

Npg Summer Session 81 Tape 6 - Union Life Women's Week

by Norman Grubb

Norman Grubb emphasizes the importance of understanding our identity as commissioned intercessors and the transformative power of recognizing Christ in us.

Duration: 1:25:51

Scripture: Matthew 6:33, Romans 6:23, Romans 8:28, 2 Corinthians 5:17, Galatians 1:10, Ephesians 3:19, Colossians 1:27

Topics: "Conference"

Description

In this sermon, Norman begins with a prayer and expresses gratitude for the presence of his friends and nephew. He emphasizes that the truth lies in the redemption of humans through God's dwelling within them. Norman discusses the importance of faith and how it is a continuous process of taking and repeating until one truly believes and keeps what they have gained. He also touches on the concept of sin and how it is manifested through Satan's influence, but through the body of Christ, sin can be redeemed. Norman references the book of Hebrews and highlights the examples of Moses, Abraham, and Noah who gained certain things through their faith.

Transcript

The beginning of this tape is Norman's morning prayer, with no microphone. ...in Thailand, in Japan, in Spain, in France, and all over the place. ...week together now, this is our last day.

As far as the morning sessions are concerned, I've aimed for the centre of our understanding and the, hopefully, inner commissioning and inner understanding would be around the final operations of the spirit in us and as us, as intercessors. The meaning of intercession, and the being an intercessor, and the product of intercession. Able to say to the other person, we come unto God by him, for ye, an unchangeable spirit ever lives to make intercession.

So, we've piled up into just one session, what we usually, next week, we spend most of the week doing. The starting stages, from stage little child and young man and all that. These very thorough examinations by those who haven't been that way, very often never heard these things before.

But we take them for granted, the majority of us here had already heard, and by the grace of God, soaked in, and had soaked into us by the Holy Spirit, the reality. Not only being born in the Spirit, but being

walking spirits, walking Christ. Christ regaining his property, out from the devil, the marvellous human property, express himself.

And we, therefore, liberate and express ourselves. That, of course, we tried to pack into the one day, and the few after few questions I have down here, but not that many, then we sought to pack in the next days, some more thorough examination of the settlement into the third level, which is by a confirmation of the Spirit, as much as the settlement into the second or the first level. The Spirit tells me, that's what you are.

That's what you are, you are now eternally, forever, and intercessory. And intercessory meant the loosening up by the Holy Spirit, the detachment from anything that is of God. Then the reattachment on another level.

The detachment of that human love grab stuff, these are my this, my that, my that. Detachment of that, the total attachment is he, but inside his attachment, then comes his other love, back comes his other love attachments for other people. But they are detached attachments, that's the difference.

They are detached attachments. They aren't that grab love. They are that serving love and blessing and thankful for precious people, thankful for our loved ones, and so on, and of course necessary concern for them and so on.

So we went through some of that great Luke 14 detachment chapter, discipleship chapter, which is the hidden background of apostleship, which means you are a commissioned intercessor. And we again said, remembering, we gradually learn, this is by faith, it's already done, it's by faith, by faith, it isn't death I ought to become that. If he's got me, I am that.

He may need to confirm to me he is that. He may need to make me know that I'm detached. Well he'll do that, he'll do that.

But we say we are, we don't say we shall be. So we move on then into the recognition of the fact that we are therefore commissioned apostles, fathers, priests, taken from among men, ordained for men, in things pertaining to God. Not things pertaining to flesh and society, in things pertaining to God, of course, if they become God people.

Faith, priests, taken from among men, ordained for men, to let them, to enable themselves to become co-priests with us, co-God expressers. Because you remember the original commission given to Israel, you'll be, my memory, his early commission in Hebrew, at Horeb, that they be a nation of priests. Not all priests.

Therefore that means the whole human family would be priests. Because a priest is, your delight is, you will be a means by which other people will find what they need. What they need, of course, is God as them, and whatever that means to eternity.

So the original, Israel ought not to have a priest, to be a nation of priests. At that time they couldn't take it, but for a variety of days, that can only take place through Jesus Christ. But now we are a nation of priests.

So we got that, and then we went in a little bit, into the structure of intercession, and we found that intercession is direct commission. The highest privilege is a commission that grabs you for life, a major commission. Only God gives those things, those things are by faith, you can take it by faith, if you'd like to be that, you can say, God, you're one that does that, I expect you to make me, No, I'm a major

commission person.

Don't you ask, don't just say, I take it for granted, because that's what a priest can be, I expect you to make it true. I've had fathers, because I've found out priesthood now, in the unlimited distribution of this key, that people are walking Christ, people are really not they but God. And they've seen that this can't have a house, so they've said, well, if it was, it couldn't have a house.

And you find nearly all who are commissioned priests in the union life, say that, well, I guess I can be, I'm done for a miserable me, so I can be, I'm caught, I'm driven, what more can there be than God all in all, God all in you, and God all in everybody, what can there be more? It's a joke to think there can be. But you have to know from God. And even then, there are local commissions, I mean, everybody may not be called to be, what we call you love, God may blow that term out of the air time, that doesn't matter.

But while it is convenient, like you do have to have a name, some of us do say, well, this is a cooperation now, we've got a cooperation, well, we are interrelated on our homes, and so on, interrelated by magazine, and our fellowships, as part of this God getting to the whole world, the whole body, the body of Christ in the world. It's the second commission, the fulfilling of the will of God. I told you from the beginning, Paul had two commissions, which I had shared a little bit, Christ to the rough world, the whole world to hear Jesus' die for them.

And the fulfilling of the commission was to the body, and the suffering to the body, because the body kills you. The world bypasses you. The body of Christ, they are too sensitive, and they'll beat you up.

Like we just heard, it's from the body you get it. So it's the body which will hurt Paul, not the world. And Jesus, of course, Jesus was crucified by the church, not by the world, the church of that day.

And so, therefore we are hoping, we say, I'm sure it is, some of you may say it's weak, saying yes, well, I'm cornered. I must say also, maybe if we share a little later today, some of you may say, well, I can't help it. I'm in this thing, God's made me see, I'm part of something, I can't get out of it.

I wriggled and screamed and howled for 50 years, I still scream and howl, but I can't get away. So I wrote a book called Once Caught, No Escape. So, poor me, and worse you.

So that's all I can say for you. But I'm hoping maybe it's very weak. So I must say, yes, I see it in the Spirit now, I see it in the Spirit.

But we say it carefully, because what's the thing? The thing is nothing. But it is, we are saying it personally, we don't know of a known agency. If so, please let us know.

We don't know any agency who presents what we call total truth. Total truth means you have a final death to the law. The first death is to sin, and death to the world, but the final death of the world is to the law.

The law, of course, is that little bit of you ought, that little bit of operating self, you ought, you ought, you ought. In other words, the death, the release of self, of anything to do with being self-managed, is to Satan. The law comes in to show you're self-managed, that's Satan.

And that death is the release, as I said, not the death of the self, the death of the self, to sin. Sin is self-centeredness. And the, so the final death is the law, because the law finally shows up, the final issue, which you still think you should be something, or are something, or something about it.

You haven't seen that you were simply Satan-managed. And you never were self-managed. He kidded you.

You were always a Satan-managed, because you're always married by the deity in you, which deity? Well, now we're Christ-managed. That's so, the final death is there. Therefore, we are saying, I don't know.

I mean, that precious little scripture, little book that I use for years, The Life That Wins. Precious little thing, by that, it used to be, it was one of the original, original papers in America. Its name should be a very well-known witness of Christ, of my older generation.

And that little Life That Wins still goes. It's a powerful, powerful little book. It has the, it has a great deal of the retracement, but back it goes on the law.

Now you've got to become this, you've got to pray more, keep up your prayer life, keep it good, back on the law. And that's about the highest book I knew. Little tract, I've distributed thousands of them in my earlier days.

