

Philippians

by Norman Grubb

The true interpretation of the New Birth is found in Galatians, which includes identification with the risen life and feeling of being risen with Christ, and the perfection of Christ is the completion of His purpose to bring others into a relationship with Him.

Duration: 47:43

Scripture: Romans 5:12, 1 Corinthians 15:45, 2 Corinthians 4:10-11, Philippians 1:21, Colossians 1:27, 1 Thessalonians 4:16, 1 Timothy 2:5

Topics: "Philippians"

Description

In this sermon, the speaker discusses the importance of intercession and the role it plays in the body of Christ. He emphasizes that intercession is not just a spiritual gift, but a responsibility for all believers. The speaker also highlights the concept of union life, which involves being united with Christ and operating on a higher level of faith. He references biblical figures like Paul, James, and John to illustrate the different levels of understanding and maturity in the Christian journey. Overall, the sermon encourages listeners to embrace intercession and strive for a deeper union with Christ.

Transcript

Galatians is the true interpretation of the New Birth, because the New Birth includes the identification with the Colossians as the risen life, the resurrection, Galatians as the cross, Colossians as the resurrection, the feeling of being risen with Christ, because He is above, Christ is our life, Christ is all in all, He is the risen, the Colossians are the risen, because you know He is the ascended life, when He is left, left our cross identification, our resurrection identification behind, and therefore the relationship between the seated, which means completely settled, finished, but not seated in the sense of reactivity, because He is the activity, God's totally active, so He is, but seated in the sense of a certain understanding of who I am that settles, which is why I am risen, and the seating is the evidence that speaks to Jesus. Having left that behind, we move into new level of action, because the throne life is the outgoing life, the reproduction life, and it's from the throne the Holy Ghost goes out as a third person, if there's a third person in it, now there's a third person by it. So I said He led, what is He also, when you say it up and high, He led captivity captive, that's the previous one, the devil's captive becomes His captive, that's the cross of resurrection, and gave gifts unto men, that's the Holy Spirit equipping us for action, that's where the gifts are, all the gifts come in there, the forms by which the Holy Spirit moves into action by us, the saving action, that's all.

So I take it those four letters present us with the total truth, first in a general completed form in Romans, and then he broke it up into detail in Galatians, followed by Ephesians, followed by Galatians, followed by Colossians, followed by Ephesians. How we relate to the cross, how we relate to resurrection, how we relate to ascension, or where we are in them. Philippians is a letter of, it's a personal condition, of His own person, it's a joy, it's a personal letter, it tells a great deal about Himself, His joy experience in His ascended life, His ascended life, His tertiary life.

I often get, this might be wrong to say, but people often come back and quote to me, I'll tell you something about, forgetting what's behind, I pressed forward, you know, the thing, they quote that to me, and I was ascribing to accomplish something. Forgetting what's behind, I pressed forward to the... Yeah, the point being is that I ask him about this, and maybe something he has privately, but I just get it out. His last statement there about, this is Paul's intercessory life, because he says, this is not a pressing forward to show how great you are to be saved, or to attempt to pay back, you know, that merit kind of thing, but he's talking there about His intercessory life.

He's pressing forward, pressing out, as an intercessor. Would you comment on that just a little bit, because I think anybody who does intercession, all intercessions, those other types of scriptures, that imply self-effort, and that is one of them, and your answer to me was helpful, but of course you can see I was very sketchy in getting this to you, so would you amplify that? That's Philippians 2. Perfection is the completion of the purpose of God, it's not in us. It says, not that I'm really perfect, that's not referring to inner perfection, it's referring to the completion of the outer product, what God does by me.

That's why it says in Hebrews, that Christ's perfection was that having learned obedience to things He suffered, being made perfect, He was able to bring all others into that same relationship, out from Him. That's what that perfection is. Knowing the Son, learned the obedience of things He suffered, being made perfect, He became the author, that's the perfection, of salvation, under all that is availed.

