

Singing Hills, 1987

by Norman Grubb

Norman Grubb's sermon explores the uniqueness of God's message and the transformative power of understanding our identity in Christ.

Duration: 2:00:40

Scripture: Matthew 6:33, John 1:1, John 6:63, Romans 6:2, Colossians 3:3, 2 Timothy 3:16, Hebrews 4:12

Topics: "Conference"

Description

In this sermon, the speaker emphasizes the importance of understanding who we are and what we know in our relationship with God. They highlight the need for a passionate pursuit of God and a deep faith in His teachings. The speaker also discusses the concept of God coming down to meet us and the significance of surrendering ourselves to Him. They emphasize that suffering is a part of life, but through our connection with God, we can find purpose and learn from our experiences. The sermon references the story of Jesus in the Garden of Gethsemane and his ultimate sacrifice for humanity.

Transcript

They told me I'd be nil these months, I hadn't found out yet. I just had a good time, still. But, um, uh, this is a put-up job.

Because, uh, um, I'm only supposed to come here to carry extra colour. Extra number. Um, I belong to where Paul belongs.

We live in Tylemon. I, Paul, the agent. There may be one or two of you nearly my age here, I don't know.

And, um, and the first, the first session, always awkward. Because we're getting to know each other. And, um, what to say, what not to say.

Then the ball begins to get rolling after that. Um, I've been able to spend my, for three months, up in my room, with, uh, at least I've had my typewriter, which is just a bad, bad handwriting, at least it does type. Um, but, uh, I've been able to dig into a few things, uh, which I've kind of run away from for a long time.

So I'd like to get around while I can. And so I've been doing some of that. Uh, I had a, a good go on over six to eight.

I've long time wanted to really, uh, get Paul to say what we say. People might listen then. So I've been getting Paul to do it.

And, uh, that's in, in Fred's hands now. And, uh, get it out, and I hope to get it to all my fellow, in the mission I belong to, fellow workers, about a thousand of them. And other things, um, uh, the whole point of the Bible to me is to see the Holy Spirit getting through the people, using the Bible for me to get the people to be people.

So to get people to be people. And the Holy Spirit's done it through the ages, in the, through the written word. So I find, I find great profit yet many years in seeing the Holy Spirit getting, getting into, into men.

And it's taking itself by men through the ages, back up from Genesis upwards. And, uh, I've done as good a deal as I was in due course, and surely have some of them already, but, uh, I was able to revise them a good deal. So I've spent quite a long time on, uh, Job, and Joseph, and Jacob.

Jacob's always my favorite because everybody maligns him. The only person who likes Jacob is God and me. So, so we enjoy Jacob very much.

And, uh, I like to see, uh, uh, God using people he shouldn't use. It's a great part. Um, and others, Moses, Elijah, Elijah.

I've had great, yes, a great benefit doing those. And, um, Mary and Sam Bacon up in, uh, Louisville, they're currently retyping them and they'll come through in due course. I've got Hebrews still using, Hebrews here.

I had a good time on Hebrews. Pretty rich Hebrews, isn't it? A great time on Hebrews, isn't it? Um, it costs something. You can't likely write, you know.

You can say and people forget what you say. When you write, you're caught. I learned that on the first book I ever wrote, Touchingly Visible, which I wrote 50 years ago.

That I found something that I said there, they need a little more careful saying in writing. So I learned my lesson there. So it's a different thing to write than it is to talk.

Uh, because like, like Congress, in Congress you can always forget what you talk. You can't, you can't forget what you write. And so it's a good tough job to write and be sure what you say as far as you see is God saying it.

So I've done some of that. And um, I want to go and do some more. So there we are.

Um, the point is what's best to talk about on our first session. Uh, I've never had my prepared sermons. I can't give you five points.

You get rid of it that way. Um, I can only give what we've got, that's all. Uh, so I'm only saying what, uh, uh, will be put in different forms, of course, through the weekend.

Uh, what we're saying is, uh, why are we saying something unique? What is unique? And, uh, why are we in a position that, uh, it's very, it's very, I hate to say it, it's very rare, it's very, or written, very rare. Um, so it's a big thing to say a thing's unique. So if I'm saying what, I'm saying it now, I hope it's what the scripture says.

Um, and then it is the same kind of thing as how you can come and say on these other sessions, um, you're in for conversation. Of course, the joke is already most of us are co-confronters. We're the old bunch together.

So I'm only reminding you as old bunches what the old bunch says. Only a few of you here, I think, are those who have not been before. But it is unique.

See, why, why do Jews fight Jesus? It isn't because he's just Jesus. It's because he shakes their whole, their whole basis of life up. No, Judaism goes down the drain.

Judaism went on its course. And so it shakes you, but it beats you. So a Jew doesn't just, uh, refuse Jesus just because he is, uh, one of the most important in history.

It's because if you believe him, you're in trouble as a Jew. You're in the explosion. That's why Muslims can't take Jesus into their habit.

They didn't just take the historic Jesus as what I say. They, they, they believe in the historic Jesus. But he blows up the whole manhood.

Because everything he's blown up should go to the Jews. He takes Jesus and, uh, his, what, his way of being is, that's all. So it's explosion.

And we are in that same explosion in Church of Christ today. I, I have no evidence. I, I can't give.

There's any sign of the Church of Christ on any level taking it as a, as, as four members of Church of Christ, as, as, as groups of Church of Christ. I don't know. When the final issue comes down, whether one might take it, this explodes everything.

Explodes your relationships. Explodes your, your, your cooperation, everything. So it's a very rare thing for a, uh, for a group or a person, a representative group, to, for this to be that, that they might get lost.

Now, uh, why is it unique? Uh, because the purpose of God's return is to have completed selves. That's a beautiful thing to say. Complete yourselves.

Even Jesus had to learn obedience to the human self of Jesus. Being made perfect. Because Jesus himself had been made perfect, a strong self, to make other people perfect.

And he was the, he was the standard man, wasn't he? So we, see, we have to find a relationship between a, a, a perfect being, see? Who's the only person there is, the perfect, the perfect person, to re-express the perfect person. And perfection is the problem. So to be a perfect person, because you're expressing of the perfect person.

And you can't express it to yourself. You can't express the perfect person, unless you know why it's good to be, to be the expresser of the perfect person. So you've got to be a perfect expresser.

That's the difficulty. That's the difficulty. So, of course, we, we start with some, some things we all know, well, there is only one person.

I say that kind of thing, you know that. In the beginning, he, he, he. In the end, he, all in all, says all this, you know that.

Outside him, there's no other. So the universe is he, in Paul's expression, that's obvious. What's the tree? It's the life in the seed.