So I have to say, I want to be creative, I don't know, practically no literature, except Lanyon's. Lanyon has his difficulties, because all good people have their difficulties, so he has his difficulties. I'll leave them out for the time being, unless you want a private, private explanation.

He's terrific. But, I don't know. I'm seeing, I have been led now, by sort of a, my last verbal shout before I go, but maybe, a book that's coming in print now, Yes I Am, I've written Who Am I, Yes I Am is the same, stronger at some point, stronger around the nature business.

Some clearer thing, and leading into this fact that, the end is you say you are. We're saved because, a man called Jesus Christ said, I'm Jesus Christ, I'm the God, because he said so, we're saved, because that's why they crucified him. He said, that's what I am, and what I am I say I am.

I am God in the flesh, and I am the Son of Man, and I say so, and therefore we're to rise up and say, who are we? We're Christ walking in our human form, whatever term you like to use, Christ in us, as us, but something which is, a little extreme, a little disturbing, to anybody who clings a little bit of self, self development or something, and there's a cutting edge of it. So I brought out this last book, with a last, with a last, presentation, and I sought to give very strong, scriptural notes all along. So I sought to be able to show here, the Bible says it, the Bible says it, because who am I? What the Bible says does not matter.

The Bible says it, the Bible says, so I'm hoping it may become a kind of definitive book, on human terms, in our build up, until God gives a better one. And in the last, at the far end, I put on the last page, this, the fullness of this hymn, if the Lord says so I am, I don't say, if the Lord says so I am, then I am. I say, if the Lord says so I am, yes I am.

So I've got 25 things, where the Lord says so I am, yes I am. And I put the script at the end, shut people's mouths. That'll be the last, the last addendum of the thing.

I'm only saying up to the present, may God show us differently, I don't know who else puts this in total, they do let's have them. And I still, let's try to do anything, it'll be called a union, a fellowship, or a, we're trying to make no, an organization, we have no memberships, no fees, no stuff like that. We're just bound, well enough binding, a magazine really binds us, and our fellowships, our conferences, and our interrelationships.

We're trying to avoid, all the build up, you know, and pay more, and so on, and declare, so and so, and all that stuff. So to keep us, we're just members of the body of Christ, that's all. The fact is, if we figure out, every member of the body of Christ, must come here.

If the ultimate is, that every member of the body of Christ, Christ means handling his world. And God doesn't mean handling his world, there's humiliation, by which he doesn't handle it, by us. Which means he operates as us.

Everybody, the whole body's got to come to this. What else can there be? So, therefore we boldly say, we're saying, what we can see, can only be this. But we're only members of the body, and we're then saying, all the body of Christ, if they knew it.

We aren't saying, no, any new thing. This happened the moment, Jesus Christ came into your life. The moment you're born again, you're this.

It's not, it's not gaining something, it's recognizing something, it's already there. It's not gaining some new thing. No, no.

It's not, as all my friends, it's not says, it's not, it's not, do, do, do, it's done, done, done. A phrase I like very much, my friend Evelyn, in the, in Charlotte, in the, was terrible, but I was in a good state in that. Sort of, further, cliché for us, not do, do, do, but done, done, done.

So, it is. So, we're carefully saying, we're not saying any new thing. We're saying, you are that, you silly fellow, wake up.

That's why I think God continues to laugh. He laughs at us, we're so silly. And enjoy, enjoys our foolishness, I think.

So, I expect to go to a laughing God, laughing at me first, then other people, then I'll laugh with him and other people. That's all. But, so I'm saying, we're saying that, aren't we? It isn't a new thing, it is the only truth.

Every born again person is a walking Christ, they just don't know. And they are, they just don't know. As I told you, if you're born again, you can't help wanting to be somebody else, because the spirit of other love got you.

The boy you're born with, the spirit of other love, not self-love. So you can't help when you're born again, oh, I wish my neighbor had eternal life, oh, I wish, that's all, you've begun to be a successor. You just haven't found out it is full implications, that's all.

So, we're saying that we're looking around all the time and want anybody to put, occasional folks see this. I have to stay hesitatingly even there. It's rare to meet individuals who know the whole thing.

Because the whole thing is, watch out, poor fellow. As I say, dead to love not the last one. We say dead to love, most people think I mean, just the love of your old sins.

No, it's the love of the misused self. Because love, the last sin is the misused self. Satan using self as if it's you.

That's the last sin. Satan making you think that self you is Satan you. And you think it's you.

That's the last sin. That's the last form of sin. And that's what the law is, to pin you down to the last form of sin.

You ought to die somewhere. That's how you should respond. That's what the final end is.

Not dead to sin, not dead to war, dead to law. That's Paul's great revelation. Comes out in Romans 6-8 of course famously.

And I say, I suppose there are, but it's a very, I don't know, even individually, to meet people who know the whole business. Maybe, certainly I don't know groups or churches. Some are getting even closer to it.

One of the problems, I think, with churches are, unless it's a minister who sees the whole thing, it's too much to die for. If you see the whole thing, what can you but give the whole thing? You said that just now, you said, well you can't stop it if you've got it. If you can't stop those rivers, they will burst out.

If you know, you must give it. But, you see, therefore when ministers say, well, I have a mixed congregation, some are beginners, some are unsaved, some are Christians, that's not the point. You don't, Paul said, I don't please men, I give God's word.

That's his whole message in Galatians. Do I please men? I don't please men. What's getting wrong? I've got to give what God says.

I mean, preach hell and sin to the unsaved, and of course that's included. But I mean, you don't hang your, of course you do that on certain areas, that's part of, that's for the unsaved. But inside the saved, oh, I couldn't give it too much.

You don't please men, you give what God makes you. If you make it, you've got to. And I say, well, I know one precious man, he's one of the leading ministers in this nation, very precious man, one of the big evangelical wealthy church, and he does know Christ, he knew.

When I first heard him talk, give some talks a year ago, I had the morning service, I went to his beautiful service, crowded of course, very affluent, beautiful choir, but it was spiritual. His prayer was spiritual, his message is spiritual man. He said, you people must, you must have the joy of the Lord.

So when I saw him after, I said to Corley, he gave me a little tux where he got this Christy news from our old collection. I said, brother, that's not, you don't have the joy of the Lord, you don't have the joy of the you don't He said, brother, I have a large area, very affluent, established, evangelicals, they couldn't take this. In other words, he hasn't seen for him to die for it.

If he saw it, he'd do it. You'd do the same. So my trouble with churches is, really, if I'm a minister, associate, I've got to give this my die for it.

What happens if I've got to get the resurrection and a whole new quality of fellowship and everything else comes out the other side. So it did. It was the minister that crucified Jesus Christ, the priest, the priest, they had to crucify Jesus Christ.

So it's difficult. So it's a very rare thing that I'm saying. I'm looking around and what you look around, if you know of any others who really know, who cares what they call the union life of the upside down any old thing called jiggery-pokery, call them what they like, because that's all it is anyhow.

Who cares? So we're not saying it has to be union life, but we are saying, that's why maybe some of you, even this week, may feel sensible to what Peter said when Jesus was so unpleasant, he said, there's got to be cannibals to be Christians. It was before the Holy Communion. He said, you've got to eat my flesh and drink my blood.

This wasn't at the Lord's Supper. He just said that to talk. He said, you've got to eat my flesh and drink my blood.

Well, I'm an African missionary. I know cannibalism. I've seen it.

He's told there'd be cannibals. Just from the flesh. He said, you've got to eat his flesh and drink his blood.

It couldn't dwell in you. They left him at that time. And that's the time.

He said, now, he said, remember, in John 8, he said, remember, words I speak of spirit. They sound flesh. They are really spirit.

It's a spirit eating with me, really. But still, that's difficult to see until you do see little bits, like we've been seeing a little bit. And that's when he turned to his disciples.

