a spiritual move for me to go and join him. So I did so. Now, when I began to get out there, and began to get my, of course, the language and so on, began to get my relationship with him, very primitively in the forests of Central Africa, which was, of course, 50, 60 years ago, and get among the people, and reach them, I came up against a problem in myself.

I had, as a young soldier, and in my student days I had, helped fellow soldiers to receive Jesus Christ as their saviour, so as I had myself, and came to eternal life. I could do that. But when I was going out to live among the Africans, there's no way of just telling them how their past sins are forgiven.

I had to tell them how to live a right life. So there comes a time when it isn't enough just to have a saviour, how about your own right life? I can't tell Africans how to live a right life, unless they knew how to live a right life myself. By that I mean I had Jesus as my saviour and lord, but there was so much about me which I felt was such failure, the takings and services and sins and lusts and problems.

So I had Jesus Christ as my saviour and lord, and there was a great deal in which I was dissatisfied, to show to myself, how could I show an African what a full, satisfied life was when mine wasn't satisfied? How could I help them get their problem solved if I hadn't got my problem solved? I didn't understand in those days that the purpose of God is to have humans to whom he can entrust his universe, as a universe, the right person to whom he can entrust his world to. There must be right persons, and the right person should be a person whose whole being is a self-love, not a self-assault. So they had some ways which he, I found myself having to get there, are dissatisfactions.

I don't know how it is with you, but I'm saying, be a Lord to the Lord, and yet there's a great deal about me which isn't complete. There's ways which he brings it up to a place where, that to Francis. And that did me at that time.

And I said to myself, how can I help an African be a fully right person if I'm not a fully right person in my daily life myself? Just have a faith of past, present and future eternities, what's my present day life? So even though I was in Africa, I had to search a lot how I could have my own problems solved, and find a solution to their problems. And I read some things in the scriptures which I hadn't really seen before, of course I knew Jesus Christ was my Saviour, it was wonderful, I knew my Lord, I loved to bring eternal life to other people. But the man with whom I worked, the man who first went to the heart of Africa and started this little mission to which I then belonged, had his own way of saying things, and as we were just half a dozen of us together out in the villages among the people, we'd pray together, and he had a prayer he'd use, he'd say, Lord, we're out here to see Jesus Christ running about inside black bodies.

That's something more than just having a Lord and a Saviour out here, running about inside black bodies. I said, there's something different in this. That means that Jesus Christ lives in me, my body contains him, that's something different.

And I began to see something different than I'd known before. Then I found, as I read through the Bible, that Paul began to say that. And I found in one of his letters to the Corsians, he said he had two, what he called ministries.

He was the god of the ministries, also of the Gentiles, of course. He came out with all, in that sense, great grandchildren of Paul. And he said much the same thing.

He said, I first came to bring you into a saved relationship, so Jesus Christ, you're a saviour, and you'll be born again, what he called in those old Bible terms, you're a saint, a born-again person, know you are a born-again. Then he said, when you've got that, he called that, he said, I want then to fulfill the world you want. He said that wasn't quite full.

And then he goes on, if you read that passage, he says a hidden fact. He says the Bible says it's been God's purpose hidden through ages and generations, always there. And he couldn't give it until he first had people who were in a living relationship, children, and his family with Christ as the saviour.

And to them he then, said that the secret which he could reveal hidden through ages and generations, Christ in you. Now the same thing, Christ in you, not Christ for you. Christ in you.

Like my later said, Jesus Christ on your mind, it's within black bodies, same idea, Christ in you. That came as something new to me. And I also found that, quoting that passage in the Gospels, when Paul said that, he went on to say, not only is it Christ in you, warning everybody, you may be complete in him, but you will be a complete one in which he can dwell.

Not only a complete Christ in you, but a complete you in whom Christ can dwell. Now that hit me again. It's one thing to say I may have a Christ in me, but another thing is that I should be the right person that I should be in which he can dwell.

So again I thought, there's something I haven't got to focus here. That set me seeking. As I've said before, the purpose of God is to have a vast family of sons, and human has done his complete job.