And the life in the seed just takes the form of tree. That's life, of course, it's the deity life in the seed. You know that.

So, you see, there is only one person. Yes, you create the perfect being to be perfect. That's the only problem.

The battle raises, kind of like another reality, that consciousness is always opposite. There's nothing clearly known except for opposites. Light can only be known by dark, sweet by bitter, and so on.

If you take the light and the darkness as opposites, and the two together make light, you utilize the darkness to express its lightness. And heat, you use cold to express its heatness. You understand? So the universe, of course, that's what the modern-day physicists know, physicists, the problem of the duality of atoms.

Why is it a particle? Why is it a wave? Why is it both? Those two make atoms. They're two opposites. A particle jumps, a wave, so you have the two.

They're part and opposites. Those two opposites make the atomic atom. The atoms are all visible.

So it's like the very center of being is this. Therefore, that raises the question, and I wish I had an answer, that you can't have a god who has a hundred opposites and put them into focus, put them into focus. That, of course, is why Lao Tzu's father said, why do you say there's something God can't do? Why do you say God can't lie? Can't lie.

God didn't. Can't lie. Because a lie is one of the opposites.

The opposites of that lie are caught up there for themselves. So you have that problem solved in God. We have to use eternal, temporal forms of eternal being.

We can't do more or less than that. His form everlasting to everlasting. But there's a problem that hasn't been solved in him.

And the problem is, he's a self. A self must be for himself. He can't be for someone else.

He must be a self-sufficient, self-aligned, self-operating self. Less than self, that's a self-for-self. But most of it has the inverted opposites.

A thing cannot be known except by its opposites. And the opposites would go on reeling out in the being its own son, and instead of becoming a self-for-self, it becomes a self-for-its son, a self-for-others. Therefore, the heart of God is a cross.

That's the value we have in the book of Alan Parker. The cross is the heart of God. So the heart of the person is a death, a life.

A person who ceases to be one kind of person, becomes another kind of person. It's said there are many, what the Bible calls a fire, consuming fire. Fire becomes life.

Fire is consumed or becomes life. And the death takes place in the fire, and it produces life. When the helium atoms fuse, they become life.

Fire and life. Fire can fuse like blessed, on the same basis as God. So the heart of God is a person of a certain quality who ceases to remain that person of a certain quality.

His quality is me, for me, for me. And he became, for eternity, at the beginning of his son, the fire, which was me, for me, becomes the life, and he starts giving love. And all his being goes into the love of his son.

And so that whole being, that combined being, is other love. It's combined with the other love. But that's a cause, isn't it? And without that cause, he couldn't be conscious.

He would only be conscious of opposites. God is only conscious because it's sitting dark. Wouldn't know it otherwise.

He's only conscious because he's bitter. And all life, you're only conscious because it's in love. And then you put the two together and make something.

Cooks make something out of sweet bits, and make the two together and make something. And we make dark light, and produce life situations and so on. That's because it's fundamental to our uniqueness, because there are certain ways, that have been through history, in which people will talk about God, and relate it to God.

But people have related it to God. All religions have a relation to God. They couldn't die on a cross.

So it's a false relationship. It's good that you have a God without a cross, and a human without a cross. And it's kind of good that you have a God without a death, and a living, you know, something.

So as everything is only two opposites which combine, and one uses their own, as I say, life forms of death and so on. So that's true of the universe. So it is a personal universe.

That is mainly unknown, perhaps, in the Church Of Christ. The Church Of Christ may say, there's a cross, but they won't understand why there's a cross. The cross is in God.

That's why that article, perhaps, is so important to us. It came out of a great mystic, Jacob Bowman. The cross is not a God.

The cross doesn't follow us. The cross is the person. You know, the person is only, the kind of person you know that says, a self-giving person, because of their death, being said by a loving person.

That's the truth. Father, Son, Father, Son, and the Spirit introduces. That's the being.

That's the person. That's not known in the Church Of Christ. Even though the Church Of Christ, even though the Church Of Christ preach a cross, they mean our cross.

They mean a cross Christ died for us. They don't mean a cross in which God died. That's a myth.

It's false. That's the beginning of the uniqueness. That's for a long time, I said that, I read Jacob Bowman, and I used that scripture I told you.

God cannot lie. Probably God can't be. Then he got it.

Why? How can't he lie? Why doesn't he lie? I told you. Because a lie is a quality of self for self. If it happens to God, he can't be self for self.

He must be self-loving. How? Why? How does the self become a self-loving? As a death, yes. A repatriation.

A death being one quality of self, fire, and becoming another quality of self, produces life. And fire produces life. Father, son.

So even there we start our uniqueness. But of course that's so far away from us, that we can put that away and say it's God. It's us is us.

It's us is us. Because as more persons as being beside his own person. That's the great difference of the creation.

He's more persons in the being, like himself. In their make-up. In their make-up.

Spirit, soul, body, make-up. Contentment, contentment, make-up. Remaining in his image.

Which of course means, that therefore he's got something by which he can be himself. Everything he's self for is glory. You can't see God as a tree.

You see his glory as a tree. You see his glory as a light. I live in worship.

I've always seen his glory in everything. Springtime, mountains, mountains. So you don't mistake the up-birth of the green around us as God.

It's the expression of God. You don't mistake God for the leaf. But you do mistake God for a person.

Because that's a different thing. That's the leaf in the creation. Everything else is God in a form.

A naked person is God as a person. So you see it's enormously serious. It's the question of person.

If you reproduce the person, it's enormously serious. It's the very heart of being. God can find a means to re-express himself by person.

He can re-express himself in glory and all that science and physics and power and glory. In person. And that's all the process you can get.

In person, in person, in person. Life isn't in person. It's forms.

Life's a person. And God can re-express himself as a person by person. That's the difference.

That's the other thing. Because of things there is only one option. You've got to meet the options in the person.

As I say, light's only there because there's dark. And street's only there because there's different. So everything has to, and as I say, it has to be part of the other way.

There are opposites. Opposites. They have to fit in together and make their entities out of it.

So everything must have its opposites. So a person has its opposites. So God has his opposites.

And that's what the cause is. All right. Now the other great danger is one of the first dangers is we don't recognize the basic nature of God, which has a cause in it.

A fire will become a light, it's God. There's a Bible term, a fire which becomes a light, it's religion. In between the dead.

That's God. That's God. That's why God's created.

Therefore God's man, man's a person, goes through the same process. Now here comes the other problem which we know. Which is, it's equally our weakness.

Our eyes are equally our uniqueness. There is only one person. There is only one person.

And that person expresses himself in forms. Forms, or trees, and what not. Or expresses himself person by person.

