

Npg Summer Session 81 Tape 5 - Union Life Women's Week

by Norman Grubb

Norman Grubb's sermon explores the profound relationship between God's purpose, human freedom, and the transformative power of intercessory faith.

Duration: 38:53

Scripture: Joshua 1:1-9, Zechariah 4:6, Matthew 17:20, Matthew 21:21, Mark 11:12-14, Mark 11:20-21

Topics: "Conference"

Description

In this sermon, the speaker discusses a conversation between God and Joshua in Joshua chapter one. The main message is about being strong and courageous and crossing the land to fulfill God's purpose. The speaker shares a personal story of being called to missionary work in Africa and facing challenges and doubts. The sermon emphasizes the importance of understanding God's purpose, dying to oneself, and relying on faith in difficult situations.

Transcript

Strong viewpoints, and sometimes it's hard to follow. He has very strong viewpoints, but he lived in Christ and souls. And when there were certain aspects in which didn't appeal to me as a young man so much, I'm talking about wrong, I mean, he had strong viewpoints and strong ways with the Africans too, strong ways of getting audience among the people and so on.

The Lord said that to him, he says, now, he says, that's the man who's likely to be eaten up to take Christ to the Africans. Now you go back and learn from him. You forget his minor points, you take your chance as a young man and learn all you can from the young man, you can put your own weight into being a little later on when your chance comes.

And by God's grace he kept me to it. So you see, there are areas on this cost level, pressures of different kinds, ways of doing things of different kinds. But the key is, if I've seen that God means everything, I've got my answer.

I think most of you know that, but it's most important. See, I went through a stage, some of you, we used to think about that Christ permits things, no he means them. What I mean is this, when we are in the third level, in the consciousness of the universal God, he's God, devil.

The devil's only an agency of God, he's a creature of God, everything, evil's God's agency, good. So you see, when you see this, you see the supreme gift of God to humanity is freedom. If I wasn't free I couldn't be a person.

I'm a person because I'm free to do this and that and choose this or that. That's my freedom. That's how God makes a person.

Now persons can misuse their freedom. Now that's what the human race has done under the power, under the satanism of the person to do it for himself. Misuse his freedom and produces this self-getting life with all its hellish products.

The point is to be able to say God means that. How does God means that? Because God means you to have freedom. And God means your freedom to operate on his free level.

So he means you to have the products of your freedom. Out of the products of your freedom come all these accidents and deaths and hurts and diseases and so on, out of that. But you see, if you know God you say, I'm the redeeming God, I'm the perfect God.

I'm there to turn that thing to a purpose of perpetual redemption. Now is your point. That's where you begin to turn your intercession into faith.

See, in your intercession these things will happen, will pressurize you, you know, like you wish they weren't there. They hurt you and they're all different forms. Anything that happens to you, everything that happens to you now is part of the intercession.

No matter what it is, may be nice, may be nasty. Intercession, all those things add up to intercession. Now, if you have to define say, someone nice and someone after, you're in trouble.

Well you feel like that, you feel like that. But if you say, oh I can take this, I can't take that, you're in trouble. If you go the other way around, now being human you always talk, oh I don't like that, that's human.

Oh I don't like that, wait a minute God, you meant everything, you meant that person to be at what he is. Oh, you meant that situation, you meant it. The moment you say God means you're released, aren't you? Because what God means must be perfect.

So the moment you say God means a horrible thing, you now are on top of it, up underneath it. You're not saying, oh it is awful, how can it happen? You say, God made it to happen. Because if God made it to happen, God always made it because he has a perfecting purpose to it.

A fulfilling purpose to it. So, that's all I can say to you about that central area in intercession. The primary area is the inner commission.

You may have different local ones you already have, most of you have. You have local commissions relating to certain different people, certain different things, that's it. The hope is, many of us have a total major commission, a world, a life commission.

And I find it's God's purpose to give that to those who can see it. And you're caught up in something, and you've got to give yourself, in your part, your condition to it. The second is, that through your pressure faith will come.