When he's done his complete job, then he can trust, as they say one day, he can trust the whole universe to us. So we've got to be adequate people to whom we can have such a trust. The way in which he disturbs us, that's the way God made, until I can find all I ought to have, not part of what I ought to have, but not part of what I have.

In what we usually expect, I lived in Africa perhaps in those days, in the early morning, I'd have my time of prayer, and my time of prayer really was a seeking, I'd say, God make me a better person. How can I help Africans be better persons? I may say their sins are forgiven, and they know Jesus died for them, he's their saviour, and they may even say they go to heaven. But to be a right kind of person today, how can I make an African a right kind of person today? How can I be a right kind of person? How can I be better? I need to be more loving, I need to have more power in my life, more victory, less caught up attentions, and dislikes, and hates, and fears, and lusts, which make me dissatisfied with myself.

I say, somehow you better make me a person dissatisfied with myself, before I can make an African a right person. So that was the kind of prayer I was praying. Particularly online, I found a love, which made me, gave me a real brotherly love, and of course, African's very simple, very primitive people, they're different, different race of people.

And that's when I got from the word of God, when it came real to me, I basically had a sudden shock, which began to change my whole point of view in life. And the shock I got was this, I thought, I must be made loving. I have a love capacity, I must be made loving.

And I found a scripture, just one scripture, simple as you can find in the Bible, one we all know, it says, God is love. This book, of course, is a book of the spirit of God comes in likeness, it makes things real to you. Something stands up to you, confronts you.

And what struck me about that statement was the word is. I said, God, I thought God has love, would give it to me, that's what I wanted, to give me love. He said, no, it isn't God has love, God is love.

Now, I knew, and I knew, of course, he was the beginner, I know now the whole universe of the expressions of him, I didn't know the fullness of it. All these are really outer expressions, the one in the beginning here, of course, all come up in different forms. I hadn't understood then, of course, that in the creation, in fact, as they present it in Genesis, in the creation of light and different things, the last word of creation, it says that the Father and the Son said, let us make man in our image.

We're made in God's likeness. And then I saw the point, I said, God could be a person in me. He can't be a person in everything, it shows his glory, everything he is.

I lived seeing God's marvel, colours, material, matter, everything is marvelous. They're forms by which you see his power of wonder and glory. You can't mistake him as a person.

But I saw he made a person, that he can be a person, he is a person, that's different. That's why I read Christ, Jesus Christ, when he about to decide you, I saw that. Now I saw this, the Bible says, God, God is love.

There I said, the love I want is a person. God is love. First, in the beginning, God, the one, God loves a person.

I thought love was something he'd give to me. I remember I had the Bible, I was talking about him, in all the way to Moses. He said, my name is I am, not I have.

I have means distributed, I am means he is the lot. Not, not I have, he himself is, he is all, he is all. So then I said, what about me? I said, he loves, I've loved him, and he's given me more, different kinds of victory in my personal life.

What about me? If, if you're not? Then again, because, a new understanding of what the relationship is between us humans and him. Another scripture just came to me at that time, also to Washington, which is this, Christ is all, and in all receiving. Christ is all, in all receiving.

Not that they become something, he's the all in them. It wasn't they becoming something, they containing something. So I began to see, what, what God is saying to me, the purpose of a human person is to contain the God person.

And the God person then expresses himself as what he is, and I'm an agency in which he expresses himself. Not, not I become something, I become the reason by which I express him. That began to give me a new, new idea of what a human person is for.

Of course, I say, in this world, I think we've, I think we've come into the first relationship with Christ as a savior and a lord. He isn't the real person to us yet. We've been born again, he's a real person.

But now he's no longer to be an outside person, an inside person. And I began to find the scriptures which, made that plain to me. I found, which is the Bible, a number of times, of course, in it, called us a vessel, a cup.

Now a cup, a liquid without a cup, if you want a cup of coffee, you've got to have a cup. But a cup isn't a coffee. It's a means by which a cup is available.