There's only one person. Only one person. A person can express himself on a lower level, by atomic power, or color, or things, and you see his glory.

He expresses himself as a person by person. There's only one person. So the person can't become the person.

Now that's where we lose it. Why are we losing it? Because God died to be one kind of person. To become the other kind of person.

He died to be a fire, self fulfilled, burning, in the beginning of time, because the light is self-giving. So we all start to fire. That's the basis.

Everything is fire. Fire, fire, fire. Everything is fire.

It's important fire. We know that. That's why there's this mystical power going about somewhere all over the place.

Fire, fire. The electricity is light. Fire.

Fire. Now in God's sense, that's a self person. Source of everything.

Now the way we have to learn who we are, settling who we are, is by a delusion and a deliverance from it. By a delusion and a deliverance from it. The delusion is that you can be a person if it's God's person.

That's what Satan was. Satan's a form of God. He's a fire form of God.

He remains a fire person because a God person is fire form. He's a negative God. A God person is fire form.

There's no such thing as a person except God. Satan's only person is God's person. It's one form.

So it's God that died. So God has a cross on it. Satan wouldn't have a cross.

That's what this world is, trying to build up a religion without a cross. They'd be. Now this is the way which God had to teach us our basic negative to have a basic positive.

He's got the name. Our basic name is to know who we are as a negative and then who we are as a positive. You see, Satan as delusion itself is negative.

It's all made positive. It's positive. It's God.

Fire is the negative. Life is the positive. A God's fire is formed up in life.

It's all love. Satan is the same fire not formed up, but remains fire self, self, self, self. But the lies of the person, of the intended person, he makes it as if it's himself.

That's his life. As if he's a separate person, as though it's a thing. He's just a negative fire form of God.

He never has been. He's God's eternal destiny. You see, we have to learn what a self is and how it functions.

Now, Satan tells us that God learned it. God learned it by having a son. God learned it.

He was able to learn immediately from his son. He had to learn by dying to be a fire God and becoming a light God in his son. Now, Satan was to do that.

So he made him a fire form and thinks he's there for himself, just a fire form. Doesn't say he's a fire form, but God has this life as if it's a self, a fire form. It's just a self.

Now, we have to learn the same way. So we have to learn that we have the potential of being eternal expressions of God, perfectly natural. Perfectly natural re-expression of God.

And one day we will operate as God. That's why God says, you silly people, if you have faith like a grain of mustard seeds, you will move mountains. We don't move a saw if it's a mountain.

It's only grain. A grown tree of faith will move a universe. That's what we're going to be.

People will move like God moves. When the God, we give a little bit of grain stuff. A little bit of faith.

You say there's only a grain left, but even that's not a thing or two. It's the way we know all these people. But you see, we have to learn who we are as a person.

By finding out a person, it's only a re-expression of that person and nothing else. But it's a re-expression of the false form of being a person or the right form of being a person. The false form of being a person is Satan, who is only a negative form of God.

That's why it's called the Godless world. And in order we may learn who we are, we have to be caught up in that illusion. So we know we accept Satan as before, but we think he made us something.

He made us operate where that's a lie. He made us what we think he is, a negative operating person. He's operating God's far nature.

Self-perceptive nature. Self-destructive nature. That's God's far nature.

That's hell. And if Satan's picking his own death himself, we think it's ourselves. So we don't know it's Satan as us.

We think it's Satan influenced us, and we're just sort of ourselves. Sort of ourselves as a person. Influenced by Satan.

That's no such thing as a self. There's only one self in the universe. There's only one operating self in the universe.

All other selves are expressions of the self. Like a tree, it's an expression of God's life form. There's only a form there.

It's in itself an expression of God's life form. Atomic powers, they now, they can't pass up the mind. It's an expression of the inner mind.

You've got it. It's a form of a mind. A form.

Everything is that. A person can only be an expression of God's person. That's God's nature.

And then there's the notion that it's itself. It's independent. And could that be God's nature? I think we are independent.

So we live our lives as if we're persons related to Satan. Well, now we've, Jesus came and died and rose and Christ was born and so we, now we've moved. Yeah, we've moved.

And we've moved that's been a step, of course. A step of confession of sin and loss of vision and coming of Jesus and totally sacrificing Satan and so on. We've done that.

And because God had done more than that, people have got beams down to us. Could he really put Satan out? That we don't know. That's the body death of Christ.

We don't know that. We know the blood death of Christ. Romans 1 to 5. We don't know the body death of Christ.

Romans 6 to 8. So we know the blood death of Christ and because he had done the body death, it could operate on us and Satan could come and take us out because really Satan was out, we didn't know it. We don't know that. He really is out in the Calvary.

Not Satan's sin out, Satan's out. We don't know that. Satan's sin principles out.

We don't know that. So because it's been done, it could operate so we can be born again. Now we're born again, we know we're new.

Now that's much to get. Our first dawn in life is something isn't us, it's something new in us. We know that's not us.

We're born of the sin. If you're born again and something happens, it isn't you. You've found out something.

You thought the face of God more or less was you. You thought you were comfortable with your sins and all that, which you weren't. And you're just a slave, being a slave, self-returned.

But you thought you were. But you recognized Satan's power but you thought of yourself as pretty accountable. So partly Satan made partly you.

Now this here isn't you. You've begun something. That the person doing something isn't me, a new nature.

Something about me and all our love and peace and joy isn't me. That's much I see. Now because I've been rooted in this false, this lie of an independent self, which is really negative, negative God.

It looks like the negative self, self to self. Because I've been rooted there and Satan made it with me, now I think I'm a person and Christ. Now I'm a bit confused.

A person has Christ, yes. I see that. A person with the Holy Spirit, I see that.

It's a person with Christ. A person has Christ. He's a person in Christ.

It's still a person. Or Christ in me. It's still a person.

I've figured out my person with my problem. I may have so far asked Christ in me. That's wonderful.

Holy Spirit that isn't me. I know that. There is a thing in me that isn't me.

That's my lie. Because it's Satan's lie. Satan is expecting this higher self, which is negative form of God, and Christ is God.

So the whole of the last radical desperation is the destruction of the way our basis of our selfhood. Our life is built on our selfhood. That's why radical.

Before we're saved, of course it's built on selfhood. I'll be the best I can. I'll do what I want.

Satan emitted it with me. I won't get saved because I've got a me. I want to preserve my me.

It may be a bit of Satan in it, but I preserve my self. I'm in same condition. Now we've got God there, but we still think it's a me who's a lost sinner and become a saved saint.

I'm still preserving a me and don't understand my good self means my bad self because all self is self for self. The good self is better than the bad self. When I would do good, he was a person.