The pressure will be your death. And you have to have a die in your human self on behalf of what you're calling, like Jesus had a die, death in his human self, and after his human self must come the resurrection. So we have to have our dies of different kinds, which may last, may go on for years of course.

In a sense, all that happens, I mean I'm in this commission now for a year of my life. Everything that happens to me is part of it. I've got to do it.

Some are nice, some may appear nasty, they don't appear very nasty to me, but you see, because I've got to do it. At a death I've got to give myself to be at one age upon which this can be fulfilled, and this reality can be parted in the body of Christ in the world. And you will say, it's easy to me.

So it may take form in a separate, in a local commission, and you have the pressure of a local commission, well God means that too, because inside the big commission he's given me this local area to be fulfilled. So both can be there. And it may involve, say, steps you take in identification, giving yourself to something.

Whatever form it may take. You see, or something God means. That gives you the completion of the second level, which is the cost, the commission.

The final level is the gaining of it. Now the gaining of it is authoritative faith. You see, it's the dying in the self-life sparks off the overcoming faith.

This is where faith comes in. And this is where the Bible says, all those intercessors lived by faith. They had their commissions, they had to go through Abram, had to go through all his years, and Moses through his, and Joshua through his, and all these men, Stoppenbolt and Lyons, Daniel through his, and Christopher and Sapphire.

Some didn't get deliverance, some burned from it. Some were thrown asunder. Some lived in tents, in dens and caves.

A part of the commission. But by faith, by faith. Now, faith means something positive.

I think I'll just have a bit of a moment or two. You see that, this is, I think pretty much known to you. But there's a difference between what I might call normal faith and specialized faith.

That has a difference between normal Christian living. This third level of living might be called not normal Christian living. Because you're set apart in your normal Christian life for special purposes.

With special prices you're paying for it, special involvements. So in a sense intercession is the privilege of the abnormal, if you like. It's the privilege of the whole body of Christ, where they can take it.

But it depends on those who can take it. So there is specialized faith. What I mean is that normal faith, we all walk by faith if we've failed, we walk by faith.

Normal faith, specialized faith, you now have to utilize faith to bring God's purposes into being. Faith becomes your active agent now. It's not just a passive principle of living.

Well Christ is my saviour, Christ is my Lord, Christ is... That's kind of more or less passive principle of living. Now turning faith round into the means by which, by you, God has put you to fulfill an intercession. Our intercession causes you to see that these light centres are planted round the world.

And some of us are going to do it from our home ends. When we're living in our homes and our home becomes centres, others are going to tramp out like Dan Stone, and Brian is going to do the same, and they're going to move out, and we hope Roger is going to be another one here, and move out on another level, different levels. But we have to see that this is planted in all the world.

That's my commission, if you like, that's your commission, your share of it. Now here's the faith you see. The faith means that I've moved into active affirmation that the thing is in being because God says so.

Now you're moving into the area where you become conscious of the plan of God in this situation. You're putting it into action. It's a resurrection faith.

The difference that makes, of course, now the key chapter is Mark 11. The general principle is Hebrews 11. Hebrews 11 is by faith, by faith, by faith, by faith.

What is that faith? Mark 11 tells you what that faith is. It gives you as practical a description as any I know in the Bible. Mark 11 is where Jesus was moving around on just his usual way.

See, of course that is the freedom of this life. You're doing the next thing God puts into you to do. It's a free life.

You're being caused by the Spirit to move into situations. So Jesus moved around like that. Now it says on this occasion he just happened to pass by a plantation, a fig plantation of some kind.

And he saw there was no fig tree or fruit on the tree. See verse 13 of chapter 11. Seeing a fig tree far off having leaves he came.

Happily he might find anything thereof. When he came he found nothing but leaves. For the time of the figs it was not yet.

Well, you see, he had a purpose. Usually you don't stop at a tree because time hasn't come for the figs. But he had a purpose to reveal.

That he was going to use this tree for that purpose. And so instead let no man eat fruit of the tree hereafter forever. And the troubles heard it.

Now then, you see, here's the gaining of something. It's a detail, part of the whole principle which he gave his life of course. It's just a detail along the way.

