

I Will Do It Through You

by Norman Grubb

The sermon emphasizes our identity as union selves in Christ, living from an inner consciousness that transforms our relationship with God and others.

Duration: 43:30

Scripture: Genesis 12:3, John 4:14, John 6:35, Acts 18:25, Ephesians 1:3, Ephesians 2:6, Colossians 2:9-10

Topics: "Christ In Us"

Description

In this sermon, the speaker begins by expressing gratitude for the presence of God in their lives and the lives of others. They emphasize the importance of understanding and knowing the way of God more perfectly. The central message of the sermon is the purpose of God to create a vast family of sons through His own son, Jesus, and to elevate them to the same level as Jesus, giving them the inheritance of the universe. The speaker also discusses the concept of the soul and how disturbances in the soul can lead to feelings of dryness or a need for renewal, but emphasizes that in Christ, we are not independent selves but rather expressions of His self in union with Him.

Transcript

Thank you, Lord, you're the ever-present living God, Father, Son, Spirit. Where we are, you are. Where you are, we are.

Here, through this week, precisely the same person at home and everywhere. You're there, you've unveiled yourself to so many hearts and lives through the world and you're unveiling yourself through us to others in the world. So we thank you for your manifested presence these hours, these days.

Thank you, in Jesus' name. Well, it's been a blessing and inspiration to share the joy and love and freedom and praise and fellowship and worship in this liberated bunch. I meant body, I'm sorry.

With the Lord in us and among us. My purpose through these hours we've had together, as I quoted from the scriptures at the beginning, was that maybe we who are already his saints may have the eyes of our understanding, enlightened, we may understand and know a little more. Or, as it was quoted also from Acts, we might know the way of God more perfectly.

So we've been seeking, haven't we, to look into, from the revelation of God's word, what the way of God is more perfectly. And we've found that wonderful way to be his purpose of eternity, to bring into being a vast

family of sons through his own son, and to level those sons up with his own son as brethren, to give them the inheritance of the universe, and by his sons to be his living manifested self, the lover father by the lover sons. And to be so established in himself that that's just how we live.

So we're not getting people, we are being people. We're not becoming people, we're being people in this living relationship. So we trace how, in order that we might know ourselves as who we are, we've had to go through these processes.

The process of being the wrong kind of person. And then having been disillusioned about being the wrong kind of person, he himself, who created us, who always is the head of his church, besides the fact that he's the head of the universe, himself came as one of us, identified himself with us, entered into our sufferings, and then by his act of death, cut us off from this false spirit of error, which had distorted our humanity. And in his resurrection, relate us to himself to begin the true life of being the true person.

We find the beginning of that true person has been, as we moved in by faith, his witness, that we were his, we were redeemed, the sins blotted out, dead to sin, alive under God through our Lord Jesus Christ, related to him as saviour, lord, and God as father. And then we were led on to see that there was a final misunderstanding of the human self from which we had to be delivered, that we may operate with the right understanding of how a human self operates. And we find that was the illusion of being an independent self, which we picked up from Satan, and when we're in Christ, it's an illusion, we're not an independent self.

In Christ, we're a self which is really his self, his self expressed by myself in the union. But not knowing that, as redeemed people, we went through the phase of the illusion of independent self, which in the Bible is put in the terms of Romans 7, when we're seeking to live the renewed life of the spirit in us by our own independent acts. Until we finally become disillusioned on that level also.

And we discover that the appearance of an independent self in redeemed persons is an illusion, there's no such thing. And therefore the last sin we commit really is trying to be good, instead of trying to be bad, because trying is an independent self. And so this second break takes place, second recognition that what we really are is not an independent self, but a union self, a united self, which the real self is not we but Christ.

And we move in again by faith into recognition that forever now our life is never we again, it is actually this living person expressing himself by us. And we enter into this consciousness of union. And we live by consciousness, because when we've got a consciousness, it's we.

And in that sense we never really need a blessing outside, because he's the blessing forever inside. Well, we're so blessed we're a blessing now. See God from the very beginning said to Abraham, I bless you and make you a blessing, and in thee shall all families of the earth be blessed.