His perfection was to bring other people into what He got, and that's an incomplete perfection, because that only finishes when our human life finishes, and that's what He's referring to in the Philippians, when He uses, as the whole Scripture does, the threefold level, and He said He had been a lost person, His loss is because He's selfless, self-centeredness, I myself conscious of the flesh, any man think that he has, well he might trust the flesh, I'm all, that's self-centered self, all His value is Himself, knowingly, circumcised the eighth day, tribe of Benjamin, Hebrew with the Hebrews, touching the Lord Pharisee, turning His heel, touching the church, touching the righteous, a perfect helper, a perfect devil, a perfectly self-sufficient self, in all its level of perfection, His level of perfection is perfect self-righteousness, that's a perfect devil, and He says, so the first step, what things were gained to me, was that I had been lost to Christ, that He saw the devilishness, of that false perfection, by contrast with Stephen, that's why our lives complete other people, but when He was headed up solely as Stephen, and when Stephen had these stones poured on him, he was a dying man, this was all he believed, he looked to heaven, and he said, I see Christ, standing by the right hand of God, and so on, and then the last thing he said, Lord, lay not these things on their charge, that got him, his love was to destroy Stephen, God's love is Stephen, who saved his enemies, got him, out of love, he didn't want his enemies to go to hell, Paul wanted his enemies to go to hell, he saw a difference, and that's the gold, the prodders, who kicked against the pricks, kicked against the gold all those years, inside Paul, all those months, got him, and because he was an intense man, so intense reaction, very healthy, it's a good sign, very intense reaction of murdering the Christians, to escape this inner gold, you're wrong, you're wrong, you're off-being, because you don't, at the bottom of it, see a man, this self-loving, self-elevating self, making much of your Jewishness, and your temple, and

the sense of self, this is a lie, and the, the treasure of the love of Christ, what he gave to me, the love of Christ, when he got the vision of the love of Christ, come to him, came to Peter, from the heavens, and this boy said to him, Paul, what has this done me? And he, he caught the meaning of love, he caught the meaning of eternal love, through Peter, through Stephen, in Christ, as it gave, to be, accepted and received, as a redeemed son, by Christ. But then he had to move on, from being an accepted self, to finally who he truly was, a Christ self. Not Christ for him, but Christ as he, being he.

And for that he had to go through a painful process, of, which he had to experience the cross. He received the baby through Christ's cross. What he had gained to me, was that I had lost the Christ, justification to Christ's cross.

Now he had to experience the cross. And he says, yea, doubtless, and I count all things but lost, not just my self-righteousness, all I am, all I have, all things but lost, not just my own ego-hood, in the sense of my pride, and self-judgment, and all that. For exceeding, exceeding knowledge, exceeding knowledge, exceeding realization, of Christ my Lord, may the cross take me over, he's the me, he's the one I use, not I, not I my Lord, Christ my Lord.

And exceeding new faith, that he was this person, that his whole being was to be this person. So he says, that cost him all things. To whom I suffer the loss of all things, so it cost him.

So there was a hurt there, in that dying, and whatever forms it took, being cast out by his own people, a very, quite a big cost, hurtful hurts, talk about hurtful hurts there, he suffered, the loss of all things, so it cost him to lose me. That's the, that's the next stage, when, you find the, the precious treasure of life, the precious treasure of life, being he, he being you. Christ he is my Lord, my Lord, not just my Savior, my Lord's implication, he's the one, on this show now, he's, he's, he's the I. Instead of I being my Lord, own Lord, or Satan being my Lord, Jesus Christ, not just my Savior, my Lord.

Norman, is it really, other people, who see this, I don't think you sense, that your life has, has a tremendous cost, you've done what you had to do, what you wanted to do, and I suppose, objectively, you don't see it as a great price, you see pain, giving all, you don't see that cost. I would think, in saying that I'm confusing, the price I paid to the successor, and the price I paid to the Soviet Union. This is the, this is the preliminary price he paid.

I think he paid it, in those three days, when he learned, he suffered many things, for my sake. Before the Holy Ghost, I don't know. I mean, this, this price I'm now talking about, this costly price, isn't the cost of, having lost all things, now you're, now you're burned out, you're, you're, you become a living sacrifice.