We have millions of details in which he operated temporarily by this authority of fate. Let no man eat fruit of it again. Now, the next thing that happened, you pass over the next few verses.

They are just occupied during the day. You pass on from verse 14 to verse 20 in between to the message verse. And in the morning, as they passed by, they saw the fig tree dried up from the roots.

Now, I remember quite clear, Jesus didn't dry it up, he wasn't there. There was a power that dried that up, he didn't. He said, took a word.

Wasn't a physical Jesus drying it up, he wasn't there. In other words, out from the word comes the power which is now in the spirit. It's God does the work through the word.

It's the spirit of God dried up that fruit, wasn't it? Well, who else could have done it? As they passed by, someone picked up a Peter, calling to a member, said unto him, Master, while the fig tree shall curse us, it wilted away. This is a wonderful statement. See, he's referring to, he never spoke to them like an apostle on the third level.

You have faith in God. You act as God. It actually says, has the faith of God.

The magic is, has the faith of God. Otherwise, you act as God. God's faith means, he says a thing is and it is.

He calls a thing it isn't and says it is. Romans 4 says, God calls a thing to be not, so they are. So God's faith is, he's saying a thing is, which apparently isn't.

And all he says is, you do that. Now see, this puts it in the intercession life. It is this new quality of the faith operation.

Which, we must admit, makes it very difficult for us to function in our normal church fellowships. Where, what is called prayer, is kind of bringing your need to God and some hope you'll do it. And bringing, hoping God will bless this and hoping God will bless that.

This is not bringing your need to God, it's God bringing your need to us. It's not bringing your need to God. It's God bringing your need to us.

God puts us in situations. And we see everything from God's point of view, God means everything. Now then, what happens to you, whether it's a person or a thing or whatever it is.

God, you're saying, God means everything. You're still living on this new level. So, it isn't, please God do something about it.

It's what you intend to do about it. What's up God? So your life becomes, not bringing things to God. So much as observing what God has brought to you and what's God up to.

Why has he brought that situation there? Now this is how the intercession is gained. This is the gaining of the intercession. And then, Jesus said, adds to that, in the next verse.

Jesus said, have faith in God. Verily I say unto you, whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea, and shall have doubt in his heart, and shall believe that what those things which he hath shall cut apart, he shall have whatsoever he saith. So, Jesus is commissioning us now, in our situation, to act as God.

What's that mean? What's a mountain? It means, in every encounter with God, God's meant something to confront you. Millions of things confront you all through life. All sorts of things.

Maybe practical things in your home life. Maybe business things. Maybe family relationships.

Maybe anything. Confronts you as a mountain. Now when I think a person confronts you as a mountain, now you say, God put that mountain there.

And why has God put it there? For you to say, to see, he put it there because it's only an outer appearance. It's something the devil may have brought in or whatever it may be, an outer appearance.

And you're saying it's not there.

You're saying, God, that thing isn't there. What takes its place is God's purposes. So you say unto the mountain, be thou removed, be thou cast into the sea, and don't doubt in your heart.

And you have what's always there. Now, I recognize, I'm talking to many of us who have learned to practice this word of faith. That's what we call the word of faith.

See, it comes out of great simplicity when life is simple. You see, like Jesus, when he saw a thing, he just did it. When he saw a fig tree, he just did it.

Now it's very simple for us. It means, when we are simple enough, any mountain that confronts us, we first recognize it as a mountain. I recognize God, put it there, that we might be the ones, because it's only an outer form of something.

That outer form is an outer appearance, and behind the outer appearance is God's reality. I'm the one by which it's replaced by God's reality. And so it's simple for me, I say, God, that thing's not there.

I say it's gone. That's all. I say it's gone.

Now, that's the meaning of the word of faith. See, a word is how a thing happens. You come here this morning, you say, I'll come.

Everything happens because of the word. We eat food because I say, I'll eat it. Everything produces with either words, because we're either persons.

So a word is a person going to action. Everything we ever do is, because I sit in a chair, I go there, I do this, I do that. It starts inside of the word, on the human level.