A dear friend came to me last night and said, will you bless me? Well, I said, I tell you, you've got the blessing inside you, so you don't need my blessing. He's forever your blessing. You see, we enter into a new relationship.

We don't need the outside. We don't need it for fellowship and joy and friendship, but not for an increase. Maybe for confirmation, not for greater reality.

You can't have a greater reality. You can't have a greater reality. You are Christ in human flesh.

Can you have greater than that? You are the living Christ in human flesh. You're the living God expressed by your humanity. That's what this vine and branch union means.

A branch is the vine expressed in its branch form. And we are the vine expressed in our branch form. So what's the Lord seeking to settle us into? A permanent conscious relationship in which there never is a lack again.

As we sought to explain, the lacks come through our soul reactions. Our soul is not our spirit. Our spirit is our inner self, which is united to his self.

So our real inner self, joined to Lord One's spirit, is he and we, and it's he, and it's we, and it's one. Now in the soul life we get disturbances. So we may feel dry or feel cold, or feel we need renewal.

We never need renewal. Permanent renewal is here. What do I need renewal for? I never need an external drink of living water.

Living water is here. I never need a further bite of the bread. The bread is here.

The recognition of this person is the eternal bread, is the eternal light, is the eternal life, he is the all. And so we're moving into the I am life. Not the I want life, not the I need life.

I always like to change that hymn, I need thee, oh I need thee. When I sing it I whisper to myself, I have thee, oh I have thee, thank you. There's no I need.

You need what you haven't got. You have what you have got. So we've moved into a having life, an amming life, an ising life, a being life.

And you'll find as you read through the scriptures, it emphasizes the present fact of who we are, who hath blessed us with all spiritual blessings in heavenly places, who hath raised us up together with him, who hath seated us in heavenly places, hath put us far above the satanic power, and so on and so on. So again I'm always stressing, all I am is my inner consciousness, I am my inner self, that's all I am, my inner knowing self, I operate always from my knowing self. And this is what this revelation has moved us into, the knowing self, first of all knowing I'm a saved self, which has brought me into a relationship, that's the first step, the justified relationship, but knowing I'm a saved self, I'm a forgiven self, I'm an accepted self, I'm a cleansed self, but there's a little tendency remain of self and he, because I'm just beginning.

So I see myself as a cleansed and redeemed and accepted and loved self, and a member of the family of God, but it's rather a little bit, I'm here and I'm in the family, he's here and he's there and he's there. That still leaves us, as we point out, in this dangerous idea, well I'm still an independent self, and that's what I said, how we go through an area when we try to work it by ourselves. We have to have a second revelation somehow, that the real self is not I, the real self is a union, a tremendous fact, a union, a tremendous fact, a union, a final branch of unity, head and body of unity, and then, don't you see, you understand, when this sinks into my consciousness, I live by my consciousness, as I kept telling you day by day, you operate your profession because you're conscious, not because you've got something out there, because you know how to practice medicine, you know how to cook, you know how to teach, it become you, it become a consciousness, you live, you operate your profession, or run your home, whatever it is, at ease because you know how to do it, not because of the materials outside, but because the knowing is inside, the knower uses the materials, at your home, in your cooking, or your teaching, or secretarial work, or engineering, whatever it is, that's knowing.

And so we've seen that this is the, what is the fact about us, what is the fact about us, that we are in this indescribable relationship, in which the human is the container, the manifestor of the deity, and we've changed deities, we were manifestors of the spirit of error, as the Bible says, according to the course of this world, we were manifestors of the spirit of error, so we were compulsively self-centered, we couldn't be anything else, because the spirit of error is the spirit of Satan, who is the spirit of self-centeredness, so we were compulsively eye for eye for me, and everything was geared round that, whether it was good works or bad works, eye for me, and that union has been changed, all the gospel is this change of union, all the gospel is this change of union, change of, if you regard yourself as a vessel, of course a vessel is not a perfect illustration, because the vessel and what's in it are not one, they're two separate entities, but it's a stepping stone, if you like, it's a change of what's in the vessel, that's a scriptural description, because in Romans 9 it says, everybody is a vessel, what's in the vessel?