He said, will you leave me? And poor Peter, he said, well, he said, too much, shall we go? If you can only find someone with some sense, we'll go to them. There's no one else, we've got to stick by you. So you have the word of eternal life, we'll stick by you.

So maybe we've got to stick by you in life because nobody else has got any sense. Or we are the only ones who have. I don't know what you are.

So maybe. And so I'm saying, we have talked about that. It is a commission that grabs you.

You become your life's commission, as it has been for mine. Took forms first for many years to get him gospel because he's never been named. That's been a great deal.

And then to build up the people with whom he has been named, now in whom they really are, a part of the same church, of course. And then we said that inside the local commission, the major commission, there are minor commissions. And they're part of, so your life will be full of, I've had lots of them, I've told you of them before, or something which temporarily drives you.

Maybe a loved one, you've got to see that loved one through. Or children, or family affairs, or church visits, all sorts of things that in your ordinary life grabs you as a temporary commission. Inside the major commission, now this is the temporary commission.

I put you here that God made me, I'll do something by those people, by you. I'd like to, in saving them or something, by you. So there's the, inside the local, the major is the minor.

And then we went on to the fact that it only comes from death. Self's got to lie the wrong way round, unto Satan. So it's got to die the right way round, to rise again.

And we do the dying for other people. For Jesus' self took the dying for us. And then we share with him, and we're co-diers.

Now we are dying for other people. So there's a dying and a rising. This is the second formula of the intercession.

We call it commission and cost. But one thing I would add, I don't think I made quite clear, it came out, I didn't make clear enough. Suffering is miserable unless you see it's purposed.

That's why I did say the basis of suffering, you must know God means what you get, everything. God means that nasty person who says nasty things to you. And all those pinches you get from the flesh of the world, God means it.

That's what suffering is. When I say God means it, oh I don't like it, okay, God is part of it, then you enjoy your suffering. If you don't see that, you'll be miserable, you will suffer, but you show the suffering of the suffering.

You don't show the suffering of the suffering, you show the glory of the suffering. So the suffering is sort of hidden down beneath the glory, the two go together. That's why I do stress, I didn't stress enough, you'll get the suffering, but you must then, oh I don't see that, I only see God's purposes, only God's purposes.

Therefore God can't do people who knock me about, God means they knock me out. If you want me to tear up my affections, you'll certainly tear up your affections, you'll do that good and hearty, tear up your affections, and you'll be criticized by fellow believers often, and so on, and it may affect this, that, and the other, you may be crazy in your church, and so on, then you say, okay God, you meant that, now don't start that way, oh I don't like that, why should it be? No, God means everything. So that's the key to it, the central area of intercession, which is what we call the cross, the dying that others may rise through our dying.

Laurie read us the great scripture, 2 Corinthians 4, persecution of the forsaken, cast down but not destroyed, always bearing about the dying of the Lord Jesus, that's the daily dying, all we deliver daily out of this. That the body, that the life may be seen in the body, notice, the first comes, knock on other people in you, get that plain, that death produces such fun in you, that you yourself attract, they didn't, their life, their first life in you, so it isn't poor miserable me, and somebody else gets some life, it's poor fun me, and other people after my sufferings, so get that clear.

That's in 2 Corinthians 4, where it says, in that thing that Laurie read to us, and gave us a bit of exposition on, it says, always, verse 10, always bearing about in the body the dying of the Lord Jesus, that the life of the Lord Jesus is in our bodies, not other people's bodies, oh, I look full of vigour and fun, or I'm being beaten about, so people don't see the beating about, they see the vigour and fun, see that, so the life can be seen, not in other people first, in you first, so it isn't a corrected, a fulfilled intercession, if poor hurts you, and you hope somebody else gets some life out of it, it's God's mentally hurt time, that this is all part of God's, by privileged purposes, to have some suffering in other people's lives, and you enjoy it, your body shows it, your body, the

outer expression, your body shows the peace and the joy, and the acceptance and the praise, when you're not liking what's happening to you, you say, amen, that's alright, I meant that, that's alright, God meant that, but he's operating here, isn't he, all the time, so see that the life must start in your body first, before in other people's bodies, it isn't you suffer and other people get life, it's after that, after that, then verse 12, verse 11, for we which live, always live on the death, for Jesus' sake, that the life also may live in our body, mortal flesh, then, so then, death works out, and life in you, the life in you is a product of life, first

life, life in them, is first a product of life in you, a life in which, the dying is a living, that which made, that man, say to that

bloody figure on the cross, remember me now, come to thy kingdom, what a king, stripped, naked, torn, king, I didn't hear a king, he saw a king, he saw the spirit of a king, on that cross, so he said, Lord remember me when I come to thy kingdom, so see we're royal in our sufferings, a royal priesthood, that's what it is, so we must be sure that we're being hurt, and yet they say, alright Lord, this is the way that you mean me, I'm praising you, you mean that I should have these reactions, you meant it to give me to, you meant that person hit me back, you meant it, alright Lord, I'm your person, I praise the Lord, I accept the hurt, but you're my glory, and you're my joy, I think I told you about my friend I'd just been seeing recently, who wanted to run away from her husband, because her

husband went for so much, and she had to accept it, accept from God, he meant to go for her, but you're not, you don't take that, you're Jesus, you're enjoying Jesus inside you, so take what he says, and let him point his finger at you, don't hit him back, but your answer really is, oh praise the Lord, I'm enjoying the Lord anyhow, he'll see then, your body is manifesting light, and he did, because now they have that couple, they've become a very fine couple, I told you a little bit about that before, so there is this second area, in the intercession, and the gaining of the intercession is the positions of faith we're taking, you take from the beginning of your intercession, the position of faith we're taking, we see these lighthouses of union life as it were, all over the world, by faith

we see them now, we are talking about moving to England, he's talking about going to Europe, my friend is talking about going to Australia and so on, but already little sparks, now we see, now faith therefore sees your local intercession, so the gaining by faith is, it takes a battle, and that thing happens, that person, I'm interceding, that person gets saved, that person is saved, I see him saved, I see the thing finished, now that's the gaining area of intercession, that's the cost, the commission, and the gain, and the gaining area is by faith, it starts the moment you begin the intercession, but you must therefore, inside, the great pioneer of intercession in our modern days is that we sound, his whole point was gaining by faith, so many decisions that come out, I told you, little

books are going to come out, maybe about Christmas, about for it, by his chief Welsh co-worker, a woman who was just about my age, who was with him for years, had headed up his missionary school, and I know her very well, she had very deep understanding of his teaching, and my suggestion, she's bringing out this book, which the CLC, Christianity Crusader Publishing, called, Reeshouse Explains Intercession, so you get the explanation, not that Michael Reeshouse is there, the explanation of intercession, and there you see the battles of faith, he had to gain a free world, it took him days of it, until someone knew it was so, because the world was being eaten up by Hitler, you were Americans, you don't know what it felt like, one or two Europeans in those days, he'd eaten up Holland, he'd

eaten up Belgium, France, he was on the verge of eating up England, except for our friend Richard Winston Churchill, shouting at him, and at that time, Russia was an ally with Germany, all behind, not against Germany, with Germany, and America were over here, helping, and we always say, God bless your FDR, whether you like him or not, we did, because he gave us destroyers, and under the table, he gave us all things, he shouldn't give, you had to know, because you weren't supposed to help us, so we enjoyed him, if you didn't, and then of course, he came in later on to Pearl Harbor, but before that, the battle, this man, in God's eyes, he's a destroyer, he wrote a book saying, God destroys those men, Hitler and Mussolini were two big names in those days, you will not be allowed to keep the