That's another kind of suffering, that's the technicality of suffering, that's the necessity of suffering. That's what he called, my life affliction. It might be, the death of life to him, it's also life to him.

In other words, they're in a place where we, it's costly to die, or to finally die, finally die. Isn't that right? And it's costly. That's all, sometimes, well, costly.

What I'm going on to say, is this, the whole point of this is, he turned right round, and he loathed the thought, that he was lost. This is the third. Because where he, where he said here, I count all things but lost, for the excellent knowledge of Christ Jesus, my Lord, whom I've suffered the loss of those things.

Now, and do count them but dung, dung is offensive, dung is manure. It's not a very pleasant place. Those things are very pleasant, smell of those things are pleasant, I don't want to lose my reputation, I don't want

to lose my everything, I don't want to lose them.

And I'm losing things that have a pleasant smell to me. It turns out, now it has an offensive smell to me, it's a radical change. So the values of life have changed.

Now this is the third one, that's not the second. The second is, the second is discovering that he is my Lord, or my me, my all, which has had a cost in it. And then that cost is gone, I agree, then it's gone, there's been that.

And then you move into this life and it's new, but then, when you move into this life, this new life, you're so, so, so sold out to others having it. Everything, it's, it's done to you. Nothing can be bothering you, it's offensive to you.

It's a waste of your life. Not on daily duties, that's part of the way God comes through, but in things in the, which are, my, my, my interest, values of life have changed. So everything I have becomes part of something for others.

Like your life, Bill, like John and Linda's on their home, it's for others. It would be a hatred for them just to run a big show and have a nice home, or you to accumulate your money, you can't do it. It's become down to you.

But there was a time when you liked it, and that's why I had to die. But once I had died, that somewhere, that cost. The hate not, there is a place, you hate not father, mother, wife, children, houses, land, the air, your own life also, who say, who say, everything, all that he had cannot be my son.

What you really hate is that self-love, which is, that, that love of, not, not, not that, well, of course, it's a completion of that end of self-love in Christ, but that love which is still attached to things and people, father, mother, wife, children, houses, land, their things, well, they're not my salvation now, but their things, and for some it's said I'm still attached. Now that's the detachment. That's the middle detachment.

So radical, because Jesus uses such radical terms. We wouldn't say hate, we'd just say dislike. Jesus saw in total terms, he's a total person.

But to say you hate your father, and your mother, and your wife, and your children, your houses, your land, yet really we do. Actually we've done it. Because when the chips are down, we do it.

When the chips are down, we'll sacrifice anything for Jesus. We won't really help it, but if the chips are there, we'll do it. Which is we hate.

It's the same hate that Jesus had when his mother and brethren tried to get him out of all the crowds around him, thought he would get a fanatical. He said, I don't see you. Who am I? You're my brother and my brethren.

Who do you want to go? I reject my mother because I hate them. The same mother who he commended to John's care on the cross, was the mother who a few years ago said, I don't deal with you, you're not my mother, leave this little mother. That's stronger than him.

That's Jesus. That's radical. And so basically there is a hate.

It's a mother's hate, of course. It has to hate that which combats love. So this is, I'm trying to say, and I think that's the second one.

It's, I hope, something we've gone through and passed out of. But as we look back, there was a certain area which was the costly business. But now, the very things which we might at that time have become costly.

We laugh at keeping. We don't want them. They're offensive to us.

They annoy us. They're wrong to us. They're hindrance to us.

We don't want them. We want everything with Jesus. The curious thing is, of course, when you have everything with Jesus, you have everything back.

That's the paradox. You come back into Paul's 1 Corinthians 2:3 when he says when you are Christ, in other words, you are Christ, in other words, when you take yoga, then for all things are yours, whether Paul, or Paulus, or Peter, or the world, all ours, all life, all death, all things present, all things other, all things come, all are yours, twice over. Not all are not yours, all are yours.