You're either a vessel of wrath, or a vessel of mercy, a vessel of wrath is a human, that contains the deities to whom wrath comes, the false god, the god of this world, the vessel of mercy is the same human, who contains the deity, by whom mercy and all God's fullness comes, Jesus Christ, so all the gospel is this change of God, not change of you, and when we enter into this new relationship, you're a new person, not because you're new, your humanity remains the same, that's by how God gets out, God gets out through our humanity, if we hadn't got appetites, faculties, abilities, God couldn't get out, equally that's why we can be tempted, because our privilege is to be on the level with the world, so that doesn't change, but what has changed is the deity within us, and when it becomes a consciousness, it becomes an ease, and you'll never go outside yourself, technically you'll never need prayer again, technically you'll never need the bible again, our father in faith had no bible, but he walked with God, that was Abraham, he had no bible, he walked by the inner consciousness of an inner person, and he's our father, so don't try to be bigger than your father, he walked with God and knocked us all, because he never remained down here at all, he popped up, he was not, for God took him, so you see technically, you don't even need a bible or prayer, because you are you, a bible is an agency by which I can find I am who I am, and be thrilled to find a little more about who I am, and how I operate, and how he operates behind me, that's all the bible is, it's an agency to reveal to me, or remind me who I am, which is I'm not I, I'm the living God in one of his human expressions, prayer is the same thing, prayer isn't to get something, prayer is one form, a recognition, isn't it wonderful, can it really be, I live the life I now live by him who loved me, gave himself for me, yeah that's my hope, that's why we have a person Jesus, we know our God because he's like Jesus, and Jesus loved, therefore you love, so the prayer is partly to help us to refresh ourselves, and the fact is this is a real fact, it really is, quite apart from what appearance is, feelings don't go by feelings, you may feel absolutely blank, but so prayer may refresh us in who we are, you see there's a hidden secret, you can see it, you see, I'll get this over to you, you can't see an absolute, a universe, you'll only be part of it, you'll only see the universe as something which isn't universal, which exposes it, one is known as one because it's a two kind of thing, now you see we've moved back to the universal, we're universal, we're part of the universal one, so in a sense which you don't even know God, you are he, do you get it?

So you can know about him, you can think about him, that's not what you think about him, that's it, but that's not it, you are he, he and I are one person, and you don't really know yourself, you are yourself, you know yourself, you just say I am, you may know a little about yourself, but who I am is all, but my new I am is, I am, I am, yes I am, but it's Christ here, it's Christ expressed by me, that's the I am, the union I am, so really knowing God is even beyond conscious knowing, it's just being, and ultimately God has to get us there, because if it's by conscious knowing, why do I know him, is he here, then you get frightened, is he gone, is he lost, and often you know we come to conferences to get what we already have, which is rather

silly, it may help us, we come to conferences to

get, we oughtn't, we oughtn't to come to rejoicing what we have, not get it, we oughtn't to come to conferences to get refreshed, we oughtn't to come to conferences so refreshed, we are going to be co-refreshers to each other, see, we mustn't, somehow, patiently, God has got to get us off the outer, into the inner, and the outer is, as if I am a separate person, I have got to have this, got to have that, need this, and then I am in my difficulties, I am in and out, but the inner is a fixed fact, and so patiently God has to teach us, come back to the fixed fact, you can't have more, this living person is you, he is the all, you really are the universe, because he is the universe, so the universe is inside you really, with all, so we have got to learn, he is the all, he is the wisdom here,