Now death got caught at church door. And the whole church thinks, yes, I have Christ as I said. I'm talking about saved church.

I'm not even talking about the many precious people who aren't even saved in church. Thank God there are millions of us saved in church. You see, Christ and me, I have Christ as a me, and of course now I was devoted to Satan and I'm devoted to Christ.

Of course, I didn't know I was Satan. I didn't know I expressed Satan. I was devoted to Satan quite often.

So I reversed my devotiveness to Christ and there's a me. And all I had was to be a better kind of me, expressing Christ. So I'm a self-conscious me, not just Christ-conscious me.

I'm not just a Christ-conscious me, a me expression. I'm a self-conscious me to me and Christ. Me in Christ, Christ in me to me and.

It isn't a me as. A me as means it isn't me as he. A me in means it's me as he.

Him in me means he in me. Me as means he in me. I don't say that.

That's the last part. I don't say that. That's why John says as he is so are you.

As he was, he was. John had the as. John had the as.

Now this is the point. And we built up community within our churches, our societies and the whole way it goes when this goes. Because your way is relating yourself to a society which represents Christ.

So you're in the prayer meetings and you know what's good and all that. You're a part of a society which represents Christ. It's a me representing Christ.

In the old days it was a me representing Satan and you got out of that one anyhow. And you come to Jesus and got saved. Now it's a me representing Christ.

All you had was that. This is a desperate thing. You've got your church, you've got your pastor, you've got your people.

And hardly any pastor will take this because it's a destroyed congregation. Congregation won't take it. They'll say, come on Sunday and pray more and do more.

It's me and Christ. It's this Christ. It's me and Christ.

It's Christ because that's me. I've got a self-preserving me, a self-preserving Christ. And let my church be built on that.

Let my church be built on that. It destroys churches. As I say, Jesus couldn't just destroy law.

He destroyed Judaism. He destroyed the whole system of priests and sacrifices. That whole being is destroyed.

No wonder they're crucified. It's a question of true law. So this is being we're talking about now.

Nothing more tragedy than a holocaust. Why is a holocaust tragedy? Because nobody went crazy. A holocaust is a tragedy.

They burn. It's good to burn, but they didn't really burn Jesus because they didn't know it. Let them burn us.

We'll burn Jesus and praise God. We'll have a great holocaust. We'll go to the gas station and praise Him.

So they couldn't do it because they don't know Jesus. They went crying. Da, da, da.

So they say, pity them. You shouldn't have to pity them. If they knew Jesus, they should praise and be burned for Jesus.

Why is it so important they don't know Jesus? Because the whole Jewish race don't know Jesus. They've shown up. Shown up.

Not one. I don't know one person who went crazy in the gas station. So we would.

We'd go crazy in the gas station. They say, oh, it's great that you've come to know Jesus. They don't know Him.

Because their whole is a system. And that's why they don't know Jesus. They blow their system up.

They cease to be respectable Jews. Not just to see Jesus. Or secular Muslims.

They blow their Muslims. No wonder Muslims burn us. Kill us.

It destroys their humanism. It doesn't just destroy believing in Mohammed. It destroys their humanism.

Jesus is radical. It destroys your church life. That's your problem.

Even if you remain in the church, you know that you're uncomfortable and they are too. You know it. God bless you to come to me.

Remain if you can. Be a lover. Remain if you can.

But you're uncomfortable and they're uncomfortable. You're not part of it. Pray more.

Work more. Do more. You know it.

And the pastor knows it. I tell you what, I'm an uncomfortable Christian. It's all about the ultimate.

You guide your church. Don't do that. In the church, it's Christ's church.

Pray if you can. Bless you if you can. But you have to do it for the hope of it.

I have to do my own mission. My own mission goes far, far beyond. My mission is to follow the Son of God.

Only hardly any faith. I'm thrown out now. Don't lead off the people.

Lord, let me be the holy and the mean. I'm out. They can't take.

It's not a bunch of people serving Jesus. Jesus is serving himself in our form. They can't take that.

They can't die out to be missionaries. They can't do it. I tell you it's a desperate feeling.

It's such a cold way of being. I mean, I love my way of being. I love them.

They're great stuff. I'm not going to leave them until they finally kick the ass all together. I'm with them.

But I'm with them in the fall half. Because they don't. Except for one or two, they don't know.

And when I walk in, they'll never ask me about me. They'll ask me about big conventions. And I'll talk to them about Japan, or Africa, or Colombia, and love to talk.

They'll never say, what about you, Midland? They have a prayer center going on now. I say, Dr. Pratt gets to bleeding. They won't take me.

So they get to pray certain hours a day. And they've been listed out. Certain people pray for them.

Four of them, of course. They've given my name to pray for. Four of my precious people I know very well.

I worship. But they did say to me, there are four people praying for me. So I look back.

I say, pray for them. I suppose they'll pay me out of error, but please tell me what the error is. I say, I suppose they'll pay me out of error.

Please tell me what the error is. Not one answer. They're damned.

That's what they always have been. They're damned, haven't they? They're damned, haven't they? Do you know how serious this is, Myron? Of my precious work, I tell you, I know all of them. They're sold out for Jesus.

They don't carry no really big stuff. No salary, no nothing. They're deadly for Jesus.

Sold their lives out in Africa for Jesus. They don't know this. They don't know this.

They say, they and Jesus. They and Jesus. That's a death.

A death that God died, they have to die. A death that Jesus died, he's killing himself, as you might say, on Calvary. And so, you see, you don't find death until you are desperate about yourself.

Until you can't make the effort to redeem yourself now. As a church member, not to unpray. But to address it as a redeemed self.

It didn't work. What have you just written? You know that. You've been saved.

It hasn't quite worked yet. It hasn't yet quite worked. Something is missing.

If you have the abiding life, if Christ abides in you, something is missing. It's not the abiding Christ, it's the abiding you that's the problem. That's the problem.

But you are a beautiful soul. So merry that you express God. But you're only an expression.

The whole universe is only an expression. And because you're only expressing what is negative, you have to have the wrong expression first. To learn it.

And have to express the heavenly power of God, and the fact that he's been so faithful. He's been so faithful. And you have to realise all that self-propagation as you.

You live in the air, it's not a meme. It's not self-propagation. It's self-expression.

And when you know there's other acts of Christ to come in the body. And you've made sin. Sin is expression.

Sin is human expression. And Jesus has made that. Not blood.

He's made sin, so God will take his sin. God is self-expressing. He died as made sin, outweighed by sin.

And Christ's faithfulness outweighs the faithfulness of the body. He's made those sins. That's it.