world closed, the world should be open for the gospel, here's the, we're taking the openness, well I won't go into detail now, he lost the reputation of it, the way he announced the date it would finish, besides, all that, because there was already a date for intercession, he passed on, he really poured his life out, he had no concept of the spread that is today, we missionaries have staggered what's happening today, the Church of Christ didn't arise today, it's the Church of India, the Church of Christ, it's Congolese Church of Christ, Nigerian Church of Christ, it isn't we Westerners, it's the living Church of Christ, Christ living in the Indonesian bodies of Africa, it didn't come into being today, there's a great seething interchange of witnesses through the whole world, and you can't

stop in time, China's amazing today, we know that, hundreds of local hidden house churches going on in China, and more or less winked at, and even in Russia, they can't stop the gospel, so far more has happened through that man, though he said, it will be kept open, and he lost everything by doing it, but you see there the principle of faith as well, you see the dying, if you read it, and you see how they got it, and they said, this is happening, we say, and he even gave a date, and that's where it deceived me, where you're given him to confirm it, they gave a date for the war to end, the war didn't end that day, in fact the war kind of burst out, that was after first year of war, it burst out, so he appeared to be a false prophet, he held his celebration, he held it, with Hitler, Hitler

just beginning his great advance, taking on Germany, taking on, taking on Russia, taking on, I'm sorry, taking on Holland, and Belgium, and France, the opposite, so of course, men of the French said, where's the prophet?

They didn't know what to say, there's a death in it, you see, we in hindsight know this, supposing the war had finished that day, we should be confronted with enormous, trained armies of Germans, what should we be doing? The whole world would be confronted by great armoured panzer armies, they had to be destroyed to get the freedom, it took 12 years to destroy those things out, and then came the freedom of the world, so the actual completion took four years after the war was spoken, and so yes, it's dead, but the things, all the massive things happen, it's happening, the remissions are there, remissions are there, so you see there, if you study that, you'll see that faith is a very real thing, it's a taking and a repeating until you show you've got it, you're keeping what you've got, if you've got a thing, it's happened, I'm saying it's happened, I'm sticking to it, it has happened, and you have to keep on with it, when it doesn't happen, it doesn't appear to happen, all that's involved in the gaining of incision, so you see, there's a cost, the commission, the cost, the completion, completion, you gain it, you gain it, he's able to save to the uttermost, then we come to God by him, seeing if he ever lives to make incision, yes dear.

What was it? This is the first fruit you mean, what we have, you mean that? Oh, yes, oh, yes, thank you, thank you, he uses a phrase there which is, which actually took the attention of the very leading Christians in England, because Weishau was just a coal miner, in the days when they distinguished, humanly distinguished, the Lord Radstock was a great witness in, I grew up in London in the old days, he had a great witness among Tsar's people, there were a few Tsar's people, not before the revolution, who got saved, and he and some very important men, a great friend of King Edward VII, men who did know the Lord, attracted by this coal miner, what do you mean by the first fruit to go to the altar? What do you mean in the intercession, the first fruit to go to the altar? And they had him up in London, a great fun in the stories there, wonderful fun in the stories, how these rich men came out, had these men out, and they got shocked with their life when this man got there, and walked his God way with them, some very funny issues in that story. But the point is, the first fruit to the altar is taken mainly from the meal offering in Leviticus. The meal offering is to feed the priest, to feed the church.

But before you fed him, the first cut handfuls, shovelfuls had to be burned. So when the meal offering was offered to the priest, they took certain cupfuls or shovels, burned it. So the first part of the offering was burned, the rest was fed to the priest.

So that's the principle, there's something where you die, and after you're dying, well this life will come to all the people. So I think that's why he got the words first fruit to the altar. But therefore there is always in that first fruit to go to the altar, somewhere, bang, bang, bang, you'll get it.

And that's it. And that's Baha'i, then you pray to God, this is it, this is God's way, and you won't like the way it comes, but you pray, God meant it, God meant it, God meant it, God meant it. Pardon? That's the cause, that's the middle term, that's the cause.

The gain is all the time operating positive faith, positive faith, and takes the battle, you've got it, you've got it, you say so, you've got it, and you say so. That kind of faith. Yes? It works right.

Yes it does, yes. Most of us don't need much looking, we just are. Well, now I, you've brought something up there, that's what I thought to spend those days, so the, I trust to many of us the impressions, there have been many precious impressions this week, but the impressions of our morning session may be some clear understanding that you are an intercessor, you're a high calling of God, that's the precedent toward the mark of a high calling of God in Christ Jesus.

An intercessor means that you have been set apart in some special commission, which may include many passing commissions en route, and you may be privileged to know the special commission too, and be part of it, that's my life, given that this will happen in the world, and this is the agency by which I, for me, it can happen, God blessing the other agency, and then therefore, then you move into your general impression which your life will be a death-like problem. Just the whole life will be geared to this. Whatever happens to you, all parts, whatever happens then, you get that habit, everything is productive, whatever happens, it may not always be nasty, it may be a daily life, but then your daily life is part of it, whatever happens, it may be to you a very common daily life, cooking at the stove or something, or looking after squealing kids or something, but that's your life, so you see your whole life as part of bound to intercession, in will come, of course in the middle of the pleasant things, to get this concept, the whole life is an intercessory life, that's to take you where I must have this, and I shall be there, what about this, and all that stuff.

That drops out because your life now is given to be part of the intercession, which includes many pleasant things, many pleasant things, many ordinary things, many quiet daily things, it's all part of the same thing. In the middle of the quiet you have the unquiet to come along to, the whole is intercession, when you caught it as the intercessor. As I say, it may include also some very special intercession, which is God confining you to the present, as part of the whole, and in between it all, or shot through it all, this gaining faith.

That's why the final word of intercession is Hebrews 11, and that's the by faith chapter, by faith Moses, by faith Abraham, by faith Noah, and they begin with the whole, which they gain certain things by their faith, they gained them. Now you see that's a gaining, it's also an area of enduring, that can be both, that we're on the, you know, it's all by faith, but he heads it up in the 32 verse, what shall I more say, for the time would fail me till Gideon, how he gained it, Barak, of course, Barak gained it through a woman, so I'm always for Barak, because I'm for the women.

It wasn't Barak, Barak was a silly fellow, a mystic, Deborah had it, Deborah had it, it's up with Deborah, praise God, lots of Deborahs here aren't they, so he, that wasn't very well, it wasn't very well inspired, he should have said Cucuteus and Deborah, not Barak, naughty man, he must have been a chauvinist, so he put Barak when he should have said Deborah, Gideon, Barak, Samson, I love Samson, how God uses the flesh, oh I love him, the famous Delilah, it's great fun, out of Delilah came destruction of Philistine, Samson was a mighty man, in the way they did things in those days, he couldn't destroy the Philistine, he shook them up and seized their gate posts and put foxes which they loved with torches tied to their tails into their corn, that's a joke to them, I was not there, this

mighty man shaking up Philistine, he couldn't destroy them, but he had this weakness, women, and finally he was caught by a woman, until she so wheedled him, we poor men spend our lives being wheedled by women, and Delilah got his secret, that his long hair was his symbol in those days, like we talk about baptism, that you have symbols, in those days that was, Moses' symbol was a rod, he used a rod, Samson wanted to cut his hair, different symbols you have in different generations, he got it, that destroyed, no it didn't, no it didn't, it made him pay the price, he had to go trundling old stone mills being mocked by the monks to see the slaves, the vestments, the loincloth I suppose, trundling his old stone mills around and sweating at it, ridiculous, but underneath he was God's man, he

never had anything else, he wasn't a sinner, he had a fresh slip, big difference between a fresh slip and being a sinner, God's weak spot, God destroyed the Philistines, so God bless your weak spots, because it's through his weak spot that he got caught up by this women business, and he finally got caught by Delilah, Delilah got the secret, it wasn't the question of the flesh, it was the secret, she was after the secret, and she let him out of the Philistines, cut his hair, and he was done for, that was the way of those days, and they mocked him, he was just a tremendous burly kind of man, we all talk about being Samson's today don't we, grinding for corn, inside, no I'm God's man, and God put me here to destroy the Philistines, and then to be destroyed, how, how, how could he, he was a