he is the power, he is the life himself, he is the love, he is the all, and begin to be conscious, I am therefore, I am the all, I am the love, because I am the expression of Christ in me, I am the power, I am the expression of Christ in me, I am the wisdom, because I am the expression of Christ in me, this is the union, this is what the revelation is here for, because you see, I am to be permanently a person, detached from myself, involved in other things, I can't be involved in other things, if I am attached to myself, when I am detached from myself, I can be involved in other people, that is the whole principle, God is detached from himself, God is not caring about himself, he is himself, he is busy giving himself, he is busy being a lamb that is slain, he is busy pouring himself out,

he hasn't got time to think about himself, because he just is himself, that's all, so he doesn't think about that, when you know who you are, you are detached from who you are, and you can give yourself to others, when you are finding out who you are, you have got to come back all the time and have to be quite sure who you are, and fuss around it, so God's purpose is to teach us to be defussed, and to cease to fuss, and the way not to fuss is the faith which constantly recognises, the greatest word I know is recognition, recognition is recognising a fact, it is what faith is, faith, as I might say, disappears and becomes recognition, what I mean is this, I have pointed to it before, now by faith you say, I will come into this room, now you are not in the room yet, but your faith believes

there is a room, your faith is your choice, I choose, I go to that room, so your faith says, there is a room, there is a meeting, I am going there, all right, your faith has by faith taken the fact of a room, you haven't got there yet, now, when you come in this room, you don't say, I believe I am in the room, do you?

I am in the room, faith dissolves and becomes fact, faith always dissolves and becomes fact, I take Jesus, that dissolves, you have got him, oh, he is mine, you have changed, faith is a fact, do you know what I mean?

So that is why the best word for faith is recognition, because it is not getting, it is, oh, that is a fact, that is a fact, that is a fact, so there is a certain element in this life, and that is sometimes where worship is valuable, and prayer, to refresh me in my recognition, refresh me in my recognition, and I am going to learn to recognize the fact, and the whole pressures around me are to teach me to recognize, the negative pressures you into the positive, if a thing is too bitter, you work at it to make it sweet, if a bed is too soft, you work at it to make it too hard, you work at it to make it softer, life is, the negative forces you into replacing it by the positive, if a thing is rough, you work at it to make it more smooth, if a thing is ugly, you work at it to make it more

beautiful, that is what life is, so all our negatives here, are to press us into our recognition, not getting something, recognizing something, so all our temptations, and all our problems, are to give us a chance, a

chance to say, I feel like hell this morning, I don't love God a bit, and God loves you to be honest, if you don't love him, be busy telling him, the best kind of prayer you can pray, is to come and say, God I don't love you a bit this morning, take that, and God says, oh I like that, now you are honest, I will show you who you are, I am you in me, I am you, you will find you love me, because your love is in me, my love is in you, so you see, you are honest, so you are just, there are these outer pressures, whatever kind they may be upon us, but they are the negatives, which

press us into recognition, recognition of facts, the facts, the facts, if I die they are facts, though he slayed me until I trusted him, that is the facts, so that is really the basis of this, now as I say, when we are released, from finding out the facts about ourselves, and settling in the facts about ourselves, we are released then to be an agency for bringing these facts to other lives, that is this third level, that is this father level, when you are freed, you know who you are, you are Christ in you, you are God in you, now you are with God, you are operating, and how he will manifest himself through you, and that is why we talked a little yesterday, about the absurdity of external faith, internal faith is absurd enough, to believe I am not either Christ, that is absurd enough, but

for the word of God, but for the revelation of Jesus Christ, who is going to believe that, that is why those who haven't got Jesus Christ, don't find God, in transcendental meditation, you don't find God, because you only find God, because he has been revealed to us in Jesus Christ, and he has made the living father to us, and so through him you know him, so that is absurd enough faith, when I move and say he is my Lord, who says so, he is my savior, and when you say I am a former him, you are saying something, see the Bible says that, you say those things, now that is absurd, but we move on to the great absurdity of faith, when you begin to operate with God in everything, and one of those first absurdities is cease to see evil, oh that is an important point, we are all bugged by evil, we

