

# Law and Grace - Part 2

by Norman Grubb

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*Norman Grubb's sermon explores the profound transformation from sin to righteousness through Christ, emphasizing our identity in Him and the implications of being dead to the law and independent self.*

**Duration:** 42:30

**Scripture:** Romans 6:2-7

**Topics:** "Law And Grace"

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## Description

In this sermon, the preacher emphasizes the concept of God manifesting in the flesh, specifically in the preacher's own flesh. The preacher believes that his voice is a representation of the Holy Spirit. He encourages the congregation to accept their temptations as part of being Christ and to use them as a way to relate to and fellowship with the world. The preacher also discusses the role of the law in exposing the disaster of human marriages and the need for individuals to recognize their dependence on God rather than relying on their own independence.

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## Transcript

Sin is being in the body. The only place where sin is operating is in the body. The sin principle is in our body.

Sin dwelleth in us. That's what the Bible talks about. Sin is the principle, the vows of self-certainty, or the personhood of Satan, dwelling in human bodies, the whole human race.

And made sin means that body was a sin-indwelled body. That was Mr. Satan in the human body. The body of Jesus became Satan expressed in humanity.

So Jesus became Satan. Jesus on Calvary was Satan expressed in spirit form through the body. That's how far he went.

And that's why that same scripture says we're made him. Because the same scripture here which says God made him to be sin for us who knew no sin, that we must be made the righteous, not have the righteousness. Have the righteousness, John, John, Romans 3, that's imputed righteousness.

Justified in his justification, righteous as he's righteous. That means it's imputed to us in God's sight that we're righteous. We all know that, that God is righteous.

This doesn't say we looked upon us righteous as God's righteous. It says we are righteous. He was made sin.

We're made righteous. Righteousness is through Jesus, of course. We're made Jesus.

There you go. If Jesus was made devil, if Jesus was made Satan, we're made Jesus. So that's the tremendousness of this statement.

It's a profound statement of the Bible on sure helping other people to understand things, on the total deliverance ministry. Now we know its consequences. We know therefore that we move into Colossians 2 on the burial.

We're buried with him by baptism into death. And you get the importance of the burial there. Therefore we're buried with him by baptism into death in Romans 2, verse 6, 4. Why? Because burial is the public attestation of a death, and public attestation of death is there's no spirit there.

That's the importance. You never bury a spirit. You bury a body.

The person's gone. Whether we know him as spirit, the world may not know that, but they know the person's gone. They may call him soul or something.

They know that person isn't in that body. We know, of course, the actual fact is that the person is spirit. That's gone.

So here is the moment on behalf of the whole of humanity, because actually again in that second Corinthians, that's the place where it also says that the whole world is delivered. That's the scripture where it says in 2 Corinthians 5, to which God was in Christ reconciling the world unto himself. You're not reconciled by our sins being taken away and we remain devils in the world, does it? We're reconciled if we're Christ in the world.

There's no salvation if God shall take my sins away and let me be devil in the world. It's only if the devil's been replaced by Christ and I'm Christ in the world. It can be said that I'm reconciled to God.

Reconciled means I'm like God. I'm in tune with him. So that's said there, and it's said also in Romans 5, where it says, As by the offence of one, judgment came upon all men, the condemnation, even so by the righteousness of one, the free gift came upon all men, and the justification of life.

So the whole world is redeemed, came upon all men, and the justification of life. Now we understand the implication of this is what is then spoken of in Romans 6, as Jesus died to sin. Died to sin, not died for sin.

Died to sin's spirit. Sin caused Satan in the body. Out he went.

Out he went to death. And that's why it says, Therefore know ye not your dead to sin. Therefore reckon yourselves ought to be dead to sin.

That means that as we join to Christ, that sin's spirit is not in our bodies. Because we're buried with him, that body is my body. And the burial is the proof, isn't it? Therefore risen with him is my risen body, his risen body is my risen body.

We know that. So here's this startling statement. This has to sink into us.