slave, and then this strange day came called Trix, when a whole, about three thousand of them in a great big hall, with a big balcony, a little like that tragedy we heard in Hyatt just recently, that sort of thing, and all the hall, full of all the lords of the Philistines, all the big bodies, this royal wedding, that kind of thing, and all these people up there, the mass underneath, three thousand, and they said, let's have a joke, their great enemy had been Samson, who bothered them and done these things, let's have a joke, let's get old Samson in and we'll mock him in the middle, and this great hall, whatever the architecture of those days was, had two strong iron stone pillars in the middle, which held it up, and they put Samson in between the two pillars, which apparently must have

been just a feet or two apart, and suddenly he saw it, his hair had grown again, he suddenly said, I've got it, I'm a man who uses my muscles, I've done this, I use my muscles, he tore them to pieces, and the whole three thousand crashed to pieces into a death, so in one act, through his flesh, God destroyed the Philistines, if he hadn't been a flesh man, he was a spirit man, he wasn't a flesh man, he was a spirit man, he had a little weakness that way, he was a spirit man, so don't misjudge his flesh, judge his spirit, his spirit came out, God said this to him, and that's the way it says, he did greater things in his death than he did in his life, so I love some of these men, I've written some of these records on these men, and I don't know how on earth I got to that one, oh I think on

the gaining, on the gaining, he stuck it and he gained, so faith has an element of continuing gaining, besides the word of faith, where it's a major project, oh my goodness, so that's what we said, and

therefore that hopefully maybe, whether you feel the total commission into being with us as part of union life, maybe some of you do, quite apart from that, that you may have caught the principle of intercession, and so it may be that you may have caught a little more, see the end of union life intercession is out to others, and we said all along, the little danger you might have been in, it's a precious word, little danger of union life, oh I'm union, that's wonderful, I'm not, I have a Christ, that's wonderful, and you must start by being through with that, you must, but that's not union

life, union life is the person in you is the person from others, because that's all God is, the only God is, is the God who has brought us into being, and he might perfect us, and all he is, his perfection is his universe, particularly his sun-village universe, therefore I'm only in perfection when I'm on, in God's wavelength, and God's wavelength is out of love wavelength, not in me, out from me, so union life only, it's really, we hyphen the word intercession, union life heads up in intercession, when we use the word a lot, we have no better way of saying that, so we try to say that these days to you, and maybe some workers say, now is there any more to be said about that, you've one or two made some comments already, any other area we've touched on there which is a comment you would

help, so okay, yes, you've jumped into an area which I haven't explained around there, yes, you see, are we spirit or body, we're spirit, our body is a temporary agent, we're not body, we're spirit, soul and body, because soul also is the expression of the body through its emotions and reasons, it's all together, in other words, we've had it of course, we've talked about it before, spirit means your real you, your spirit, your spirit is I am, what does spirit mean, I don't know, you can't define universals, you only define universals by a particular form, you can't define electricity except by light or heat, what is it, I don't know, oh that's it, it has a form to come out, so you only define the thing by the form of universal, now speech is universal, it's the form of God, you can't

define it, so you can't really say who you are, that's the difficulty, and therefore you can't say who God is, that's why some people get wrong about having a personal experience of God, what is a personal experience of a person is universal, it's being, it's being, see, what is a person, well you know, don't you, by Paul's definition is you know, that's the basis, you know things, I know, what's that mean, I don't know, I just know, that's all, I don't know what it means to know, I just do know, and I love, I've got desire, well I just have, life is, there's the uprising of all kinds, all through, right after the atomic, put an electron on, everything is desire, everything is basically sex, it's all part, that's all the basis, because it's the being's universe, to find its mates and

unions, that's the whole thing, to the, the union, the marriage of the lamb of course, the whole thing is that, so you've got this love, you've got knowing and loving, and well I just choose it, how do I do it, I don't know, I will take that, I will eat that food, I will go there, what do you know, I don't know, don't you see you can't define self, you can be it, what is it, somehow you are, you can't, you can say I've got a body, and you can say I've got emotions, but that's out of form, inside that you are knower, well you're just knower, you just live knowing, you live desiring and you live choosing, what else, now see that's spirit, that's what God is really, a spirit, now, you were asking about, illness, oh yes, well now of course illness is the thing which will attack the body,

that's how for, I've now got self, my real self is a fixed union, in which this, my human self in marvellous grace is joined to himself and we're one self, now, you do get the paradox in that of course, the paradox means two contrasts which don't seem to meet, and all, that's the, which is in all life, like in atomic power, you can't have positive and negative, electricity must have positive and negative, the two opposites, they

meet and produce effects, um, but therefore your basis is, uh, not two, but one, that's what we get to, and here is your one spirit, now you're one, therefore you're now saying I am I, yet I'm not I, I'm he, yet I am I, it's just, this mix up, I'm not I, I'm he, yet I am I, uh, live as I live, yet not I, because it's like I now live, see, it swings up and down, in

relation to, that's you, now that's your, that's why I say as I said to you, you can't know God, you can be God, anymore, how do you know yourself, you just are, you don't know who you are, you are, and God's like that, so when you've moved into, um, the heart of this business, um, you, uh, you aren't speaking, uh, uh, what you call a, a, a, a personal experience of God, it's, it's, you go beyond that, a personal experience, what means, you want something outside yourself, when he, it's a mixture, he is outside, inside, I talk with him all the time, of course I'm going to meet him, much quicker than you are, I'll be popped off in a year or two now, I'll pop off, I'll meet him, and so that's, that's the mixture, I both am he and meet him, how do you make that out, because that's what Jesus

was, so Jesus said, uh, uh, uh, I am a father of one, if you see me, you see the father, yeah, I talk to the father, how do you do too, how do you talk to the person you are, so it is a paradox all the way through, he is his eternal self, he is father, son, spirit, right hand of the majesty on high, there he is, in all his glory, and his love, and some say we relate to him in different forms, we relate to him as this wonderful person, his father, son, spirit, and the marvel he welcomes us and loves us, and we go into the song of Solomon, where we are conscious of the mating, the shepherd and the shepherdess, the marvellous representation of course, of the, in the physical and the total union, so you've got the two there, yet at the same time, at the same time he is you, uh, uh, so, um,

both are true, but, uh, you, you, you don't, you don't get this one safe, until you've got this one safe, because this one left you thinking you're separate, you're not separate, you're a mix-up, you're a mix-up, you're both he and not he, that's the thing, you're both he and you're yourself, how do you make it up, it's a vast marvel, so God bless the marvels, see what I mean, so your basis is, I am he, he is me, yet I'm talking with him too, both are true, but you've got to talk with this one, if you talk with that one, oh where is he, oh where is he, oh I'm he, so the basis isn't having a consciousness of God, as opposed, it's being, it's not having a consciousness of God, it's being, I am that, that in itself is a consciousness, the same consciousness which is in yourself, now that may

or may not mean much to you, but this is the basis, this is the union, then you don't bother about finding who you are, you operate as he, you become, you come home operating as he, yet at the same time you talk with him, and go to meet him, and they're both the two, when you know it, it's just fine, when you don't know it, it's just puzzlement, when you know it, you know what you know, it's fine, when you don't, oh what's this queer stuff, this queer stuff, now you see, the body and the soul are the means by which he expresses, like the lamp, electricity must have a lamp to have a light, it must have a wire to be a power, it must have it, so God must have persons, outer persons to express his personhood, that's our soul body, now that's what's attacked, that's what has been seized by the