It's an extraordinary paradox. You host them, you get rid of them, then you get them all back. Because you want them back.

Because the main theme behind all personal enjoyment is there may be some need of others. That's true. That's what union life is.

We're moving into and we're saying it's a radical basis. I mean, not many of us want to say, well, I'm related to this union life, but what we're saying is you can't be a person who you're not you, but Christ, without being a person of others. He's in nature.

Because he's only in nature, he's not others. So in our society, he's got to come out. And you may, as soon as you announce your home, or announce your business, or announce, you've got it all back.

That's another. So it's, it's what the world can't see, because you get everything back. It's another.

Then you've got to hold on to that, because it's not for you. There's something in you which is an issue, and you know it's not for you. And you know, if it began to be so, you'll have to go, I'm not taking that, you take it.

Now that's the beginning of the third. Is this an experience of the unification period? You said the second level. Is this death in the experience of value yet not amplified? Yes, that's it.

And there's a cost to it. I suffer, and also I don't like it. It really hurts.

That's a baby. It's an adolescent. And we look back now and tell others, we say, ah, that cost me something.

We try to describe how it cost us in different ways. That's the value of our person, isn't it? Say, oh, that cost me something. But thank God, now I know I said thank God.

I do say thank God then. Thank God now. Out.

But that's only accepting me in. That's what it's actually putting me out, accepting me in. Of course, it is costing me.

Now, this other has become the third. Because you are in this free person position, this is no longer holy. You're interested in having a home for yourself.

Have a nice part of your life, but not yourself. Not just having more money. Have all your guests, but not yourself.

You change right round. But paradoxically, if you can be a wealthy man or a wealthy new man or this, or OK, but you have a wink. Thanks to you.

The world may think it is, isn't it? The new drive got you. Now, in this new drive, there have been other forms of death. Now, this is I may win being a Christ.

Win means be like. You've won the prize, it's your prize now. Not now a prize for the person saying to you, that's out, that stuff's gone.

We always say that out of the position which you're dependent on God, you become a pro-God. He's your permanent God and all that stuff, that's out. That's why we don't always pray and stuff, that's out.

Now you're winning Christ. You've won the prize, you've won it now, and the prize is Christ. Not what he gives you himself, but Christ the Saviour.

He's totally other, his deity. He does not give deities authority to be asked. If I'm not mistaken, he'll never get it back again.

If I'm not mistaken, there's a sense in which the deity itself is unique, it can't be understood. Because he's only understand by opposites. There's no opposite deity.

So the original one, as a father, son, spirit, we don't know. We don't know. This is the eternal original one.

When you come out, you're going to lose something. You limit yourself. Come out to be other people, limit yourself.

Now it says that Jesus counted out robbery to be equal with God. And then it says, he made it so there was no reputation, to the degree he'd entered himself, took upon himself the form of a servant. Now, the form of a servant, that's the Philippian one.

It's not serving up, it's general serving, because he comes before he became a man. It doesn't say he became a man and took upon himself the form of a servant. Before he became a man, he made it so there was no reputation, he thought of robbery to be equal with God.

He was God. What is God, there's a certain unique sense in the eternal deity. We don't know about that.

Now he entered himself, there's no reputation, Philippians 2, and took upon himself the form of a servant. That's his permanent form. And then was made like to men.

So there's a certain, the form of a man. So he took upon himself the whole expression of God, the servant expression, in which he identified with those, so he compiled up that the Lord was a servant, with those who he served. I'm thinking to say that something happened to Jesus, before there was Jesus, when he was the Word, and then became the Son, and then became Jesus on earth, that was apparently the eternal purpose, that he was forever to be man number one.

I enjoyed a lot of things that Sonny was bringing into Scripture. He bought that yesterday, that man number two, the last Adam was the second man, and the first man's out, the second man, the real man. Adam was the first man.

He became a man because forever the deity is manifested by his main agents. And the first main agent is his son. And so you get that thought in the Scripture, you get those little things tucked in, don't you? With a great phrase, I have a great revelation in it, in that one little phrase, it's not said quite like anywhere else, where it says, for there is one God, and one mediator between God and man, the man Christ Jesus.