So it's in the body it is. It was Christ who was faithful as a Christ as a human body in the body of Jesus Christ. So we're back on the cross.

And in that cross, you're involved in the bottom. You can't do it because you're in your own church, but you are. Say when you can, because you'll find there's something in you, as I say, all my whole being is in my

work.

I've spent 60 years in my work. After Africa, I live. I live in these places because I live my life after Africa, and I live in those places.

Talk to me. Never ask me. I've spent hours talking about Japan and West Africa and this.

I'm telling you shit. There's never death in one of those Jews. They know there's death.

There's always something there. Who should catch them? So they live nicely with me and share about my work in here. I love it in here.

All I care about is Africa. It's my life. In India and Indonesia, it's my life.

They never talk about me. They dare. Because I'm an outsider.

Without the camp, damned. So I love being with them, and I'll be with them to the end. Why not have me? At some point, they do have me.

But only on that level. Except for just one of them. This is his level.

So the whole thing goes and Paul said, I don't know man after flesh. No man after flesh. I don't even know Jesus after flesh.

I'm a spirit person, and a spirit person is a person expressing the Spirit of Deity. Not to myself, expressing the Spirit of the Holy Spirit. I'm expressing the Spirit of Deity in His nature, and it is you in His love.

Now I won't say any more about that for now. We're going to discuss that these days. That's what we're talking about.

That's what it is. We're radicals. And the day hasn't yet come when the whole church will take it.

One day, the earth shall be full of the Lord's water and come to feed it. It's one and one, one and one, one and one. It's glory on one and one.

And one day, when the ones are rising, they're rising. Because my great privilege is to be like this. I shouldn't be, because if you couldn't take an arm, thank God you've taken an arm now.

You've just come to that mighty English conference where I left about for some years. I never thought you'd come. The new generation is coming through, your generation now.

And this conference now will be your generation. And I'm just saying from the old background, something from the background to you. That's what it is.

And the other ones are going to live it too now. Live it too. Because it's radical and the only way to be less radically you, you can't think radically from the perspective.

And that's very simple. It's a marvellous religion. It's just like God.

But to contain God, not to have no such thing as Jesus. And because of this thing about God, you have to explain the wrong self to start with. Take yourself.

And what is you? And let's take the operating room. You've got to find that and then find the death of death by taking it out twice again moving it twice as you. And you're about to walk into Christ.

And you learn to be a simple person and walk into Christ. And your practical daily life is there. I had a lovely, I may say, a lovely travel down from Boston and there is my bedroom here.

They're involved in a printing unit. It's a trail beneath me, right beneath me. God doing this, God doing this.

That's it. Practical life. God comes to your finance.

God comes to your medicine machine. This is it. Practical person.

God in a person. Because this is it. This is life.

This is God. And you've got to know that. That's all.

And therefore I know to you many and many because there is something many and many of you want to know. But that's all. When you do know it, it's good if I start a river in you.

You start a river well in you. It becomes a river. A river flows.

When you realize you can't do it. A lot of us say I can't help it. He's got to get it.

He's got to get it. Our life's got to it. He's involved in getting Christ in what He is for the people.

So that's it. We don't usually start our first evening by the heavy stuff, but you ask what have you got. That's all.

Thank you. Your hours are a little bit troubled. It's you.

You do the speaking. You give the listening ears. You open your eyes.

You do the jobs. You go on doing this until the whole world knows. So thank you.

And for getting us together this weekend and interchanged and learned a little more of you from and by each other. Thank you. Bless the people who are supplying for us here.

Bless them too. Amen. Well I didn't know or expect that I'd be lumped on you again this morning.

I came to be a sideliners. And there we are. I'm half dead.

My teeth fall out. Can't walk very well. Nothing left up here.

Up here. I hope it must be there on the street, that's all. If I had been landed on you this morning I'd like to begin again with you and re-examine whether we really do know what we say we know and are who we say we are.

Because if we are it's like a surge on you. It's a passion. God's a passion.

That poverty's this. And when we're in the God relationship we're a passion. You can't stop an Amazon that is the law.

So see, am I? Am I what I say I am? What is this unique reality that we spoke of last night? What is it? So I want to go over it again as we do so and discuss things this weekend and other talk of this see exactly who we are and what we are. See, Paul said to the day high level saints, the Ephesians were the high level saints. He says, the eyes of your understanding may be enlightened as the high level people.

He says, I pray the eyes of your understanding may be enlightened. You may know, you may know no one, no top stuff seated with him, top stuff crucified with him, seated with him. So see, Paul said that to the top saints, not the beginners in the Ephesians.

So there is that. This is all we have in terms of the spirit. In some sense, we aren't a very Bible people.

I always have to have a Bible with me, always. The older I get, the more I need in one book really. It's the only kind of authority I have as a human.

It has to be interpreted super human by the Holy Spirit. It has to come through the human. Well, I know that as an African missionary.

I translated the Bible, or the Old Testament, half the Old Testament into a language called Bangara, which is now the language of the whole of Zaire, when I picked it up, it was only a local language. But I remember the Philistines, of course, had people to read. None of them could read.

But when they could read... It's not what you say, it's what the book says. They've got something. Oh, I see.

This is what you white men say. It's what the book says. Because it isn't only the book, it's what the Spirit says by the book.

When it comes out of the book, Bible... So we have to interpret the book as those people in the Spirit. That's very important to us, because Jesus said, the Christian book in the end is the Spirit. He said, the words I speak are the Spirit and life.

They're words and become life. But they're first words and become life. They don't come life after being words first.

So the two go together. So if you were right, they're not book people, they're Spirit people. Spirit people are book people at their basis.

One of the best letters I got from New England, you people who received England last month, was from one of our shepherds I know very well. Very sharp-minded teacher. I said to her, and she waved things up, I said, I like finding your scripture-centered people.

Now I hadn't expected her to say that. I know she has scripture-centered people everywhere. I said, that's good stuff.

She's the kind of person who watches that and sees if you just talk talk. So we are basic people, but the basis has got to become people. They sit on the basis.

And I know we don't do much direct Bible study. I know we don't in that sense. I hope, I think we do interpret the Bible.

I think, I hope we do. That's in some ways been my drive for years, to be sure I've interpreted it. I say, well, it's central here.

It has to be repeated by me in my way. I don't want you, that's what you say, well, it's central here. That's our own authority.

We are human, as Paul always said, the inservitive of flesh. Flesh is good stuff, but it's human stuff. It's only bad stuff when it's misused.

It's good stuff. God is manifested in the flesh. That's pretty good if God is manifested in it.

So flesh is good stuff, misused, all right to use. But it's human. It's frail.