devil, that's why it says at the fall, he's a living soul, in the last Adam, we're quickening spirits, that's wonderful, in 1 Corinthians 15, we start as Adam and Eve, first Adam, living souls, which means selfhood, it's spirits mixed up with it, but spirits rather buried, and my I-hood is buried in myself, which is really Satan, yes myself, my emotions, my will, my lusts, my souls, which is Satan, which is the lust of your father, he will do that one, so he's operating through you, and to that extent he's immortalised us, he has got our bodies, and our bodies are not redeemed, that's the one area which is not redeemed, that's the

only area which we live by hope, in Romans 8, it says in your body you live by hope, in all other ways you live by faith, faith means you've got it, hope means

you haven't got it, so on the body area, he specifically says in Romans 8, it's only by hope, and hope which you see is not hope, for what a man sees, what he has hope for, that's over in 24, we say by hope, the body, waiting for a redeemed body, hope we see is not hope, so in that sense our redemption doesn't include physical perfection, physical, moral perfection yes, but not physical, so don't be kidding, that's where the body comes in, so body is something to which it has been occupied by Satan, it's now right, we're now the body of the temple of the Holy Spirit, but it hasn't given us a final redeemed body, because we're to be part of this world, see if we had redeemed bodies we'd float about through doors and so on, it'd be no good to the world, so we must have people who don't

float through doors try to open them and go through them, so he must have us bodily for the privilege of being the light in the world, so he doesn't intend us to have immortal bodies yet, now you see the problem is because we're human and we're hurt, we like to have immortal bodies, we don't like pain, we don't like hurt, when my ear ached a bit, I took some stuff, I was glad that Sandy came up with some dope, some cocaine or something and stuck it into me, so I had no more pain, so I'm like that, I don't ask what it was, I just took it, so you're saying there's some stuff here and there, but now the point is this, can I learn to say I'm not body, now when I had that pain I said that's not really me, that's not really me, I'm in God's health, my ear's in God's health, I'm in God's health,

I affirm that against the feeling, I don't like it, because my ear's hurting, so you've got a mixture there, you can't help being hurt and feeling it, but I'm saying now to you, the real answer is, praise the Lord you meant it temporally, you were me in me, and you're in the spirit, you meant me to be temporally in the body which is hurt, now that's the first state of healing, and that's what the Churches don't give, that's why I say don't give sympathy, give truth, don't say poor thing you're hurt, let's pray to get out of your hurt, say praise God you're in the real unhurt condition now, although you're hurt you're not hurt, in God you're in his health, or in his life, if you say so, praise him, and praise him temporally means you'll be hurt down here, accept it temporally, now that

releases you from, oh I must be having healing, so that of course is the trick I'm afraid, of the healers, they get great response, because people want to get bodies healed, so it's the most attractive thing to offer healing, but be careful, I wouldn't do it for anything, it's a waste of time, what's the use of offering healing when they get limp again the next day, I want an unlimped healing, so see we talk for instance about the poor, notice when Jesus gave his great annunciation, announcement, in the Capernaum, that this day this message is fulfilled, your spirit lords upon me, to preach the gospel to the poor, he didn't say to feed the poor, preach the gospel, because feeding is decided here, the Bible still says if you trust the Lord and Tammy he'll feed you, I still say, and you'll

probably find that, of course it's Tammy, if you trust her they'll feed you to come, the real trust is not to give them food, you must give if you can, if you can't give them better give food, but I go out to give other food, I told you how I worked among lepers, lepers are pretty tragic, they have no noses, no fingers, they're bedraggled and horrible and diseased, and your human flesh goes against them, and they're bedraggled spirits, they're miserable, hurt and neglected, and self-pitying and all the rest of it, so we don't start, in those days you couldn't do much with the body, if you catch a leper before it starts visible you get it in the germ form stuff, but once the leprosy has come out you're in trouble, and in those days we didn't even know what was going on inside here, so we

had to handle the outside, we had about a thousand lepers, we gathered them out, but our precious little woman said, the point is you've got Jesus, you're a son of God, he forgave your sins, and your sins are not your leprosy, your sins are your grumbles and your hatred, he wiped those out, he's your precious, he's your lover, he's in you, oh my son of God, I've got to tell my brother that, and off they live with their old bit of stick and no toes, they stomp away, some way or the other, oh come on you're a son of God, that's healing, they become healers and they remain unhealed down here, in fact most of the lepers they can't be, of course it is mercy when you get, you don't feel it after a bit, that's a mercy when you lose it, that's why they fall in fire and get burned, they don't even

feel it, so you go to a place where you don't feel it, but for a time, but you see my point, the point isn't to get that leprosy body healed first, do what you can for it, if to be a healed person, you're a healed person in your leprosy body, you're a son of God, go and tell the other fellows they're sons of God, through Jesus Christ, so I'm saying, well what we should reverse it, is to say, don't go around saying, poor thing, sick, say praise God you're in perfect health, or temporarily in this, but you're in perfect health, you're in God's health, praise God you're his eternal love, praise him, and accept this temporarily, accept it temporarily, well they won't like it, the flesh won't like it of course, then when you say that, then you're free to put a right prayer, then you say Lord I

praise you, but you do too few things of the body, do some as well will you Lord, take this thing off, and very often he does, when you're free from, you know, self-seeking and grumbling and fear, and in faith, faith lets the Holy Spirit through, and the Spirit does quicken mortal bodies to a point, and we do get quickened, some don't, then you don't bother, so you aren't saying it need be, you say well God if you do a little this way, I'll be pleased, if not I'll still praise you, so you get those who don't get healed, they bring their praises just because they're not healed, oh how can this person praise God, we have some precious ones here don't we, like that, light shines out of them, so sometimes God leaves you, in fact we all do, don't kid yourself, either your eyes are wrong, or

your teeth are, or your ears are, or your toes are, don't kid me, there isn't a perfect person in this room, I can see spectacles, I've got ear things, and I'm sure most of you have got false teeth, and I don't know what goes on in your tummy and toes, I'll leave you to explain that, so none of us are healthy, don't be silly, don't be silly, we have a modicum of health, enough to get on with, praise the Lord, at some deliverances, but the real deliverances, we are delivered anyhow, if we are delivered, praise God, if we're not, we're still delivered, that's the health, that's how we decide to present it, we think it's closer to the real truth, it was the moment to put that in focus, it's difficult for us because we're flesh people, to see Jesus had a problem, how could Jesus come, unknown

person, says he was God, and people hadn't got the Holy Spirit, couldn't see inner Christ, couldn't see inner light, how could he let them know he was something starting, so he did utter healings, that's why John calls his miracles signs, oh, oh, there's something, listen to him, by no other way could he have caused the tension in himself, but he wasn't tensing himself to get physically healed, he was tensing to get disciples to go into the wall and preach the gospel, his aim was to get the Holy Ghost in the people wasn't it, and let the body die and the Holy Ghost be God and preach the gospel, so his healings were temporary forms, so don't say, oh if Jesus did it, I did it, that's why Jesus said you do a greater thing, Jesus couldn't give the Holy Spirit, he hadn't died yet, he couldn't

give the Holy Spirit, so he'd say you do a greater thing, when the Holy Spirit comes you give people the Holy Spirit, that's the difference, so don't mistake saying, oh because Jesus healed we ought to, the

healing isn't this stuff, the healing is this eternal stuff, like walking Christ, that's healing, and those who don't know that, God bless them, let them do what they can, God bless them, for helping the sick and the needy, God bless them, but if you have the whole, give the whole, if those have part, they can give their part, but let us who give the whole, give the whole, so that's the answer, well now that's covered some things, there were questions I hardly touched on, of course, on the blood and body of Christ, we have a little time left, need explanation on that, and that is