It's one thing to say dead to sin, but another thing to say it means it's just so. I'm dead to sin. He says so.

You haven't got to reason it. Don't say yet how. Don't say how.

Say what about what happens. Don't say that. Believe God's word.

Just say it. He says you are dead to sin. Say so.

Don't try to reason it. What about how things are turning up after us. Don't do that.

Don't put reason into it. Believe on the spot. And alive unto God, through our Lord Jesus Christ.

Now we're moving in to the the final form of what full deliverance is in union with and as an expression of the full deliverer, Christ. To do that now, we have to move into one further stage, which is given a chapter to itself. And that's chapter 7 of Romans, where it's dead to the law.

The whole of Romans 7 is the law, not sin. And our relationship to the law. The reason being, that even when we're dead to sin, we haven't yet got far to know the final form of sin is the live and independent self.

That we picked up from the fall. Well, you're alright. You disobeyed God.

You've got your own way. You do what you want now. Have your own way.

You're alright yourself. And you're a good self, so you think. Not knowing law yet, therefore not knowing sin.

And then we said, what we call sin's inconvenience. That's all. So we move it as a lie of an independent self, which builds itself up.

It has its own approvals and disapprovals and rights and wrongs and so on. Now, therefore, dead to sin really means dead to being an independent self, because that's what sin is. Sin is Satan, who's an independent self.

I'm for myself. I run my own self, my own way, my own ends. And he's lied to us, deceived us, thinking we're that.

As we said before, we don't realise we're really just heaps pressed through. We don't know that. He's given us the deceit, thinking we're under his control, but we're just independent selves.

We haven't called ourselves so sacred as he really is. That's not known. That has to come out in Romans 7, by the sinner's worthiness.

So now we move to this, five before we're dead to the law. What's that mean? Why does it say we're dead to the law by the body of Christ, and the whole chapter on law, which we can't stop being aware for, whereas we also become dead to the law by the body of Christ. Because the law came to expose self, expose blinded self, first of all sinful self, then blinded self, deceived self.

So the law was God's first form of grace, which came through Moses, first only to special people, and we've been included, especially to the world to some extent now, special people, to expose sin as not just an inconvenience, but as a basically wrong thing, which makes me a basically wrong person for the time of eternity. It's sin against God, therefore sin against self. Law came in to make sin a sin, not just as

inconvenience.

The world even now has no inconvenience. The world just passes by things as inconvenience and imprisons them to be convenient. Sin's cut out by this.

Our very Christian government so-called don't call sin sin. Of course we don't. But this is the depth of the law.

It's the final disease of humanity, which ends in eternal desolation. So it came to expose sin. Now the final form of sin is I'm a person who runs my life, do the best I can with it, which is a deceit.

The first form that took it, you haven't done what you should do, that's sins. Now then we've come into the or we've, Romans 7 can repeat, refer to either in the redeemed or unredeemed condition, which is usually considered in the in the redeemed condition. It gives us the secret when in the first part of Romans 7 it says you've had a change of marriages.

One of these symbols the Bible uses, you've had a change of marriages and law involved was involved in that marriage. You were married to Satan. You were stolen.

You were given a false marriage to Satan. The law came in to say you're married, but what you're meant to be, in the image of God, you're meant to be this kind of person. You're married now.

You're married to Satan, yet you're meant to be a right person. To be a right person you can't be. So law first comes in to make us see the disaster of our marriage.

Our marriage, we've been grabbed by our husband who will make us go his way and produce his fruit through us. So when the law comes and says you've made the image of God. Here you are.

You're a free person. You should be so and so. Our husband laughs at you because you can't be so and so.

I won't let you be. I'll make you do what I want, sins and lies and so on. Now it goes on to say that in that sense it has to put that into an adjustment for us and puts it for a marriage.

Humans are always married. Just as humans are always slaves. We discussed that yesterday.

Humans are always brides. Which bride? Humans are always vessels. Which vessel? Which does the vessel contain? So humans, it's always the one related to that one who marries him.