So he says there is still a risen person called the man, not the crucified, not the human person. He's the risen one, the mediator, the man Christ Jesus. One could eclipse the two things.

So of course he's the eternal man. Now I'm only getting at all this a little bit to show that the whole of his life, therefore, has a hidden basis of enunciation. I say hidden because if you take too much of enunciation, enunciation trusts a lot of unpleasant words.

We don't easily see the glory of enunciation, the hidden basis of it. My man, who went across to his son, he used to make little doggerel poems. He had one, take my life and let it be a hidden cross revealing thee.

The hidden cross up in the front, take my life and let it be a hidden cross, a great hill mixed up in there, and revealing thee. So I'm saying that Christ's promise has become that. He's the protector of a soft-man universe.

And in that sense remains second to his son, to his father. Now that doesn't fit, unless you make one of these things that said he can't not robbery to be equal with God. And yet the final word used, forgiveness, in 1 Corinthians 15, is that for he has put all things under his feet.

He was slain, Jesus, and he has put all things under his feet. The last element that should be destroyed is death, for he has put all things under his feet. But when he says all things are put under him, it is manifest that he has accepted, which is, put all things under him.

And when all things shall fit and do under him, then shall the Son also himself be subject unto him to put all things under him, that God may be all in all. So we're left with the equal son become a subject. That may be that.

I'm only trying to say the subject of the involvement in a life which is involved where other people live. This is the third order. And therefore I'm saying winning Christ means that.

Winning a person means you are now what that person is. That person is a favour, not just a convenient favour for me, is the word favour. That I may win Christ.

And be found in him, now he very beautifully preserves, it's all he, when he keeps off the law, he says, it doth never come, be found in him, not telling my own righteousness, not telling this I tell you myself, which is of the law, not back there on that surface of stuff, but that which is through the faith of Christ, the righteousness which is God by faith, I am what I am in Christ, because Christ is that, I'm that. Now you do admire the coming of something. I'm that because Christ is that, therefore I'm that.

He very carefully preserves that right in the centre of the third here. So don't run back to the third and say now I must become better, now I must be used. You don't run back and say now I must get going.

He very carefully preserves a preservation from law and law effort, to all being Christ, right in the heart of his third development. And that's why he says, I may win Christ and be found in him, not only my righteousness and so, I may know him, and have power of resurrection. So that's what we're always doing.

It's a permanent involvement in fresh discovery. It's fresh discovery, who we are, what he is, how we operate. It's a great deal of fresh discovery, knowing him in that sense, knowing him as being him.

Not now kind of knowing him as saviour or lord or that, knowing him in his own purposes, moving into what he said to the father, that he may know him, at least from the beginning. Is that right? Do you agree with me? And the power of resurrection, now I've got to learn how to operate by this wholly new power. Now it's all part of learning how to operate.

This is the faith that we're taught how to see nothing, except as expression of God. I'm only learning that, I learn a lot by learning, that's why I'm so keen to learn how to learn by learning. This is the kind of learning you're talking about.

The power of resurrection, you operate, you only, in every situation, you move back into what he is, you move back from the first appearance, the first out of view. We need to discuss that here. We're operating on this faith level which is fact level, we're saying that's so, that's here, that's here, that's here.

We're dropping the word faith out and replacing it by fact, the fact level, that's it, that's what the first word of faith is. Fact is a fact, we're all learning about this. Now that's part of this thing, know him and begin to learn how to do it, as he did on earth.

Walk this spirit life in another form. And the approach to this doctrine, now here's a new type of doctrine. This is in the letters, in the book form, the letter form, where 2nd Corinthians comes in.

2nd Corinthians is the opening up of the intercessor, what it really means to be an intercessor. What's your whole inner attitude, your outer actions, relation to others, what's the price you pay, the whole business is there. There's a great deal of suffering, a great deal of pressure, and Paul doesn't box it.