important, because you don't get clarified in, I'm going back now, I'm going back to clarify a little in the second level, you don't get the level, second level clear, of course, until you've understood, that your problem wasn't your sins, your problem was, the sin operator occupied you, the sin operator was Satan, he got in by the symbol of eating the fruit, he got into you, and he operated sin by you, and therefore Jesus gave the great word and he says, you are of your father the devil, lust of your father you will do, he's great deceit, Satan was, he claimed to be independent, he wasn't independent, he's God's agent, but he thought he was, he tricked himself, I'll be with God, I'll run my own show, and he infected us with that independence, you're an independent person, no we're not,

you never are, you'll run, mother of God, he tricked you, he says, I'm in you, but I'll make you think it's you, so the trouble is, he made us think we're the sinners, we never were the sinners, we're expressing the sin spirit, but because we're free people, we did cooperate, in that sense we're sinners because we did the thing, but we did this as the agent, as the agency to the agent, the agent was Satan inside us, the agency was us, now you see, therefore the real trouble in humanity isn't the sins which are products of Satan as agent through the human agency, in which we cooperated, so we did them, so basically he's a sinner, we're close sinners really, so when the redemption has to come, there had to be first of all, because we're so blind, something which would show us, we're out of

the consequence of our sins, and so we get, that's the outer form, the babyhood form, wrath, judgement, curse, unclear as hell, and that's why the first form is the outer Jesus, the Bible says, whom God has set forth, that's Romans 3 and Galatians 2, set forth means apart from you, that's the illustration of John 3.16, the serpent in the wilderness, the serpent's apart from the children of Israel, look, look and live, so the first area is outside yourself, you're a sinner, and he died in his tree and shed his blood, and the blood of course is evident, he really died, that's why it's put in Leviticus, don't touch the blood, the blood's the life, so like the blood on the little doorpost, marvelous revelation John had, this is the lamb, the lamb, we're lambs you know, he's a lamb that has

been slain, that's all we ever believe, a lamb slain by other people, eaten up by other people, that's the deity, now he's a lamb on the throne, isn't that something, a lamb on the throne, what an idea, that the living cause a lamb, it's ridiculous isn't it, to the human mind, this is just one, and so you see in that bloodshed, but there he really died, there he is, set forth, there he is, and the soldiers proved he died, they didn't break his legs and pierced him to show he died, but then you go further, when you see further, say of course death isn't that physical stuff at all, a death is where you go who's inside the body, and you find there's a destiny, and the destiny is put in the biblical terms, there's a spirit in prison, because hell is self-centeredness, hell is people by

self-centered self, so spirits in prison are spirits in self-centeredness really, in prison itself, that's hell, and so there are these spirits, which is the word in the bible used is spirits in prison, hell, so either when you're dead, if you're unredeemed, your spirit goes there, or if you're redeemed it goes up just maybe perfectly, the heavenly juices, now it says Jesus completed their blood sacrifice when he went to hell, and hell

couldn't hold him because he couldn't get out, because he represented us, that's his faith, only God could get him out, satan couldn't hold him, he didn't belong to satan, so God made his destiny, and that closed, all that closed, all the consequences of sins, that's the precious blood, sins, wrath, judgment, death, toll, destiny, all went out in the

precious blood, but that's not the problem, the problem isn't the sins, it's the sin producer, the sin agent, agent who is satan, the sin person, the father of the devil, he says it seems the beginning, in 1 John it says the devil seems the beginning, Jesus said he lies in the beginning, he originated, so we're told the origin of sin is a person, satan is a person, he's a murderer, he's a liar, sins are the beginning, sins are merely his product, so when you talk about sin, you're merely talking about in the form of, in which he appears in sin forms, but the sinner satan, now then, here you've got the problem, the sinner satan operates by us, how can we be redeemed unless not only are the sins and their destiny, their consequences taken out to hell, but the sin themselves put out, who

operates us, and that's the body of Christ, and that's Paul's great revelation, it's part of his Galatians revelation, and he puts it in marvellous form in the one characteristic area to which you need to underline, which is 2 Corinthians 5, from about verse 10 to the end of the chapter, that's where he says two great statements, one is you see him hanging there, set forth, wait a minute, don't you know when he died, that's your body, oh, well he says, well thus judge, when one died, hung there dead, all died, because it was just, oh that's your body then, oh that's a big leap, not his body for you going to hell taking sins consequence, well look again, what it means, find out, that body is your body, but what's your body, your body is expressed as satan, your body expresses your spirit,

your body is the temple of the spirit, which spirit, the temple of the spirit, which spirit, now the spirit of satan there is expressed through me, therefore if that body represented me, my body expresses the spirit, so we get that marvellous statement in the last verse of that same chapter, for God, his own father, made him to be sin for us, made him sin, but sin is the spirit of sin, expressing himself, the murder of the beginning, the love of the beginning, expressing himself through a human, God made him how, because our bodies express satan, so if that, his body expresses, he was expressing satan, made sin is practically the same as saying made satan, because sin is saint, sin is only a word term used for satan, who is a person, it's easier to me to operate by a person than the

principle, satan is an operating self-centred person, now then, link it up, he doesn't say, you go back from that, link that to 2 Corinthians 5, you go back from that to Romans 6, there you get this, the body of death, in Romans 3, that's the blood, that's blood shed for our sins, that doesn't come up, Romans 6 is an identification, baptism, you know, burial of baptism and so on, now that's the body of death, it says there the body of Christ, in Romans 6, and he says, in that he died, he died unto sin once, hello, not for our sins, he died unto sin, it's the body of Christ, not the, not the, knowing this, see, like in his death, baptised apostle, like in his death, our old man is crucified with him, the body of sin might be destroyed, that's the body of sin of course, now his body you

see, that is the body of crucifixion, not the blood, and our body of sin is destroyed as an agency for containing sin, because his body died, the tense form is not served sin, for he that is dead is freed from sin, not sins, so it says, in that he died, he died unto sin once, and that simply means of course, that when a body dies, it's separated from the spirit in it, so when that body of dying representing our body was made sin, out went the sin, when the body died, and that death, the dead, the resurrection, the dead body, three days in the grave, and that's where it says, into the same body came the spirit, put death and crucifixion,

quicken by the spirit, that's in 1 Peter, now the new spirit sin, so say, that body representing us now has a new spirit, now that's, that's, that's,

that's the deliverance through the body operation, deliverance from the consequences of sin, his destinies, through the blood operation, but the real thing is, how can I get rid of this fella, this false thing operating me, he's out in the death of Christ, in the body of death of Christ, we've made sin, died, died unto this thing which was only me, when he died, it went out, so it's not in me, that spirit's not in me, and the other one said, yes, yes, he just died, he didn't die to, he didn't excuse our sins, no, he became them and literally took our sin to hell, because the wages of sin yes, yes, yes, that's right, fantastic, he took our sins to hell, in his bloody death, and we're going to heaven, he took this principle of sin, the hell, hell's principle, the very principle itself of a

hell, out of us, in his body death, the principle of hell is safe, he went out for keeps, and you don't reverse that, he died, he died unto sin once, therefore if you die, you die unto sin once, don't repeat it, so if you're linked to Jesus Christ, you've been cut out in that dead body, from that forever, he has no more to say, to shout and make noises at you, scratch you with his dirty nails, that's not what he can do, and the church ritual come in then, is it blasphemy to keep doing it, you know, no, it's not blasphemy, because that says, of course, Jesus gave us the memorial, if you want it, it has a memorial supper, but it was done once and for all, oh yes, it's blasphemy in the Roman times, oh yes, that's blasphemy, that's mass, that's why God blessed the Romans, but I don't know how

any of you Roman Catholics in the end will remain where you are, you may not observe what you're doing, but you're celebrating a lie, every time you go to mass, it says he's re-killed, that's a lie, he doesn't die again, and you're eating his precious blood, that's a lie, so you precious Romans have to face it one day, although it may not matter to you, because if any of you will glow, you'll glow with the spirit, bless you, you'll glow with the Holy Spirit, the precious Roman Catholics glow with the spirit, one day you have to face it, that you are still practicing a lie, it may not matter, don't bother, let the Holy Spirit give you in time come, it's more important to me, glow with the spirit, than fight the flesh anyhow, so don't fight the masses, it's a present, but you'll learn one

day, it is, you're right, it is, yes, yes.