So they go, I'll offer you a cup. I don't say a cup and coffee, I say a cup of coffee, because a cup isn't important, a coffee is. But the cup's there to make the coffee available.

And yet about it, you're a vessel, to make God available. It isn't. Your humanity, all these powers, mind and body, can express, express God, can be a cup by which he can express himself.

So it isn't, I becoming something, it's like containing the invisible and containing, expressing him. Then I found other kind of Bible illustrations saying the same thing. One, Jesus said in Parallels 32, when he said in John 15, I am the vine, you are the branches.

Now a branch is a part of the vine, it's not the vine, it's in the life. The vine is the life, the branch is just a means by which certain operations take place and the life can be expressed through the branch. The branch produces the life, it's in the branch's life.

It produces the life of the vine, it's the fruit of the vine, not of the branch. What do you want to come and talk to me, dear? So, I'm going to see, what do I do now? Talk to him? Yes. So, am I going to talk to him or you? Well, what shall we do, shall we go on? I don't want to take too long, maybe I've talked a lot.

No, keep going. You're just getting warmed up. Because there are real answers, you have to find those real answers.

So I began to find something about us humans. Our personality is a living personality, we think, we act, but it's only to contain another person, we express another person, it doesn't express itself, we think we express ourselves. A branch doesn't express itself, it expresses a vine.

A touch is no good except to present you with what is. I found that Babel used other illustrations of the same kind. Babel, John said, Paul said, we're all slaves.

It says the old days that the property is the owner. You're never a free person. The property is your owner.

Who's your owner? If your owner is God, you have property. So I began to get some of those illustrations and began to see this tremendous fact for myself. It isn't you loving, it's you, you have in you the person of love.

And as you do your life, you're expressing his love. It isn't your love, you're expressing his love. And I found the verse which said Christ is the power of God and has the power, is the power.

If I need power, power isn't something he needs, he is the power and he expresses the power through me. And all those kind of illustrations, even eternal life, Jesus said, I am the life. So real life is my human being knowing I've been brought by another being and that other being expressing himself by me.

Eternal life isn't it? I am the life. I am the way. So the real way isn't me finding the way, it's the person in me who knows the way and as I walk with him I shall cause him to know what the way is as I walk.

And the truth, the truth is in the book. I am the truth, the truth is the person. If I have that person, this person expressing himself to me, this is expressing the truth.

So I began to see all these things which put a different relationship between between myself and God. As an expression of him. But I then still found another problem.

Although maybe not all of us know that. If one of us, you do, you do know you contain Christ and you're a vessel that contains him. You're a branch of his, of him as a vine and you know that and you know what it takes to reckon on him, reckon, reconcile, recognise him.

Another problem still is what about that part of me which doesn't fit too well? What about still the pressures and the tempers and the weaknesses in me? I may say that I contain Christ but there's another part of me which isn't a very good container what about that? So I haven't got all my problems solved in and I say well I contain Christ what about my worries? My hates? My fears? My lusts? The parts of me which I didn't like. So I still find I found a division there. I got further on.

I had got from the place of Christ as my saviour and rose again and my Lord and the Lord the Father I got beyond this relationship to say this person actually quite lives in me that's after faith this person lives his life in me but not too good in me. I still find my trouble not too good in me even if he lives in me not too good in me and I told you I read that scripture in Colossians where Paul said not only the history the secret is Christ in you but you're a complete person in which he can go. I saw how Jesus for instance said you are the light of the world you are the light but you may not have it.

What's a light? Light is invisible electricity isn't it? Certain persons have invented a certain thing by which the light comes through that what we call lamp and becomes visible light invisible electricity becomes visible light through a lamp. The two together turn invisible electricity into visible light through a lamp. He says you are the light of the world you could be the lamp by which invisible electricity becomes visible.

But then I said to myself you must have an adequate lamp and adequate light or it won't shine well. You can't have a good light and a bad lamp it won't work. So that's what Paul says just have a good light but you ought to be a good lamp and a good light.