are bugged by, oh I am going home now, look what I will find there, I see evil, oh I shall meet this problem, I shall meet these things, oh, we are always, oh, life is groaning and grunting, until we get a bit of praise, you get some praise here, praise God, but we have got to have one that lasts at home as well, haven't we, see, we groan and grunt, because we are seeing things that we don't, we wish they were different, is there one other thing not to see evil, it always catches me, I always start that way, oh goodness sake, I always start that way, I hate public speaking, that is my private hell, it is pretty well a hell for you, you have to listen, but that is not good, but, so you see, and I always have to say, I don't like it, I don't want to do it, it is horrible, I say, well, all

right, as you get on with it, all right, if you mean this, all right, you do the speaking, and what mistakes, it doesn't matter, your mistakes, it is your fault anyhow, so I will go to it, if I speak too quickly, it is your fault also, if I speak English, it is your fault also, so there we are, so you see, but isn't it a great thing, I find every time, when I see evil, oh, can I enter the absurdity of faith, that looks evil, and God meant it to be, because it came out of freedom, which came out of my misuse of myself, so He is not responsible for the evil, it came out of my misuse of freedom, but because I am all His precious people, and because He is everywhere, He says, okay, because I am the redeemer of God, I mean that to be, I mean that to be a thing in which I am going to show

myself a new way, I am seeing a perfect God going to come out in perfect situations, in a horrible situation, oh, you find a tremendous victory, so it sinks into me, I will not see evil, it is there, but my seeing is to be God's seeing, it is self sees evil, it is the devil sees evil, it is air, but you see, He is the person who redeems from evil, He is the person who transforms evil into good, He transforms sinners and saints,

doesn't He?

So you see, if I can begin to catch, it is a tremendous release, oh, no, I am not seeing that, God meant that to be, God meant a wrong thing to be wrong, because that is our freedom, but He is there, because He is going to change that wrong thing to a right one, He is going to put redemption in there, to me that makes a great difference, in accepting people, that is why the word meaning means so much to me, see, if we all have difficult people, haven't we, of course we are never difficult, it is always the other fellow, we know that, we are surrounded by difficult people, now, if I see a difficulty, well, if I even say, God changed them, I am still seeing a difficulty, if I say, God meant the difficulty, oh, if a kid, or an adult, has gone way off, we call adults go way off as well as

kids, have gone way off, maybe us seeing things in our children, or our children seeing things in us, whichever way you like, way off, now, oh, I wish it wasn't, if I say, God, you meant that person to be just like that, now, I am released, you meant that person to be fulfilling their self just now, in sin if necessary, we all start that way, you meant it, oh, because, you meant to be themselves, but you are there, right in that self, and you are going to use that thing to turn them back into yourself, now, I am released, I haven't got to fuss, I haven't got to fuss at them because they have gone wrong, I have got to accept they have gone wrong, and if may, maybe if I am able to say so, if it is a thing in which I can tell a person, they say so, but, in saying, I say, God is going to

change you, when an atheist comes and talks to me, I don't try and change his atheism, I say, OK, if you enjoy your atheism, go to it, I say, you are tired of it, when you have had enough of it, I will tell you a better way, I don't try and change the atheism, I say, enjoy your atheism while you can, when, er, er, has taken place by taking that person, that's released, so I say, there are no problems on earth, there is no hunger left for us, nothing for us to get, just to enjoy, great life, that's it, one last thing is, er, can I take the privilege of a personal commission, I think I am correct in saying, you see, we are not under law, there is no more left, we are the law, you are not that, the law, we died to the law, read Romans 6, 7, we are dead to the law, the law is only there, when