We know that Satan indwells us, but he's not omnipresent, the sort of question that's going to come up is that God is omnipresent, he's everywhere. Why do you say he isn't omnipresent? Well, that's what I'm asking, this is my question.

Well, if he's a spirit that works in the two of his beings, he's omnipresent in all the world, the two of his beings are the whole lost world, a spirit that now works in the two of his beings, so he's omnipresent in every person anyhow, and he, I mean, then he's called the spirit of the world, see 1 Corinthians 2, called the spirit of the world, that means he's a world spirit, it's a very interesting phrase, it's very seldom referred to in 1 Corinthians 2, that we have not the spirit of the world, well, the spirit of the world, of course, is Satan, doesn't matter, I'll just put it there, it's a weird verse to it, we've got to see the spirit of the world, well, I say he is omnipresent, the spirit is actually we all are, the fact is we're all in each other, because he's, we're part of the

omnipresent person, and the spirit's universal, that's why I say you can't know yourself, because you're universal, you're not particular, you are sort of particular, but now I say you're not particular, and deep down you know it, something in you is reaching out, why do I reach out, because I'm part of the reaching

out, I'm, you know, the marvellous thing today is science is finding this, science is saying some remarkable things, there's a book out, which you put me on to, which isn't by a Christian, but it has some fascinating stuff, a Tao of physics, Tao was the old word, Lao Tzu was the great seer of China, maybe 2000 years before Christ, but some of those men saw things, he saw a universal being, a person behind all, he called him Tao, T-A-O, so he saw a universal being in operation,

and all through history there have been men who have seen that, you can trace them up, they sometimes call it cosmic consciousness, now the interesting thing, this is the first class scientist, this man, I've read it twice, fascinating, so he explains science on a level most of us can take it, he goes to marvellous facts that they can't explain, that one particle is all particles, what does that mean, they're ridiculous, how can one particle be all, particles, billion, billion, billion, billion, all, what do they mean, that science is getting staggered by facts, that they can't, there are mathematical facts they can't explain, but that's, one is all, one is all, and some of you had a glimpse, I haven't had, I've had someone mention, some I know, Alan Parker has, you have seen the

universe, suddenly you see it, sometimes you see the whole world aglow with light, some of you may have it, it never leaves you, it's sometimes called the mystic, it's a real thing, you suddenly see, it's all one beautiful glory, and you're part of it, that's it, so you see, spirit is universal, well if the human spirit is universal, surely the satanic spirit is too, and it's put out universally by Satan, so I have no difficulty that Satan is as wide out as anybody else in getting, reaching people, I have no difficulty with that person, and I think I've got some, some scriptural backgrounds to it, and nowadays scientific backgrounds, so if any of you get that book, you won't find, no Jesus Christ, no love, they don't know love, it's a marvellous presentation of the unity of the universe,

and that some people always recognize that unity, and science is coming to it now, science is marrying mysticism, that's what he says, it's now the mystics always said these things, science now says the same thing, fascinating to me, and if you put back what we know as mystic is Jesus Christ as a person, and God as a person, you put that back in it, which we do, it's a precious thing, so if any of you want to have a little bite of heresy, find out where to get that book, Betty will tell you where to get it, she infiltrates me with all heresies, well now what, so that's, that's, so symbols, symbols are out of form, everything is symbols, this is a symbol, Abraham hadn't got this, Joseph hadn't got this, he knew a thing from righteousness, and Noah hadn't got this, this came with Moses, a

good deal, 400 years after Abraham, it began, so this book isn't the ultimate, it's the human expression of the ultimate, the precious, holy expression, I believe it, word for word, I believe it's given us for a poor way when humans need something a little out of the hat to cling on to, not to live, but so we get our guidebook, but the guidebook is, the guide is the spirit through the guidebook, and through the guidebook you get the guide, so I hold holy by this book, I soak in it, because it's authority, what can, why, why should a person believe me, who am I anyhow, if I say I've got a spirit, who says that, but it is said, it's a little different, I say well the word of God, I fight the word of God, so I must say the word of God, and because, as a basis, but it's only a symbol, so in

the same sense baptism is a symbol, or holy communion is a symbol, an outer form of, of, which may help and strengthen, in busy week, to meet with a bit of fellowship and have a little holy communion, people vary, there are the Quakers and so on, who don't, to which I'm close to myself, who don't use symbols, that's, that's, most people do, well that's it, there's some, one of you did raise that question of baptism, that's, that's it, so if you want to waste, waste your time being baptised, baptise, that's up to you, it's up to

you, and the type of baptism, some crazy people baptise infants having their walk in darkness, of course white people, they immerse, silence, I didn't get a vast response to that, so well that's it, have we had enough, I think you poor things, yes, yes, I have a

question, yes, on Sunday when we arrived you said that most of the people here knew that they were intercessors and that they had been called, yes, and that you would like to go into it a little further, well I've, I've tried to go, I don't think I had to go farther, it was like when Richard kept saying, I asked him, he wouldn't even answer, because some answers you mustn't give, you must find out, how do you operate, by being who you are, that's what you are, in other words, if you're conscious of what we mean by intercession, there is something grabbed you, to which you're related, which God has put through by you, and by others maybe as well, something is a call, maybe an individual thing, God's purpose is to put through a work of grace by you, or a work of deliverance, or salvation,

or something, all right, so that's your background, now with that, you see, there's your faith, God's going to do it, now you just, just operate by just being yourself, just be yourself, in yourself, that means whatever God shows you, and I can't tell what ways He may cause you to bear some witness, and, and you, you, you may be receiving the, the, the oppositions, you see, that God meant you to have them, I can't say beyond that, because it covers, it covers up the practical life, how, who can say, I don't mind if it's a practical life, you, but don't try and do a thing, be yourself, in that situation, and see yourself as an intercessor, and that affects your spirit and outlook, and probably affects as many things you say, and then you live your ordinary life, but behind this ordinary

life is the thing, now He made you to do some things, I mean, He told me to go to Africa, I was years in Africa, He's made me, made me spend years going to India, and, and the Amazon, the places, taking the gospel, I had to do that, so part of my decision was getting to places and beginning to help Jesus to get to them, so He may call you to do things, but only God can tell you what, so He may call you in your intercession to, and tell you to do something, like in this union life, you know, to take up some, like some part of that, you know, helping to put the magazines on something, different practical things you can do, or have a group in your home, or whatever it may be, can I say more, can I say more, can I help her more, can you, how can you explain operating intercession, I don't

know, because it's, how can you play, explain operating a new birth, when a person's born again, you don't tell them how to live, you say, yes, now you're a new person, and you'll find God will keep you in His, in, you walk His ways, and He'll, He'll preserve you in temptation, you don't define to them how they do it, do you, you can't, and then they get some urge, and you get a bit of witness comes out of them, and they live, so can anyone help me, I can't see how more practically I can say, how you actually practice, Amy, give us a little bit.

Yeah, yeah, yeah, yeah, yeah, I think so, I think so, he just gets out of his own way, you can't stop him, can you, that's the best you can say, I think, so the main thing is being sure that you know He is, you are He, be sure you say it, until it's you, and then you come out of your own way, yes, yes, yes, yes, yes, yes, yes, yes, yes, that's right, thank you, we did that yesterday, something, yes, yesterday, we did a certain area of that Mark 11, operating the Word of Faith, we can't go into that more, but that's, that is part of our key message of intercession, that you gain your, your place by this faith operation, it's Word of Faith, and all that, thank you, dear, there's no idea, that.

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