And then, humanly, you put the word into action with your hands, or your feet, or your mouth, or something like that. Now in the spirit, God's confronting you with this situation. You're seeing things from the spirit point of view.

From the spirit point of view, God's called you to see this thing that is really only an appearance. You can't touch it now, except that you can say it isn't there. Because you act as God.

You don't act as man who says, I've got to work it out or something. You act as God now. You say, I'm saying as God, that thing isn't there, it's disappeared into the sea, it's not there.

And it's going to be replaced by whatever God will do. The best illustration in the Bible of that, I know of that, is in the prophet Zechariah. Or the last prophet in the Bible, but one.

When the prophet was exalting the king, the leader. The leader was Zerubbabel of those days. He was the leader rebuilding the walls of Jerusalem.

And he'd said in chapter 4, verse 6, he said in a very famous statement that we often have used. This is the words of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord. Now that's just a general statement.

How about its practical application? Now, the next verse says so. Who art thou, O great mountain? Before Zerubbabel, now in the King James you have italics, thou shalt become, which isn't really there. Before

Zerubbabel, a plain.

Well, if a mountain's a plain, it means the mountain's disappeared, of course. If a mountain's there, there's no mountain. And in the plain, the wagons of God's supply can roll in on the plain, but they can't in the mountain.

It's open the way for God's supply to come through. So see, what God's saying is, your first stage therefore is to say, that thing's not there. Because I've said so.

I'm now able, this is what I am, a third level person, I speak as God. I speak this word as God, and I say it's not there. You don't doubt in your heart.

Your heart's your purpose. Your heart's your centre, where your choices are made. That's your spirit.

Now in your spirit, you said it, now your mind will question it tomorrow. Your emotions, your reason, your outer, visible side will question it tomorrow. So you don't doubt, it doesn't say don't doubt in your mind, don't doubt in your feelings, don't doubt in your heart.

Say, I won't take doubt, I've said it, I've said it. And you have what's already said. And he, as it were, strengthens that for you if you want strengthening.

A word's enough. The words of creation were words enough. But he does strengthen it in that Mark 11 chapter.

He says, well, if to say a word, if you want to kind of put some further human, as we say, muscle behind it, if you want to, you could use what we call prayer. But he says, prayer is then faith. Prayer is then faith.

So where he said in Mark 11 by the words we just read, mountains, these are removed, in verse 23. In verse 24 he says, very well, therefore I said to you, what do you think you desire? What we desire, of course, is the end of that mountain. Well, it is so simple, life is what we desire, because we're not we.

Our mind expects God's mind to say, don't be afraid of your desires, you use your desires, your desires, you take them to be God's desires. It's so simple. Whatever you desire, when you pray, so the important point is what we usually call prayer, which is asking things of God and so on, it's a condition of approach to God, when you pray, believe.

And believing is only saying what your way has done in the previous chapter, in the previous verse, you say that to my ears, I haven't doubted in your heart. Well, here it is. When you pray, believe you receive and you shall have.

1 John 5 is... Faith in, it's telling faith is knowing. It's believing. Yes, it is.

In 1 John 5, believing becomes knowing. 14 and 15. The first, 14 and 15.

First, half of 1 John, last chapter is, you believe, and then this last half is, that it says, you know. We know, we know, we know. Now, 30 or 40 years, we know we have the petitioners out of him.

Now, as it says, serious as all this is that we've been going through in this session, this faith is serious. You can't pray at it. You've said something's happened and God's done it.

Now, you can't pray at that. There's a sense in which you can pull your prayer back, you can't pull your faith back. Well, you can pray and say if you like, it'll be their will, it's an escape mechanism for you.

That's not third level praying. I don't know what level praying that is. But that's the praying of the church.

And most of the church prays on that level. We ought to take a little time, maybe a touch on the question of healing in reference to this, physical healing, but that's one of them. But, you see, we're not saying it'll be their will.

We say the thing has happened. So you don't fool with this. I keep saying you've got to think into certain things here which have become principles.