So they're not successful. And the inservitive of flesh means, well, we've got to find out and we make mistakes and all that stuff. Mistakes aren't seen.

We need to talk about that. It's not a condemnation like that. I don't know if it's a famous one.

But the way the inservitive of flesh and this is to build up so we can know, we can know what we have got on the flesh level, on the mind level. God says, oh, I see now, it's central here. Oh, I see, this is just what you said.

They have to come back to what you said. Do you know what I mean? So we are Bible people. And our tendency is to share but hopefully I think we do on the whole share from the Bible.

And we go back to the Bible as our father or father. So I'm really asking, I'm really running over that again this morning with you. On the Bible basis.

To find out whether it's become me. Spirit free. He's spirit free.

I'm free. Me. So the Bible has become me.

It's via the Bible. I ask the question that we raise which is our fundamental question because it is the missing question. It is the missing question.

And we came to have the answer. And if we have the Church Christ is definitely needed whether they know it or not. The question is this.

We go pretty far in Romans. Now we can go pretty far with us here. I didn't go through Romans 1-5 to you just to get my faith.

Thankfully we all have been that way. That's a very radical way. That's been a word that's become life theological.

Jesus has become a personal savior to us. We're righteous in His righteousness. The precious blood shed on the resurrection.

Justified by justification. We know that. And the Spirit speaks to the world born again.

We confirm it. It's been confirmed to us. Now we go on to what all of us here know.

And Paul said all born again people are meant to know. It shows how what thin soup we have got down here. Because when you get to Romans 6 it talks about the kind of people they are.

How does it work out? Shall we continue in sin? How does it work out? Not sins now. 2 Peter says He died to our sins in the blood. Romans 6 says He died to sin.

Sin's a product of sin. Sin's a product of sin. And in Romans 6 shall we continue in expensive, not sins now.

Alright. Shall we continue in sin? Expressing this kind of stuff. This self stuff.

Shall we continue? And then Paul gives an answer. It's a very profound answer. And it's known to us here.

And it keeps getting more known in the Church of Christ. And that's a big thing to say. In certain areas of the Church of Christ.

It is anyhow. Which is a far deeper thing. Is that this person on earth represented me.

What he was, I was. Because he died, I died. That's big stuff.

That's in the flesh. Flesh is spirit, of course. When he died, I died.

When he rose, I rose. That's deeper. And that does mean now something more.

It's meant for a Christ relationship. More than a Christ relationship. A Christ union.

Now, a Christ relationship of course is our salvation. Set forth on the cross. Appreciate him who created it.

God set forth. And we come to the cross. Apart from the cross, through the fall of the cross.

Come to the cross. Receive the benefits of the cross. So it's a marriage and relationship.

Now, this is a relationship because I'm part of him now. When he died, I died. So I'm unified with him.

Hello, I'm unified with this dying Christ. When he died as me, he died to this thing which had operated. With my bug bell, this thing stopped.

Died to spirit flesh. And when he died, the sin of the spirit in him as us died, went out of the dead body. And he rose, I knew spirit.

So we come in now to Christ. And in Christ, we see ourselves dead. In Christ, death, our death, the sin, whatever that means.

And in Christ's resurrection, we've risen with Christ. So we've come to the in Christ situation, or the Christ in me situation. But we haven't come to the me situation.

That's the wet spot. Because I'm a Christ in me. Well, that's the Bible.

Paul took the whole question of death. He said, no, you're not evil. Didn't he find it out? He said, don't you know that when you're buried, it symbolizes that you went and buried down with Christ and rose again.

Don't you know that? Because that's the symbol of your birth. Of course, that's been vitiated by this ridiculous drinking water on a bunch of kids. I hope we deliver that one anyhow.

So, death is a real burial spot. That's the least they're supposed to. And it's related now into Christ.

Christ there dying is Christ so dying. I've died with Christ. I've risen with Christ.

The Christ in me, I'm in Christ. If Christ is in me, it takes the place of sin. It takes the sin of Christ in me.

I've died in Christ. I'm with Christ. Risen with Him and so on.

So our Christ-senses have become fairly plain. Our self-senses have not become plain. That's the weak spot.

We get the Christ right, we don't get the me right. And the whole point of getting the me right is that in the end, all we are is the me. God's the big me.

I am is I'm the big me. Isn't it? It's the same as I am. And we're products of the big me.

If He's like, we're like, and so on. So in the end, all I have is the big me. The big me and me in some relationship with Him as the me.

So unless I can find me right, I've not got any purpose. And here we have it. We seem to have it.

Oh Christ in me. I've got Christ in me. That's wonderful.

Wonderful. What's taken in me, Christ, that's wonderful. Supposed to be raised in the church.

Not I, Christ lived in me. That's wonderful. Tremendous.

The church is meant to know that. They're meant to know it's my new birth. But they don't.

At all. And the other way around that He rose me in the universe of Christ. We're bodies of the head.

We're in with the head. We're in the head. The body in the head.

Or whichever we are. Either He and me, operating or me and Him. Both sides.

Wonderful. Wonderful. A union.

Otherwise we've come from relationship to union. But the point is, who's been united to Him? It's the me, it's the problem. I may say that's how it says in Romans 6, reckon yourself, take the name of Jesus, the Lamb of God.

Reckon yourself in Christ. That's Romans 6. Reckon yourself so and so. Now reckon is a hesitating word.

Reckon is somewhat mental. I reckon at something. I reckon I'm in this house.

Well I may know I am in it too. But I reckon, I start by saying I reckon I'm in a house. That's a little mental.

I would go further and say I know I'm in it. Maybe. But I reckon.

And that's all we're offered in Romans 6. Well reckon on the fact that there's Christ in you. And reckon on the fact that you're part of the real, the Saint in Christ, body in heaven and all that. Reckon on that.

Alright. But I don't live by reckoning. I live by knowing.

As I say, I don't, I'm not in this house, reckon I'm in this house. I'm in the house because I know I'm in it. By coming here, I've moved to reckon in this house to be in it.

Reckoning is to become knowing. Reckoning is to become realising. Now Romans 8, Romans 6 doesn't say realise.

It says reckon. Why? Because of the need. Why? Because suddenly in the same letter, same chapter, he suddenly says something else which bothers him.

All yield yourselves, he says, members of the other God, the joy of the Christ. Give up your members. Yield is just reckon as they're his, members.

They're members of the God, members of the Christ. Christ has got all this, all this, all this. Then having just said that, in 6, like I reckon yourselves be given to sin, love of the God, and yield your members.

I quoted that. That's 6, 11 and 13. Then he says something exception.