I am a you ought person, when I am a, I think I am independent, I think I ought to do this, or I said, okay, do it, so that, the law is that item, and I say, well, you ought to do so and so, but I don't do anything, all I ought to do is leave Jesus to do it, so, if the law comes, I say, you, you, you, you talk to Jesus, don't talk to me, because I am not, there is no answer, there is no more law, so, you see, we are the law, the law of God, you say, well, it's the principle of love, that's the law of the universe, it's a person who is love, and we are, we are united, we are persons who are in love with him, so we are the law now, so we don't, not under the law, we don't obey the law, we are the law, that's what we, when we are tempted, when we are tempted, don't come back and say, Lord,

give me love, say, I am in love with you Lord, with you I am loving, come back always to the I am, the I am position, from your temptations, now, therefore, we are not under the law, we have, what can we call, imperatives, that's the commands, the commands aren't law, the commands are, that's the only way it works, that's not the command, therefore, that's the only way, of course, that's the only way, you agree, you don't, you don't say, under the law, that you come to this weekend, you agree, that's not a command, you've got to take your meals at the right time, so, OK, the command is just what you agree with, it's different, now, I'm only saying this, I think, that the, the, the commissioned life, is something we, we want to accept, the commissioned life, there, can I take this, is,

where the, where the Holy Spirit, he has done to many of our lives, has come to us and says, this is a thing I do by you, see, a commissioned life, is a local life, that's right, a body life, spirit life, spirit can go anywhere, spirit can reach out and believe anything, anywhere, that's the glory of this, wonderful, adventure of faith, we live in, we can turn anything into faith, the world of faith, can be operated on any level, thank God, spirit is universal, body is not, body is, body is local, so, a commissioned, is a local, is a body commissioned, now, it's, it means the spirit coming, a very privileged way, to you and me saying, now, there's something I'll do by you, there's something I'll do by you, I go into it by you, it's a sense of commission, I, I'm sure this is meant to be

for all lives, it depends how far I see it, it doesn't come from me, the commission comes from him, see, this, this life, is an easy life, because it's a driven life, we're, it's the Holy Spirit takes us this way, into this third area, where you're for others, it isn't you, you can't help yourself, isn't that so with most of us here?

From my early life, when I first found Christ, and then I made a battle, about three months after, about a girl, and she was a good girl, and we had a good friendship, but she didn't want to follow the Lord, and the Lord said, drop her, that cost me something, it cost me more than my salvation, when I said yes to that, and the girl went out, which is a blessing for her, I'm sure, and for me, Christ got a hold of me, it was just when I was going into the army, in World War I, I couldn't help myself, the moment Christ got hold of me like that, and I saw I had eternal life, and it's heaven or hell, I had eternal life, I was going, and my whole crowd of soldiers, were going to have a year's training, they were going to the front, as we said in those days, and many of us would say, we'd be dead in a year's time, I got to give eternal life to them, I was driven, I had to go and witness to the officers, and witness to the soldiers, and so I had to do it, an awful life I've had, haven't you?

I can't help it, I'm under a compulsion, that by some means, my life may be some way, which other people may find Jesus Christ, that's, so the third area, is a drive, it isn't to me, I always like that scripture, Ezekiel 36, it's worth marking down, verse 37 or something, where it says, I'll put my spirit within you, I will cause you to walk in my ways, you don't try to walk, you've got to walk, the Holy Spirit, he makes you walk, if you slip, he picks you up, puts you back again, that's all, I don't mind slipping into a by road, if I know where the main road is, I just come back again, that's all, so you've got to walk, I like Paul's, love of Christ constrains me, so a commission, it's not something I get, it's not something I get, it's something that gets me, do you get that?

It's got me, I can't help it, now the point of commission, is God saying to you, this I'll do by you, this I'll do by you, that's the highest privilege you can have, this certain thing, now many of you know him in our lives, I've had him again and again in my life, this I'll do by you, now that's action, that's when my body goes into action, alright, I go and do it, whether it's witnessing, or self-sacrificing, whatever activity it is, you dear friends have formed up this conference, God says this I'll do by you, it's cost you a year's hard work, this I'll do by you, and so on, now this is what the Bible speaks of as intercession, now in the this I'll do by you, there's always what's equivalent to a death, there's a sacrifice, there's a law of sacrifice that operates, Jesus made it of