He comes up on the other approach, it's a letter of glory in suffering, a great deal of suffering, a great deal of glory. So his point in 2nd Corinthians is, we're changing from glory to glory, it's a glory letter, but he doesn't box the fact. You're pressed from the beside, all that list of suffering you went through, fighting without fear within, and earthen vessel, persecuted, not forsaken, perplexed and not in despair, cast out but not destroyed, always dying by the way of the Lord Jesus.

That's the life living, that dying means, of course, I'm ceasing to think of something, which is, I'm replacing my negative responses I must have, when something's costed, something's hurt, to the cost of Christ in

me. In my body shows it. Christ in me says, my body, I always pray about the body that I, the dying Lord Jesus, Christ will manifest in my flesh.

Your body shows it. Shows the glory, I mean, shows the victory. Always praying about the body, in the body, the dying of the Lord Jesus.

He's talking about the body, the physical sufferings now. The life also may be of Jesus, may manifest in my body. For we live always, we live without a death, for Jesus' sake.

The life also Jesus Christ will manifest in our mortal flesh. There is no death, but there is a life in you. Now that's the power of resurrection.

That's the social sufferings. Now that's what we're putting to. That's why we always say, recognize that.

This is an involved life. And that's our glory. That it will cost us.

This is the intercessory life now. For the intercession, which is this third area, is a sense of commission. We can go into that now, but we always say intercession means specific commission.

Maybe temporary, maybe not. This is what I am in. I accept this as my God, by me, operating out from me into others.

And it's on that level we put in those promises. Those two, when Paul said, not I, but Christ is in me, they said, it's saying that it's mighty in me to acknowledge. I don't think the Bible says.

It's mighty, because he's doing the job. It's in me, because it's Christ by me, to acknowledge yourself. So you've got to have it here.

What happens there. And I'm always saying, we say that's a fact. Don't try and get it.

And they say it's a fact. That is happening to you. Don't ask how.

That's God's business. Don't look around. So this is the effect of God's work.

It's so important. It's in me, it's mighty in me to acknowledge. And somehow that's happening.

All I've got to say is happening. Interpersonal body. Personal spirit.

Interpersonal body. It's in the body. And that means in the outer, I've taken it.

And it's better. Somewhere I don't know where. Material resolve.

As well as spiritually. I don't know where all this goes. I'm self-objecting in my own mission now.

That's all I am. It's self-indulgent. Retirement.

That's all there is to things. There's redirection. You cut the word out.

It's not an easy word to hurt people. When you, when you discuss with people, I'm talking to them all the time, they put 10 and it's 65. What's 65, I said? If you think that, we have, we used to have our own mission, but the one first mission that I learned was we had no furlough period.

If you do, you count on it. When you go out and say you have two more years, I'm not going home. Instead of being immersed for the next two years, for Africa, you're thinking, right, I'm not going to go home.

So don't say, I have a furlough five years. We didn't have that. We didn't have that.

And we didn't count it after five years. Because we're human. And we can't look at what you see.

So you have a retirement, oh, I'm calling you at 65 now. And I'm a slave in hand, precious worker, who I haven't, I haven't really done that in 15 years. This is the retirement home, there's good people, well, of course, they're my age now, but they're married at last.

But we've put a wrong connotation on them, so I'm trying to change that. So you cut the word out, I put redirection. That's just redirection.

It may be to be at 70 years old, not to transfer to Africa, maybe, but that's not to do it. So don't retire, we get redirection. So we don't know that, do we? So we don't know that.

All our life now, there's been permanent redirection. That's the purpose of suffrage. And so goes death.

And that doesn't mean, I don't know, for years, I don't know, that's still there, I used to, at a certain time in the US, I used to say, I came to be an author. I was picked to be an author. Because I was told, I was picked to finish it off.

Chose that you would finish off with Jesus. You couldn't, you just, you chose it to finish off death. That doesn't sound quite right, does it? You said, no, don't put my life on the line.