This whole principle that you're a third level person. Your life is geared now to God's purposes outside your self-government. And the principle somewhere God has a direct commission to you.

Hopefully, a life's commission which eats you up. And then inside that, many other commissions. Many of you have been fulfilling commissions with local people and local things, putting local things through.

A series of local commissions. And you've been paying something of these prices that come to you. You've been doing the death level which produces the life.

Now, the remainder is that in that death level you gain the illustration by faith. Now, the very fact of your cross sparks up your faith. That's why Gethsemane sparks up the faith in Jesus.

He went into Gethsemane saying, if it's possible, let this cup pass from me. He went out saying, not my will, but thine. And if I'm far right, he saw the resurrection and the attention and the pedigree in that.

Because that's a tremendous thing. If you not only die but rise again, who said so? Arise again to come against us, that's it. And the agony of Gethsemane intensified the faith.

So he walked as a king on the Calvary. So you see, our commissions and the costs intensify the faith. But now, do we gain this faith? It's an operating faith.

It's just speaking words and you're operating on the finished words. I haven't time now really, but I learned this great lesson through Reese Howells. And that operating the faith and the principles of intercession through Reese Howells.

And that's how we, this whole little crusade I joined with only 35 missions, we saw it at that time. I told you at the time we only had \$8 at the bottom of things. Should we give up? Only four of us at home, my wife and myself and a missionary on furlough and one recruit.

So who were we? Only 35 missions to conquer. Well today of course we're 1,500 all around the world. Now, what are we to do? Should we give up? Through Reese Howells really and through the Bible I learned that point.

It isn't what we think, it's what God's saying. What is God up to? God put us in this position. It isn't we poor things like this.

God put us as a purpose. That's the point. Now when we didn't know what happened, we sat there.

What's God's purpose? God's mind is a ridiculous thing. And 15 years ago our father went on a loan, by no church, no backing, never using this, what God sent me, Heart of Africa, planted in the Heart of Africa where I was with him, planted there. But he said this when he went out, the time he left his wife.

He wrote back from the boat, there were no planes in those days. He said, God's spoken to me in my cabin in a strange fashion. He said, this trip I'm taking, he called it just a trip, right through the southern Sudan, it's like a cargo where people haven't gone.

It's not only for the Heart of Africa, but for the whole of the United States of America as a whole. That means any areas of West Africa, Japan, Thailand, India, which haven't gone across the border. In those days there were great areas, vastly different today.

Many of them have been fulfilled today. This trip is not only for the Heart of Africa, but for the whole of the United States of America, one man. Ridiculous.

And he added this word, to human reason it sounds ridiculous. But faith, such a possibility shall be done. Christ shall be done.

15 years afterwards, cousin died in Africa, the work was founded, the churches were going to spring up in the Heart of Africa, just the one area, not the whole world. Here he sat back in England. What shall God say? Didn't I say the whole world? You'll find that ridiculous.

God said it. Oh, I see, God said, yeah, but how can you do that? We've only got \$8 a month for our mission. Oh, but the whole world, fantastic.

What's the answer? Faith, of course. But faith isn't a theory. The moment comes when you've got to know how to put it into practice.

And somewhere in your life you'll find this yourself. So what's faith? What does faith mean when you're in a tight spot? What do you do? And so, other guidance, as you do, a bar of guidance, I mean, just occurred to me. Look here, let's see what the Bible said to a man of faith.

We said, at that time, in our little crusade business, it's as if Moses had been our founder and then died. And we were like Joshua, got to get the thing done. Cross the river, get it done.

Let's see what God said to Joshua. So the four of us turned to Joshua 1, chapter 1. And we read that the first nine verses, chapter 1, is a conversation God had with Joshua. Which was exaltation.

We didn't want exaltation. We wanted practical application. Exaltation was, oh, and I'll be strong and courageous and cross the land and do the stuff.

That wasn't the point. How did you do it? We didn't know. We were penniless, helpless, talking about the world.

Our group was starving. I'll just do it. Verse 9 ends the conversation.