Then he says sin shall not have demeanor over you. That's verse 14. For you're not under law, by the way, you see I never had any right.

Can't anybody turn pages here. We're not Bible people enough. No one's turning a page.

And yet I find I've learned by rereading, rereading. We don't, we're lacking something in our daily life. Most of us probably have Bibles here.

Can't anyone turn to me and say that's what it says. We haven't got the habit. We need a little more Bible habit.

If the Holy Spirit can turn into spirit habit. If the Bible at the Bible office through the spirit. That's the whole danger of the Bible.

That's Bible. That's why I told you I'm so glad about that sharp lady in England said, I like that you people in America came over because I found you Bible oriented. I like that.

She caught that somehow. That you saved them in the sense of what you say. That's what the word of God says.

That was right. Don't you see what I mean? You don't have to blame because we haven't produced that habit. Maybe we don't.

Probably most of us have got Bibles here. But we haven't got the habit of what it says. We don't work that way.

I must admit we don't work that way. Maybe, maybe we're not meant to. Yet, well, it must be that basis.

If it isn't that basis, we're in trouble. And all these years I've done, does the Bible say it? Does the Bible say it? Can I prove it from the Bible? Then I sit in the Bible and I prove what I know. But I prove because it says it's here.

And that's my final answer. It isn't what I say, it says it's here. So you can't shut up the critics really unless you move back from what I say I know to because it says it's here.

So the truth has to go to those people. So we do do that among ourselves. So we're not in front line Bible people.

We're more in the front line spiritual people. We've got to be sure it's on the back page of the Bible. That's all.

Because it says it's here. So it suddenly says it's here. Now reckon this, reckon that.

You've seen that in Christ's death you'll die to sin in Christ's life. Christ's your life now. You'll join the Christ.

Reckon that your members belong to him. You see, you all see it. Then he suddenly says for sin shall not have dominion over you for you're not under the law but under grace.

Now then, that created a shock. It says what then? Shall we sin because we're not under the law but under grace? We have come back. We have come back.

We have come back. Look, he says all you're dead in Christ. As you're living in Christ.

Christ in you. Christ, Christ, Christ. Well, we've got a pretty clear idea.

What about the me? And suddenly he cuts back to the me. He says yes, it's all right to reckon your members and all this and all that and all that. But he says sin shall not have dominion over you.

You now. Not Christ. For you're not under the law but under grace.

And then he answers Oh, wait a minute. What about me? What shall what then? Shall we sin? We. Shall we sin? Otherwise I can tell you Christ is me.

I've got my me in focus. I don't get my Christ out of me in focus. And the church hasn't got the me in focus.

That's the problem. That's why we've said that what we say is wish it wasn't. Wish it wasn't.

It's a very large essence to me. Wish it wasn't. They will come when you meet me and say the earth is full of knowledge of the Lord.

The waters of the sea. And we can't speak about it. We all know the Lord.

Jeremiah saw that. I thought years ago it comes up in Hebrews. That day has yet to come.

It hasn't come yet. Not by any means. Because the me is an answer.

But to some extent the Christ is answer. Joyously through the ears it comes sharpened up into who Christ is. Pretty good.

Pretty good. We haven't got sharpened up into self. And it had to come back joyously.

It had to come through psychology. And the atheist brought it to us. Freud brought it to us.

He said who is the me? I'm not a psychologist. Some of you may know it. Who is the self? Oh, who is the self? Who is the self? What is the self? So God brought it back to us in our generation to an atheist.

And you, you, you're not an atheist. You knew a few things. But Freud was.

Who am I is a great question. Self, self, self. Self-solution.

Self-liberation. Self, self, self. This is a great self day.

So we have to have a self answer as well as a Christ answer. And we hadn't got it here. Why? Oh, wait a minute.

What am I? Hello. If you had not under law, I'd be in danger, aren't I? He said, sin shall not have to be in you because you're not under law. And I said, oh, wait a minute.

I'm not under law. Can I dash off and do things I shouldn't do? What about me? I can dash off and do the things that I think I should do. What about me? I'm frightened.

So I've become a frightened person. I haven't directed, it hasn't worked out. Because when it had to be, well, well, well, I say, what about me? If I've got not the law to keep me going, who am I to run into? I, I, I, I. I haven't found the I. And what is the I I haven't found? The I I haven't found is the I was never an operator.

It expressed an operator. It never operated. It wasn't a self-operating self.

That's a lie. It wasn't, what should I do? That's nothing, that's a lie. It says, it's operated by an operator.

And you do what the operator makes you do. That's the hidden truth. Now, if someone said, we know that on the Christ level.

Oh, I say, not I but Christ. If it's not I but faith, you can't. I think you can say, not I but faith.

You can't say, not I but Christ. That's the missing point. The point is, it's only operated by negative.

You only see light because it's dark. You wouldn't see light, you know, if it was dark, you wouldn't see it. So I say, you wouldn't see a light.

You see a sign, you see a sign by it, it's power, it's pulling up the power of that light, it's pulling up the darkness. That light would be nothing there if it wasn't dark. Its power is pulling its own negative.

You've got to have a negative, and then the negative is the means of expression of the positive. All of it. That's the simplicity of life.

And I said yesterday that we saw that in God this is known except by God's three. Not just theological theory, God's three, because one is one and one. We're meant to start at I. We're meant to be.

We must be. Tremendous I. Self... I must be self-sacrificed. I must operate high.

I must do it. I must operate in self. I must be in self.

I must be self-sacrificed self. God is. Because self-sacrificing in self, by giving yourself love in self, He didn't sacrifice His being in self.

That's higher. I by self, be my own self, do my own self. Self for self.

God never was that. But He was a self. He's a self.

Yeah, I am. He never was a self for self. Because for eternity He was a self for Himself.

A self for others. And light, fire, becomes light. Light is sun.

Two digits is helium, and produces the radiation of light. And we live by light because sun radiates its warmth. Electricity is light, isn't it? Equal to square.

I'm trying to stop. It's all light. Yes, it's fire.

Yes, it's light. Fire becomes light if we live not by the fire, but by the light. It is a fire in a light form, a giving form.

It is a burning form, a giving form. Self is either self-burning, consuming fire, or self-giving light. That's God.

That's God. And that's the only I am there is. So the I am universe is immensely a self.

It could have been a self-consuming hell self. Could have been. Never was.

From everlasting to everlasting. Moses' beautiful words. From everlasting to everlasting is our God.

So we can't put time in. Time is a dimension we can literally go up there across. No time, no space.

Everywhere, everything. Those great days. But down here we live by time, and so we have to put time in.

There's no time. We can't quite get there. So we don't say when the beginning of time took place.