This serves in the illustration of the marriage and therefore the moment you're out of one marriage you're in another marriage. So Romans 7 says you having been cut off from the false marriage in the death of the husband is Christ's death to sin. Christ's death to sin.

That husband's out. You're immediately in the resurrection got a new marriage to Christ. Therefore there never has been an independent self.

It's always been a self which is expressing the nature of the husband or producing the fruit of the husband or expressing the nature of the vine or the type of waters in the vessel or whatever it may be. Now Romans 7 has to come along with that statement to expose to us the final gap we have which has to be blocked out. I'm a good kind of fellow enslaved by Satan.

I'm a good kind of fellow. And I've got a new kind of goodness now. Now it may be said in my old condition I was a good kind of fellow for my own interests.

I call that goodness. Treat knowledge of good and evil. I've got to get my own ends.

There's a certain amount of good for me in it. We're born again now. Now I'm a good kind of fellow for Jesus.

But I've still got the idea I'm a good kind of fellow. So I've had this deceit that I'm an independent. Satan deceived me thinking I'm independent and I find I'm not independent at all.

I'm a slave to Satan. Now I'm out of the slavery of Satan in the death of Christ. So I think and if I knew it I'd be a slave to Christ but I don't know that.

This is the gap that has to be filled. It's almost like a kind of as if we're kind of temporary widows or widowers. As if we're cut out of one marriage and haven't found another husband yet.

As if there's a cunning which isn't there. The Bible moves you straight from one marriage to another. So we've got this intervening period in which we've still carried over an illusion from the fall.

I'm a good kind of fellow. I was a good kind of fellow for myself. Well I found that wrong.

I'm out. Now I'm a good kind of fellow for Jesus. So it's interpreted in Romans 7 I delight in the law of God after the evil of man.

There I am. My spirit in redeemed spirit I do delight in the law of God now. I do.

I love to be what God is. I love to love my brother and be what I should be. I love that.

I delight in that. I'm a good kind of fellow. And I haven't I haven't got yet out of the seat.

There is no such thing as a good kind of fellow. The only kind of fellow is a fellow who has been married by his boss. That's all there is.

And if I don't know I'm married by my new boss I can't get out of the temporary controls of the old boss. That's because we remain in this world people of the flesh. Now the flesh is God's agent.

It's a beautiful thing. God is manifested in the flesh. It's through our outer selves, our emotions, our reasons, our bodies.

God expresses himself. Jesus God expresses himself as Jesus in his flesh. So flesh is a beautiful thing but of course it's been it's been caught up by the by the God of self-sacrifice.

It's been made a self-gratifying thing so my pride my ambitions and my lusts and my reactions and my fears and so on. So I live in that kind of world. I've got a flesh.

Now in the old life I didn't mind too much. In the new life I do mind. In the new life I don't like it that that these things pull on me.

That I the light and law go off in man yet in my flesh area I have reactions. There's some people I dislike and some people hurt me and some people some things I lust after. Some things I covet.

Some things that maybe I long to have and don't have spiritually between my legs and so all that that area of the insufficiency or the temptations of the flesh. Now the the lesson we you know we have to learn this final lesson is that I've come into life thinking I could do something about it. Thinking I'm independent.

I'm a redeemed kind of independent but I'm independent. Therefore I'm thinking first of all first of all that first of all I shouldn't do it and then usually I do do it. Now that's what we haven't haven't yet learned we're dead to the law.

So the law came in to expose us. Now while I'm still at us not knowing I'm an expression of of the deity in me the law still exposes me. So the law comes along and says you shouldn't do that you know and you're wrong to have done that and you shouldn't have given way to a temple like that and you shouldn't practice your lusts and you shouldn't have these hates and you should love God more and you live under you should you should you're not dead to the law.

Why aren't you dead to the law? Because the law is there while you think yourself an independent self while you've got the seat of the fall which you're an independent self governed by Satan not knowing holy as I said you're Satan in personal human form not knowing that. And so you follow through with this delusion of an independent self while as an independent self the law says very well if you are independent be what you should be. You remain the image of God be what you should be.