In my King James Version, that's a paragraph mark. And then it just says this. Then Joshua called together the officers of his army, of his people.

Joshua 1, 9. And, oh no, it's verse 10. Joshua commanded the officers of his people to pass through the host, command the people to say, prepare you victuals, food, for within three days ye shall pass over this Jordan, which is in front, to go and possess the land which the Lord your God gives you to possess it. Do you know what? Do you know what struck us? Who gave Joshua authority to say three days? God hadn't said to him.

We saw it like a flash. You know how this flash can come? Oh, God puts the details into our hands. He gives us a blank check, we fill it up.

He just says, you've got all my resources. Fill up what you want. Fill up what you want.

We put the filling up. We saw faith. We saw faith.

We say, that mountain, that person, that thing. God doesn't. He does it by us.

God says in general, I'm going to do something. I operate only through my sons. Through my son and my sons.

I operate through you, so it's got to come through your faith. Your faith means you've got to practically see what type of mountain sticks up against you now. What person, what thing is bugging you now? Pick it up.

Now you say then, what would I like to have? Well, sit back, if it's several of you, do it together, sit back. Well, what did we say? Well, we said, what we want is more people in Africa and other lands to take Jesus to people who haven't heard of him. We obviously need more missionaries in the Congo and other places to take Jesus to people who haven't heard of him.

And so we sat back and said, alright then. We'll start now. And in our weak strength, we'll leave the question of the feeding of the existing 35 to God to look after.

We say, here we will say God, in this year, you say there's 10 new recruits, called of you, Bible trained, spirit filled, called to Africa, with the money in their pockets, to go out. Now that was our first step of faith. We sat down and we said, we read that scripture.

Scripture says, what so means thou when you pay, believe you receive it. We found that the Greek of the word receive, in the Aorist sense, means you received it on the spot, not receive, received it on the spot. We sat together and said, Lord, here we are in this room.

We've hereby received, without any appeals made to man, any fussing around, 10 workers, trained in the spirit, called, know their Bibles, take it to Africa, money in their pockets, ready to go out to Africa. We saw it just in Africa. And we just said, thank you Lord.

That's the faith. It blanked, blocked it, thank you Lord. What you thanking, I don't know, thanking somebody somewhere, that's all.

You feel like it, you feel like a fool, you see. That's all it is. And I just had two little additions to that, to strengthen your faith.

One was, next day we four met again. Sat together, and one of us said, Lord, please remember that 10. And the Aorist priest said to me, you better shut up.

Because decent people don't ask what they got, they thank what they got. If you didn't get them yesterday, ask. If you did, thank.

Oh, we never asked again. We had thanking meetings every day. Where are they? I don't know.

And they were often laughing meetings. Watson couple in heaven, they came. Five men and five women came.

God called them, I don't know how He called them. Just came, one by one by one. And by the last, within five days of this year, the last man in, he's still called Mr. 10 in Africa.

His real name is Davis. 10 in Africa is Kumi. He's called Mr. Kumi.

He's the 10th to come in. But he came without the money. He arrived, he said, God's called me, but I haven't got it.

And part of his promise was the money, which wasn't much, in those days, of course, a thousand dollars, to get him in those days to feel. And there we were. I remember the last little bit.

I had those five days, I'd gone out to Belfast for some prayer groups of the people. And in my heart, I had this. Somewhere or other, a thousand dollars was going to show up.

We'd know it was 200 pounds in our terms. And you know where? It must come for that purpose, not for any other purpose. I said, well, I don't know.

I don't know. You feel the fool. When you're weak, you're strong.

When you're a fool, you're wise. This is the foolishness of wisdom. Oh, I needn't stop.

One day passed, two days passed, three days left. I went back to the hostess of the home I was staying in, in the prayer groups, and the telegraph waiting for me. My wife was back in London.

This was Belfast. Oh, from my wife, 200 pounds for the ten hallelujah. That's all.

I found out later, I don't know how they knew, two old ladies sent some money. Ever since I've, I've always said, God bless old ladies. They're very good, convenient.

But you see, the point was the principle. You get the point. It wasn't the practice, it was the principle.