So past this whole criticism, you came, not only did the Lord show through you, but he didn't show through any of it. That your life may finish off in the presence of Jesus. And that's what he told me.

I never fully understood what he meant by the next one. That I might perish and lose my skin from the dead. I, I don't, I don't think he conveys his total life to me on that journey.

It wasn't a reservation where I arrived. It's always something more. Because I never had the original reservation.

Except as a salvation. So where does it tell you that's real? I think there is a, there is a certain element in the truth of the Bible that there are those, the Bible talks about those who are the overcomers, who tell you there's a certain element that life has really been uprooted from God. I think he doesn't mean that.

So he hasn't got that yet. Might the word realize resurrection help? Or is it a realization that goes down? Sure, we have been resurrected, but many do not realize it. Well, I, I think, from what he tells us, our health, and we open forward to Maranatha, he says, now, the other thing I want to stop on that, I'm going to stop now, is that it takes away the power of this message, of the development, from cutting down, to winning him, to power, resurrection power, suffering, death.

That's something more than what I've by the way got. I'm sure something's there. He's after telling it.

Doesn't matter, we need it. Back to the original, there's a barrier, even though you've stopped now, that pressure on now, now then, not that I'm really attained, or I'm really perfect, I'm not really a soldier. My perfection, it's Christ within me, that Christ has me.

As a soldier, I have to be perfected through the years. As far as, I mean, that's about that early, of course, there's to be research and so on, first two of the month, and so on. So I'm saying, how can you go and do that? The, among those who were, the paraphrasers, the professors.

You must have set up the fast I didn't get it. Wasn't it 6.12 through 16 laws now? That's what? That is. That's what I asked you an hour ago.

That's pressing on an intercession? Yes, yes. That's the high calling of God. And the highest calling is to a soldier, we know.

But not pressing on to, but pressing on in. Well, that's towards the mouth of the tribe. What is that? I, I, I think what Paul said, is also a Philippians 1. Um, um, um, according to my earliest expectation and my hope, that nothing has to be changed, that it will all build it, as always, so that I also, Christ will magnify in my body, whether it be my life or my death bed.

Well, you think he's got a little bit of what we, the Sarkozy's call here, the moral complex? That's right. He's got an appetite? He's got, yeah, I know, that's a good mouth of him. That's why he says, let's have it.

It is a mouth of him to a world, Christ to the matter. Yes. And, of course not, I'm getting on the other end.

But it is a mouth of him to God's glory in the world, that's a high, that's the high calling, I think. That's it. That's it.

That's why I would say, you would say, I always know all about being bound and driven, and I always know that, but I don't keep me from it. Yes. You heard that.

Yes, I think that's right. So, first of all, there's a kind of cross-explanation. Secondly, there's an intimate revealing, like me, to do with the confessor.

James and John, and other levels, Paul in short, like Paul the First, there's a sense in which Peter is the beginner, Paul is the middle, and John and James are the end. Peter began as a congener, the new birth, on the milk of the word, Paul the Great, and all that. Didn't enter in at all into human life.

Paul opened up about a two billion years in human life, and set himself in human life, and he stayed, and so on, because of interest. John tells you what you are, as such, as I said yesterday, don't have no faith in John, except the last chapter, where he's explaining faith is faith. All John, I know, I know, I know, I know, I know, you know, you know, you know, because faith is knowing, knowing is being, what you know you are.

So the whole of John, and you know you're walking in the light, you know you're the righteous, he's righteous, you know this, you know that, and we all know that now, we all know that now. And James is the same way, and therefore, when you are in the air, you know what you're doing, and he's explaining the concept, so you don't know who you are. If you don't know who you are, you're double, and James is the double letter, because he's showing a challenge, you've got two minds, you've got two tongues, you've got two motives, you've got to ask you to other people, in your self-image, you've got two ideas of self-image, all those things double, to force us into realizing who we are, we're not double or single.

And then you act on the single level, the single tongue, and the single eye, and the single mind, and the single motive, the single operation, as you've gone. Those put from the top. So, different ways, that's

enough.

Thank you.

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