Now we're caught. Finally we're caught. And this time we want to do it and can't do it then we have our miseries.

Then we have our guilt we don't want to keep losing our temper we don't want to be angry and hurt and lustful and so on we are we're miserable. We can't manage it until the the final revelation can come. You haven't yet discovered who you are.

You are not you. You're Christ. You were Satan.

You haven't found that. That's where we're at. The answer is you're not a you who's answerable to the independent self governing itself and then the law coming and saying you should do this you're not there.

You're Christ. And we say probably we don't recognize that solution because we never recognize we're Satan. Then the transference is easier through the death one and the resurrection is the other.

But here's the move over. And so we have to come to see have to come into inner consciousness not only are we dead to sin but the final form of sin is independent self. Self affirming self.

Which is only illusion really. And the way I find out I'm dead to the independence is I'm dead to the law. Which I'm only dead to the law when I'm not there.

When I'm there the law talks to me. I only can be dead to the law when I say I'm not there I'm Christ. That's where I moved over.

When I've sufficiently seen that I'm not Satan but I am Christ made the righteousness I'm Christ in human form. I've moved in there now I have my answer. Now my answer is I accept temptation and don't fight it.

If I'm there I fight it. If I'm dead to the law I don't fight it. Now then I'm a mere person of flesh because flesh is very beautiful.

It's the only way in which God can manifest himself by the offering. He must have flesh. He must have us.

Soul and body is rosary. He must have that. Now that's been that's been very wide open sin has been wide open to sin used to dwell in it.

Christ dwells in it now. But it's in every way it's responses to response to the the enticements of the of the outer life. Whether soul enticements or body enticements.

Now this this final area has to be known known, understood and practiced. That when I have these things I live in a sense in two levels of life. One is easy I'm not consciously tempted.

Consciously I'm just enjoying. That's all right. In the midst of that continually come these felicitations.

They're always coming coming to our bodies coming to our minds coming to our our physical desires coming to our our ambitions or our reactions. You know the world's full of them full of them. Self-consciousness.

I either think too much of myself or too little of myself. This self-consciousness either way around. Now these all seep in on us.

Now this is where we have to learn this new way and this new practice. If I slip into thinking I'm an old person then the Lord says you ought not to do it. And then I shouldn't have done that.

If I know whom I am Christ now temptations pick me up quickly and and solicits me to come out of Christ. It solicits me to react as I say by these kind of ways. Now if I'm quick enough I come back.

That's why temptation is a good practice. Forty forty days on the on the mount is a good practice for Jesus. Settled him.

Don't know how much how long it's taken pressed him on those things. He came out of it. And he came back to his father I will not make bread from my own hands.

I will not I will not tempt myself by jumping off temples and things. I won't do these things. And he he moved back he didn't see and he moved back his temptations.

He had them but he moved back and said no God's word for me God's way for me. Now we do that. And to a very large extent we're able to do it.

It's just how quick we can come back. And there in other words I started we don't condemn ourselves because we're tempted. If you condemn yourself yourself you see that's that's the danger.

You sit back and think we did law. The moment you accept law you say you shouldn't have done that. You say I shouldn't have done that.

I should I'm law. I'm under law again. I'm dead to law.

How am I dead to law? If I say yeah I'm tempted I'm not there. Christ handles that. That's the jump back.

For a moment I'm tempted as if I'm there as if it's his eye. I'm responding wait a minute I'm not there Christ is there. Now I know that when I've been over.

That's why there must be a crisis. There must be a way which I've come into into central God consciousness. Central Christ consciousness.

It's not enough for me to know Christ died for me. I've had to know Christ is me. And we say there's no way of doing it except saying he's you.

You don't say it. In a sense it's Christ in you as you. But if you say Christ in you you tend to leave two still.

There's you and Christ. That's wrong. That's making self-existence kind of level up with Christ.

So it isn't enough for most people to say Christ in us. You have to say Christ is me. What you mean is Christ is in me as me.