Again I told you I wasn't a good lamp and what about these things about me which are selfish which doesn't make me too good a lamp? So I still had my problem in sight but I got one step further related to a question whether or not my saviour my lord and who I can relate to is there to say really by virtue you know this person is here he's here I can count on him I can count on he's the wisdom and the power and the love I can begin to count on him or I'm just a weak feeble person yet there's a person I can begin to see that but what about the areas of me in which I said that's a healthy person?

And therefore I hadn't just got solved I got there solved by another sudden starting fact I got about God which I think is different way that first starting fact I got that God is he's the person he is he is the all he doesn't give he becomes himself in us he is the love he is the love he is it doesn't say how he gives us the whole world really is he in different expressions I mean a tree is a life in the seed isn't it? the life's in the seed it develops the seed and becomes a tree but the life is always there and we know these modern days when they examine the atomic particles and so on they come into this very surprising fact as they go through their microscopes and they examine these things they find that mind is made into these particles mind makes a difference exactly God is an

eating mind part of an operating mind we know that always has been so it always has been everything that has really formed his life see from the animal all the forms of his life have formed his life he is the one person but as I say you can't say he was a person in things we are made like persons and he can be a person in us as a person me himself as a person I began to catch that question I could believe this is a person in me operating as a person stopped by me I began to see that that's tremendous I thought I began to see it isn't me it isn't me it is he that's a tremendous reality I first thought that and dared to believe and say yes it isn't you this person if you receive through his cross and resurrection as a saviour who died and rose again and went to heaven sent to the Holy

Spirit his precious blood you receive he is formed in you Paul said it becomes a person that's tremendous as this person is living in you alright but what about my I've satisfied me I've got the satisfactory Christ in me I haven't got a satisfactory me for him to be in me and Paul said I was glad he said you ought to be as complete as he is I thought wasn't that how could I have had the answer to that I found as I say then by another scripture which tell you things come to you as I say in different ways some scripture which starts with me God is not starts with me is starts with me now he's a person I've said it is not has everything is he he a person a person a person that starts with me I'm about to see that now and I operate by seeing a person in a room and that's a tremendous fact and

even the devil is only on a convenient day in terms of good purposes I'm going to see that but there still is a problem about not a satisfactory me for him to be in me not a satisfactory lab for life now suddenly I saw this scripture seemed off the point at the moment of course I'm not going to say God's almighty I won't say that I really won't say almighty he's come through he's almighty I say because he's not almighty I find that there's a scripture that says God cannot lie cannot is a strong word didn't, didn't, shouldn't, haven't cannot lie that's in Titus 1 it's in Hebrews 6 God it's impossible for God to lie something God can't do that doesn't quite fit does it how does God do everything says you can't do everything then you say I have to find out what's that mean I said lie I can't

lie I began to think I think what's wrong and what's a lie a lie is a person getting his own way got his own way I tell my lie to get my own way I don't care what happens to you I lie to you doesn't affect you doesn't affect you to gain my aim a lie is a person a me for me a lie is a I'm living me for me and so I I tell a lie to get my way God can't do that then I met I read I found out books were difficult to get years ago I was



So I give all my beauty and loveliness to this person, and I'm going to be, my life's going to be a blessing for this person. I'm going to be an other-blessing for myself. And this is the nature of God.

And that's why God can't lie. Because if you remain a self, lies burn in. It's not for other people.

It can't lie. It's for them. And they show that's what holiness is.

That's why all the perfection is a blessing. Holiness is God's making. All the perfection could be.

And that's why even scientists, they say, why is there harmony? Why are these erasing particles, and yet they make harmony? Where does the harmony come from? Why don't we all bust up? There's a power in the operation which makes things seem to work together, exactly. Person to person, we go.

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Video: <https://sermonindex2.b-cdn.net/KIU6X4SYfPg.mp4>

Source: <https://sermonindex.net/speakers/norman-grubb/christ-in-us-part-1/>

# *Grow in Your Walk with Christ*

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