

Freedom of Spirit - Part 6

by Norman Grubb

The sermon explores the conflict between the old and new natures in believers, emphasizing liberation through Christ's sacrifice and the role of the Holy Spirit.

Duration: 10:00

Scripture: John 14:6, John 14:9, Romans 6:6, Romans 7:20, 1 Corinthians 6:19-20, 1 Corinthians 15:45, 2 Corinthians 5:21, Ephesians 2:3, 1 John 4:4

Topics: "Spiritual Warfare", "Identity In Christ"

Description

This sermon delves into the concept of self and Satan's influence, highlighting the internal struggle between our true identity in Christ and the deceptive nature of Satan. It emphasizes the need to recognize that our sinful desires and struggles do not define us, but rather stem from the influence of Satan misusing God's beautiful property within us. The sermon explores the transformation that occurs when we understand that Jesus Christ lives in us, replacing the self-seeking nature of Satan with the divine nature of Christ, leading to liberation and a new identity in Him.

Transcript

But it's Satan's self, what he's doing by us. We combine Satan's self. Now, we didn't know that.

Now, what's the consequence? Here's our trouble. We come into Christian life, we think, I hear better. Why do I have jealousy? Why do I hate? Why do I lust? Why do I get angry? Why haven't I had more peace? Why haven't I had more power? Aye, aye, aye, aye.

As this bishop said, this has never went wrong. It was stolen property. It's God's beautiful property, misused it.

They're always on a beautiful property. They're always beautiful. They're misused by Satan.

And you thought it was you, he kidded you. He thinks it was you, and then you condemn yourself. There I am, jealous again.

There I am, lusting again. What's wrong with me? And so we have this false teaching. If there are two natures, there are no two human natures.

There are two divine natures. Ephesians 2 says, when you walk in the old life, going across this world, according to the power of the old fallen, the power of the spirit within you. There he is, Satan.

According to the spirit that works in you through disobedience, and whereby by nature you are children of God. You express the nature of your father, children of God. Now when you're saved, says Peter, we are partakers of the divine nature, the divine nature, not ours, that's Jesus' nature.

We never had one. Now you didn't know that. Now you see, that's where we're tangled up.

Why did I say I must have more love? I thought I must be more loving. I must have more power. I must have more peace.

I must be less judgmental. I must be less conquered by the lust of the flesh. I must be improved.

I'm all wrong. I'm a beautiful, only, see, when you don't know who you are, when you don't know that Jesus Christ has taken you over, and he lives in you, and Satan's out, Satan plays his games on you, because you think you should be better, that's self-evident Satan. That tried to be better, Satan.

Self-evident Satan. Satan's the God of independent self. And I wish I was so.

That's Satan, because he's got you. Self-evident means you're in his hands, and he creates himself through you. And you can't get out of it.

Now the person who learned that, and put it right, was Paul, in a great chapter called Romans 7. It's a chapter of, it's really where we're in illusion. Romans 7 says this. Paul says, I'm a new man now.

He said, I'd like to go after a new man. Paul, the old law worker, he got saved. Here he was.

I love God now. I want to please God, like when you prayed. I want to be like Jesus.

I want to be right. I'd like no God. He says that.

Now he says, what's wrong with me? He says, I've found a commandment which bothers me. It's an inside commandment. I shouldn't covet.

Covet means you shouldn't have lust. You shouldn't have inner desire, wrong desire. He says, the commandment says I shouldn't have wrong desires.

I don't want them. I'm not like Jesus. I'm full of them.

Why do I have these wrong desires and lust when I don't want them? I'm like two people. I'm like a new creature in Christ. I've got the power of Christ operating.

I know that. And here's the other thing in me too. Why am I two? And then he saw it.

Oh, he says, I see. That wasn't me. That's sin dwelling in me.

A false invader got into the fall called sin or Satan. Sin. In me.

It's this person. He's lost by me. Those covetous things I've got wasn't mine at all.

He was using my appetite to express his desire. It's not me at all. Now he begins, he says, he began to find his liberation.

I don't go around condemning myself. I'm managed by the God in me. Which God? Which God? Now, this is the final great lesson Paul has.

It's all I can say this afternoon. It's the final great lesson Paul learned and taught us. He said, I found there's more in the cross of Christ than I thought there was.

I found there are two operations in the cross of Christ, not one. That's why we have in the Holy Communion the cup representing the shed blood and the bread representing the body too, not one. Body and blood.

Why? Because two things happened at Calvary by Christ's shed blood and by his crucified body. Now, all of us here know the blood. We know because the shed blood meant he did die in our part, went to hell on our behalf, hell couldn't hold him, rose up again, so our road to hell is closed forever by the shed blood of the Lord Jesus Christ dying and rising on our behalf.