And whatever you like. Being in the real as Christ. But I'm there.

But I've just become that cup. I've gone back as the cup. I'm not an independent person.

I'm just an agent. I'm not an independent. I'm not the actor.

I'm the agent. So we know that. That's why we press on people.

There must be somewhere a crisis. And thank God maybe all of us here have known that crisis. What's that crisis done for us? Crisis in inner consciousness.

Crisis of faith means that faith dissolves and becomes fact. Crisis of faith in salvation means that faith dissolves and becomes a factor of that same. Crisis in the union relationship is that you've moved over from some independent form of self to realize your real self is Christ.

Christ in you as you is you. Now when you've got the consciousness you always live by consciousness. Then we go back to the illustrations I use.

When you've got a profession you can always handle a profession. You know how to cook you know how to turn back and you know how to do it. You know how to apply your knowledge.

Christ in you. You just pick up your knowledge and apply it. That's easy.

And so that's why Oswald Chebur says it's harder to go to heaven than to heaven. He's quite right. I like that.

Because it's easy. Because there's a naturalness in us now. And the form that takes is a pretty quick return on many occasions.

Oh I'm tempted wait a minute Christ you've got that. Oh I'm not fussing about my fear. You've got my courage.

A little bit of touch maybe a little recognition. That's what God meant us to have this. A whole Christ.

A Christ means us to be tempted. So temptation is part of Christ. There's a whole Christ that gets them on Mount Temptation.

And the Father meant him to be tempted. A whole Christ. So he had to have temptation so did we.

So temptation is part of our Christ sufficiency our Christ being. It's not something outside. I'm Christ and I'm a naughty person tempted.

So that naughty person is Christ person. Because he's the whole man. He's my flesh as well.

He's the whole business. God's manifest in the flesh. My flesh.

My body's the temple of the Holy Spirit. And so on. So I've got to learn to stretch in and accept my temptation as part of being a Christ.

Because I'm that's what relates me to the world makes me a part of the world by which I can fellowship with the world and talk to the world and meet with them. And also by which I can experience and bear witness to the dissolution of our deliverance of temptation. The dissolution.

I mean by that we know I'd come back and go wait a minute you're my courage you're my love you're my faith you're the all rest of it. That's easy on the basis we've moved into the consciousness. Now moving one more into sin.

That's what interests me what termination is. When John brought that up yesterday it may be difficult to say. All right.

Maybe if I blow out too far it is sin. All right. Then don't make a big fuss about it.

That's why I had it's in a little book I wrote one of the outstanding periods of my life was when I spent a time in Rwanda it's East Africa that's where the Idi Amin where it's part of it's not quite Uganda it's part of practically part of Uganda. And that's where this great revival has gone on. Their one policy is recognizing sin confessing it cleansing it and testifying.

And there's a great blessing there. And adding shadows to it spread all over the place. I was thrilled I was with them weeks I was thrilled with them.

I took back a lot from them in my own mission. Their simple way is sin catches me I would maintain they sometimes may mistake temptation for sin it doesn't matter too much. It's so edgy you may be quite not quite sure if you just tempted or did sin.

Sin is you're meant to do it. Well how quickly do you mean to do a thing? You can't always tell. A lot of times we didn't mean to be impatient we didn't mean to be impatient.

Well how quickly do we mean to be impatient? Fine point. It doesn't matter if you fit sin into temptation. That's what they do.

They will say sin. And they will say I want you to do a special chakra there were several I had of course one of the six at that time because it was one of the early ones I had. I was visiting one of these sectors in Africa and I was with the doctor the fellow Englishman I was a stranger going to his hospital in the early morning we went up the bush path and we passed two Africans of course he knew them they were his people he had some business one of them he didn't say he was the other one and just greeted the one and talked to his business off we went and forgot all about it.

We met in the evening they have a lovely way there there would be 70-80 of them the Africans and whites all in like a living room like this sitting about free free no no make up no sort of build up stuff just free



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