nature, all nature we eat, we live by what's died for us, all this world's built on you, you live by what dies for you, and so Jesus said, corn and wheat falls to the ground and dies, unless it dies it abides alone, it's just corn and wheat, it falls to the ground and dies, if it dies it brings forth much fruit, death comes resurrection, so in these commissions, there's a giving of myself to his finishing, now do you understand what I mean, some of you know this in your life, I believe it's God's purpose for every one of us to know it, have a sense,

that's what I mean, God puts me, alright God I'm into that, I give myself, I lay down my life for it, I'm poured out on that thing, it may be temporary or it may be a life thing, some of us it may be a life thing, other things arise, and

you'll find along the way, somewhere comes a death, you pay a price, there's a death in it, and out of that comes a life, and the life is God's purpose to complete through that, what's called intercession, I mean if I may just, many for that matter, my own life, a little thing, but there's a death, I remember when I went to college after World War I, now we hadn't got too much work, because our brains had gone to seed for five years, so they more or less gave us degrees on a platter, they just took them, I like that kind of college, so we had plenty of time, now I was on fire for Christ, in our university there were very few, we had not a single professor, dons as we called them, not a single professor would follow us, we had a little group of men, who were on fire for Christ, and we used

to witness, so I really gave my time to witness, it often cost me, because they were mostly men who had been sophisticated in the war, they were ex-majors, or sometimes colonels, and people who messed about with the world, and they'd come up later in life, 23, 24, to get this college thing through, but I used to go, it cost me to go around this witnessing, what I'm going to say is this, I had this commission, I got to get Christ to these fellow students, and then the Holy Spirit suddenly said to me, there was a great need in Africa at that time, great shortage, there'd been the war for five years, there'd been no people, this was right in the heart of Africa, central Africa, that I was needed then, to join the man whom I did join, C.G.

Stout in the heart of Africa, recruits were needed, would I go to the heart of Africa? Well I only had two more terms to do, what you call them I think, I don't know what you call them, we call them term time, terms, I've forgotten your names, we had just two, that's all, to finish this thing off, only two terms, I had just to go from January to June, that's all, but here this call came, would I go? I didn't want to go, I wanted to at least have the reputation of getting this degree, I only had to wait six months, the Holy Spirit said, we need you now, would you go?

I didn't like that, my folks around me didn't like that, because it was losing earthly reputation, but in the end I couldn't help it, so in the end I remember saying, alright God, oh okay, okay I'll go, and I made my transaction with the university authorities that I leave, now I tell you, when you get a commission, a commission means I give myself to it, and you pay a price, there is a deficit, but there is surely life, now my commission at that time had been to seek to win some of these men in the University of Jesus Christ, and to begin some kind of Christian union which is there, now during the last couple of weeks I was there, before I left, I had a kind of calling for me, to go around the various men I knew, who didn't know Christ, and be perfect to play with them, because I'd never

seen them again, my various friends, of course I had Christian contacts too, and I did it, and God began to work in lies, and then quite suddenly, about a week before I left, I suddenly came to my mind, here, we ought to have this kind of witness of Christian union in every university, the whole world, every college should have its witnesses, in those days, as far as I knew, this was a good many years ago, there wasn't such a thing going, and suddenly it came to us, let's get some students together from other colleges in England, let's start up something, we should have a kind of united witness together, a work that Christ would do in our universities, and so we called together, three men, many of us, what we then called the InterVarsity Conference, now that was the birth of the

InterVarsity Fellowship, so after that dying, to a little thing for myself, has come something which has spread around the world since, that I went out to the missionary field, so you see as a principle, as a commission, you give yourself to it, you go into action, and the Lord takes you through whatever sacrifice and death is in it, and out of it comes a harvest, a harvest is inevitable, that's all I need to say about it, intercession, means a commission, the Bible says that Jesus made intercession, he poured out his soul at his death and made intercession, made intercession, out of that comes a harvest, he ever lives able to save the uttermost, ever live because he makes intercession, if any can catch it, it's a great principle, you've got a commission, God gave you it, you can't help