Oh, that city works. It works, once it works a million times. That's 50 years ago.

We've done it hundreds of times since. We have thousands in the churches of Jesus Christ today. We have, money's coming by the million.

We have 130 room headquarters all over Britain, filled with people. We have our big headquarters here, from which we send people out. Germans and Dutch go out.

Things are thriving all around the world, and we never ask a penny. God's raised us up, and people are raised up, and everything rolls around. And now it's the Africans themselves, which are missionaries, and Indian missionaries, and Indonesian missionaries, and so on around the world.

So you see, I'm only reminding you of this, but this is the final level of intercession. The first level is consciousness of commission. Maybe God has a privilege, I mean some of you already have a union life commission, some of you are already caught out for things, as I am, and your life's got to go into it.

Some, but maybe God gives you a major commission, and it'll be a drive your life. But there are also local commissions, within the major there may be local, or just by the local commission, a sense this is something God's given you to put through, a personal thing, a detail. That's the thing.

Now, just go into it, you put yourself into it. Somewhere along the line, you'll find there'll be a death, and others may live. And whatever form it may take, involvement, you'll find it will be that.

Don't make it up, it just comes. But it's the law of the harvest, you die and others may live. It may come in your reputation, it may come in the outpoured life you live, involvement, who can tell what, love actions, whatever forms, who knows what way, but it'll cost somewhere.

And you'll be conscious as you go on in the cost. But when you see the glory, when you see God means this as the glory, you see the glory, you don't see the cost. Like Paul, my life of friction, working the far most cheesy eternal way to glory, you see the glory, not the cost.

So trust in seeing the cost, you may doubt whether they've got the thing yet, because when you see this thing, you see the glory. It comes through the cost. But your operation then is to gain it.

It's not sufficient to have a commission, and passively say, well I'll take what comes, or whatever, and do it. You go to gain, that's faith. You move in and say, this is the thing God's given me, and you start that faith by getting it, before you get it.

You start by going and saying, that's the thing God's given me. I have that in me now, I see by faith already people scattered through this world who don't quite see it in them. I've got that by faith.

And all these different countries, there are people rising up. I can't see one of them, except a few in England now, and there's somebody we know, just going to visit Australia, it's always there, but that's nothing. So you have inside you, the word of faith spoken.

And you live on the background of that fact. Remember faith isn't just one moment, it's recognising that things happen. You have to re-recognise it many times.

I've enjoyed that first year, many times I've recognised, I tend to come in somewhere, where are they? Where are they? So you re-recognise your faith. You don't say it again, except to say, well they're coming somewhere. So faith does say that.

So if it's serious, it's part of you, and you re-recognise it, re-recognise it, re-recognise it. Somehow here it is coming, here it is, Christ already has come, you'll see him coming. So that's the third area, you gain it by the authority of faith, combined with the involvement involved, the patient involvement involved, by which the thing comes to pass.

And that is the first. And that is the summit given us. There's a high calling of God, and God, as I say, I'm talking to people in different ways, because you are involved in those kinds of things, and maybe later on in the days some of you are going to tell us how you've been through intercessions, and you've been proving this faith that we're talking about, or are in the process of intercessions, and want us to join our

faith with yours, that God's doing something which may be hurting you.

And that's what it means to me, that's the cross which brings the glory. A cross is a heart which brings the glory. You can't have a resurrection without the cross.

But you don't make it up, it comes to you, it's just given to you. So that's it. That's a good old dose for you.

There we are, now we haven't had, there may be another time, tomorrow morning, if there are things you want to raise about this. I would like to read to you that, and go through with you that marvellous presentation by Paul, in Philippians 3, this whole system. And there may be questions on it, and then we can move on again tomorrow with some of these other questions about the divine spirit, soul and body, and some of these things we want to discuss together.

So that's about it.

Audio: <https://sermonindex1.b-cdn.net/19/SID19490.mp3>

Source: <https://sermonindex.net/speakers/norman-grubb/npg-summer-session-81-tape-5-union-life-womens-week/>

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