That's all. I say, now sins away. Now Paul says, what's that body? Get a little closer.

He says, when you first come to Christ, don't hear your sinner. You see Christ up there died to you. Praise God, praise God.

You don't see yourself there. You say, he died to me, praise God, because he died, I haven't got to go to hell and so on. You put your trust in that crucified Christ.

Now Paul says, come nearer. It's best in the fifth chapter of 2 Corinthians. He says, don't you know if he died for you, he represented you? That body was your body.

That body represented all bodies. He represented you when he hung there. You were there.

So Paul said, don't you judge? If one died for all, all hung there dead. Now you hang there. Now Paul says, what's the point of your body? It's the agent of a continuous spirit.

The body, our appetite, factory, express our self, self inside. Inside you, you've got a false deity. You've got the self of Satan operating by you inside you in your forward position.

You're expressing Satan, all those lusts and things where Satan expresses himself by you. So you really were an expresser of sin, expresser of Satan. Now he says, watch that body on the cross, hanging there.

And that was your body, your body. And then he made this tremendous statement in the last verse of that chapter. It says, for God, God made his son to be sin for us who knew sin.

Be sin, made him sin. How could you make Jesus Christ sin? Now he bore our sins. That's not his sins.

His blood, he bore our sins. He wasn't his sins. He bore the penalty.

He wasn't his sins. Now they were his sins. He's made sin.

Then he bore our sins. He died. That's wonderful.

He's made sin. How could you say that boy is sin? Because you express sin in Satan. Sin is the spirit of Satan.

The human body expresses the spirit in it. It's the sin in the spirit you're expressing. So that body expresses sin.

So in God's sight, this holy body representing our body, expresses the spirit of error which has expressed itself through us. Now what happens when the body dies? Out goes the spirit. When the body dies, out goes the spirit.

And you don't bury a body. You let spirit bury a body. And so that precious body is buried.

No spirit. Then Paul said in Romans 6, that's why I say he died to sin. He died for our sins, paid the penalty for our sins out there.

Died to sin. He died to be controlled by sin. Sin is the spirit.

It's the sin of Satan. It's the quality of Satan. The spirit of self-happiness.

He died to this being. Died. It's out from him.

When your body dies, out goes the spirit. That went out. And he said in the resurrection, two years later, in came a new spirit.

Now in that same body, our body, now has the spirit of Christ in it. Now two spirits. Now two natures.

One nature. Out is the nature Satan expresses his self-getting nature, self-seeking nature by us. In comes the one who expresses his self-getting nature by us.

And in the Trinity, it means the manifestation of his own beloved son, his word. And then through the word, who operates the word, let there be, let there be, come the further ones, further sons, sons, sons, who also cooperate their word. And it only means his manifestation.

He has to re-manifest himself by person form. And so when his own son, as we saw in the previous session, when his own son in a sense laid aside his deity and became son of man, and he very rarely would say son of God because he wanted to point the point, he's son of man, he's one of you. When challenged, of course he did say in fact he died because he said he's son of God, but he loved to say son of man.

And as son of man, he said, now this is what man is. How do I do much of things? They said to him, you do mighty things. Oh, I don't do a thing.

I do what my father, what I see my father do. I don't say a thing. I say what I hear my father say.

What do you mean? What do you mean? Well, of course externally you couldn't understand that that name internal hadn't come because the spirit hadn't come. Of course a few through history knew that only after Pentecost did the spirit come in a universal sense for those who receive him. So he couldn't give a speech to tell us too much.

But right at the summer table where he's going to leave them, when he was going to rise and then come again in spirit, and that's the chapter where he said the Holy Spirit's going to come and do it again, where

he said oh, he said, you're going all wrong. He said, you think the Father, in the sense in which he is up there, that's not the point. They said, show us the Father.

If you see me, you'll see the Father because the Son operates, he's really being operated. He's functioning, he's managed, he's really being managed. I appear to manage my life.

I appear to say so and so. I am the Lamb, I am the way, I am the truth, but really I'm expressing him. I'm just a means by which he expresses himself.

If you see me, you'll see the Father. I don't do things by myself, I do what I see the Father doing. I don't speak words by myself, I speak what the Father's saying.

So here's the pattern man. And therefore, if that's the pattern man, you can't be satisfied knowing that you're part of the pattern. And the pattern means therefore that you are as conscious as he is, you're not you.

You're the living deity. John says he's God-worshipping you. Paul says Christ-worshipping you.

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