it, you're in it, okay God, in I go, I'll pay, I'll do it, what I've got to do, work, trample, sacrifice, break, give my home up, whatever it costs, I'm in it, and whatever death comes along, yes, that's my honour and glory, if that be for your sake, but the fruit is going to come, a prayer may, an intercession must, the fruit's going to come, this thing's going to come to pass, that you commissioned me to see happen, that's a commission, that sets a purpose, now if I understand it right, many of you know it, in different ways, in different, God's come to each of us and said, now I put this thing through you, and there's a glory when you catch on to it, I'm in this thing now, and that's a price, it's a glory of paying the price, and God's going to bring the thing through, this is what's

meant by the body in action, the spirit of God coming through our bodies, in reaping the harvest, whatever form it may be, well I must be stopping now, that's why, if we can take it, to me, I know no greater statement of scripture than this, if you take it, it's in Isaiah 53, for it pleased the Lord to bruise him, not bless him, don't come for blessing, come for bruising, oh God, what a glory, if I may be beaten up for Jesus, oh, that's the glory, I lived with a man like that in Africa, see he started England's great cricketer, crickets like baseball, only better, so he was a famous man, sold up his cricket for Jesus, after winning some of the crickets for Christ first, he had a big fortune, poured that in, poured out his life's worth of mission field, broken his health, picked up in

broken health, went again to Africa, when he was past 50, his wife was an invalid, so she remained at home, she picked up from her bed by faith, and they lived apart for 16 years, while she got busy getting recruits, whom I was one, to go out to Africa, and he got busy getting gospel to the Africans, poured out for Jesus, the only thing I know about him was this, that he, he said, oh, I have one regret, I haven't got anything more to sacrifice to Jesus, he sold it all, and my wife was his youngest daughter, he sold everything for Jesus, I remember that last night we had, in his little bamboo hut in Africa, we knew we shouldn't do it again, we had to go home, his wife had died at home, and we had to take on the responsibility at the home end, and we were just saying goodbye, and he was 70

years of age, every day being poured out for Jesus, preaching the gospel to the Africans, had to harvest about 70,000 of them, now of course, it wasn't in those days, and there he was, in his little sort of camp bed, where he slept, we were with him until about 3am, and all he owned, were the few things in the few steel trunks, you have to have steel trunks to keep the termites off, just a few clothes, and he used to keep, we were a thousand miles from, there were no cars in those days, a thousand miles from Tratu, a thousand miles away was our main city, and you had to do it by foot, or by cycle, and so he kept a tin box full of canned goods, they were sent to him, he wouldn't use them, he'd give them out to sick missionaries, he'd send them out to sick missionaries, that's all he had,

and his other goods, he used to hang by strings, like a hardware shop, he'd play the guitar, which he used for the songs, the difference, he'd hang by strings from his roof, this was his home, that's all he had, and I

remember the last thing, Pauline was his youngest daughter, he was saying goodbye, he said, Pauline, he said, you know, I'd like to give you something, but he says, the fact is, I've given it all to Jesus long ago, isn't that a tremendous father to have, the wealth he gives you, is the wealth of giving yourself to Jesus, well I must be stopping, but could you get that, isn't that wonderful, it pleased the Lord to booze him, God was delighted to have a son who'd take it, a son who could die, delighted to have a son who could take it, by the indwelling power of the Spirit, so

can we, we've got the same power, we can take it, and we do take it, we are taking it, aren't we, but isn't that a glorious thing, God, could you give me a bit of that, he has for some of you, could you give me that privilege, to be a bruised person for Jesus, out of my bruising comes life to the world, isn't that tremendous, that's the highest standard I can offer you, it pleased the Lord, and he's done something for us, thank God, we're made to do a bit more, I'm only starting now, get a little bit more, that's all, wonderful, and so we say this, like this, and I'm convinced, being confident, I say this last thing, Paul says, be confident in this very thing, that he which hath done a good work in you, will perfect it, until the day of Jesus Christ, Amen.

Audio: <https://sermonindex1.b-cdn.net/19/SID19487.mp3>

Source: <https://sermonindex.net/speakers/norman-grubb/i-will-do-it-through-you/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net