We don't say that. We just say eternally begotten. In the eternal begotten, the eternal fire self becomes a life self, becomes self-giving self, becomes a self-loving self.

Self has a death there. Dies to be self-giving from self-loving. And that's in God.

Now see the useful, yes, we said yes, the subtlety of this is that Satan only became the parent self by the making of himself. He made the cause of fire, the oil fire, the oil fire. He was consuming fire.

Self destruction. Consuming fire, self for self. That's what this world is.

It destroys itself. Look around. Atomic bomb.

Destroys, destroys, destroys, destroys. Self destroys. Self for self destroys.

That's fire. That's what God could have been, never was. For eternity, never was.

Potentially could have been because you got the start of the self. You could be a self forever. Then you got the rest, you got relationship.

That one self in himself became the other kind of self, the only one being. In himself he became the other lover self, the light self, in the place of the fire self. By his own inner death.

He died as it were to be, just for himself. Sun is the sun, through the sun comes all the outpoured love. Now you see how difficult it is to find ourselves to see that the death is got to be a self first.

Then you got to God died to be a self and become a self right, become a self great. Got to be a self for self as it were, which is never operating. And to die after that comes eternity, to become a self lover.

There has to be a death in the deity. And the equivalent to a death. Now therefore when Satan came into being he didn't take a death.

That's just the reason for today, he didn't take a death. I'm myself, self for self. Never died.

And he really is a product of God's fire going on. Nothing in this world is wrong. Everything Paul said, everything good, it's used.

Nothing is unclean in itself, it has used. It has used. And this self, the God self is used this way for Christ.

Love. Satan used this way to love Satan. So it's come into being that this is himself.

He really is a product of God's fire self which made the fire. And he acts as though it's himself. That's the lie.

He doesn't know he's a product of God's fire. He thinks it's himself. That's the lie, self for lie self.

And he got that into us in the fall. Till in the fall we think the self made himself. That's our curse.

The self operating self we never were. There's no such thing. God takes us in the self operating self.

He's a fire operating. The other part of God operating, which God did a lot. The fire being.

He's never was himself. There has never been such a thing in the universe. There's only one self.

So Satan's cheated himself. He cheated himself. Now he's cheated his deep inner self.

We are self. We're derived self. We're created self.

And we're the ultimate who can expect God's self. But we expect God's self, not our self. Everything is created by God.

As I say, everything is full of His glory. But they say, yes, we don't mistake God for a tree. But He's His glory.

So everything I see, I worship the self. I see something that's glory of God in everything I see. I don't mistake it for God using it.

I don't mistake the it of a tree, or the it of an atom, or the it of a chair of God. I'm glad we've got something together. I'm glad we've got cutting on them too.

So there we are. See, so we don't mistake the it for God, but there are products. There are products.

There'd be no chair, but there'd be no atoms. There'd be no atoms, but the mind operates atoms. This is God.

But the mind, of course, in order that God gives Himself a name in His universe, He has cells who are like Him. They give image. Spirit, mind, body.

Spirit, soul, body. Made like Him. So there, Satan was made like Him.

Made like Him. But they're made like Him because they're only, the unit which expresses Him, there is only one to express, which is to express Him. Satan expressed the other form of God, which God wasn't.

He expressed the higher form of God, which God never been. He could have been, He mustn't have been. The self-form.

So He's a form of God, a limited form, which God never expressed. That's the subtlety. So He takes Him to Himself.

Now then, He gets into us. And He makes us to be not just a recipient. Not just agents.

When we are thinking of something, we are not aware of the thing in itself. There's no such thing as self, here, self. No such a thing.

That's the disease. Disease. And so it's past life.

I think we do our own stuff, we never did. Now see, because we think that, we keep on getting, I could be a robber. Oh wait, it says here, if I'm not under law, if I'm not under law, shan't I sin? I sin.

I'm an independent person, shan't I do it? I think I'm independent. It's a lie. What I do always, I just take and do it for quantity, there's no I. Therefore, I do it on self, and take and do it as me.

First, because there's no law, I go into my sin. It isn't I doing it. Take me in as Jesus exposed me.

Do you know that? The world doesn't know that. That's why John 8.44 has a key verse there. John 8.44 was there when He said to the Pharisees, not the two carpenters, He said, He is your father, the lust of your father you do.

He is your your father the devil, John 8.44, the lust of your father you do. You can't do lust. You're a lusting person, because lust is beautiful.

We lust for the flesh now, it's lust for flesh. And who uses the lust? Lust for the flesh, you haven't been shown your breast, I hope you have. That's a good lust, isn't it? It depends on who uses your lust.

But you see, Satan makes us use our lust, self for self, fire, self for self, self for self, misuse our lust. But there aren't aren't our misuses. There's Satan misusing us, and we agree.

See, what I have to learn is, the only capacity I've got is the capacity of being a discipline. And Satan, I set the thing and operate on it. Now, I set that chair, I operate now, the chair holds me up.

All I do is set the chair, which means I'll be able to sit on it. That's all. I reckon in my chair it's a good chair.

That's all I can do, my reason. All right, I can't make the chair, I can't hold the chair up. But I can now the chair can operate me by my sitting on it, it operates me.

It holds me up. The fool do it, you have the capacity of choosing your fool. That's all you do.

And the professor says, take it. It operates you, you don't operate it. I hope you've got quiet time this morning.

The fool operates you. All right. You operate the operator.

You only operate the operator, you don't operate the system. And there's a whole set of things. There's a whole set of things.

Now, the whole world says that we do run off to operate ourselves. And in our foreign existence we thought we did, but in this stage it leads to something even so we say we're the sinner. Satan is the sinner, we operate Satan's sins.

The lust of our father you did, the lust of your father we operate his sins. As a free person I agree with Satan and therefore I condemn Satan in my calling to this. All I have is an agreement, what is my sin? Satan operates in my human desire to lust purposes, to sin purposes.

Now I get that much, but I still think I'm a self-operator. And I come to the assumption that now I be a better Christian. What about me? It has no law, what do I do? Can't I go into sin? Is it I can go into sin? Is it I a person can go into sin and do the thing? See, it's something that comes right into the into the redeemed life.

Now that's the final issue. God has to make clear to you, it's a different issue from Christ to you. It's a different issue from Jesus Christ.

It's a different issue from justification of faith. It's the me, the issue of the me. And somehow it has become something I never did on myself.

All the self stuff in me, good or bad, the faith. Whatever form it may take. That's what when I was a young man I would say, what got me is my self-identity.

It wasn't open to God. Why am I so self-centered? That was faith, I didn't know it then. Why am I me for me, me for me? The good me for me, very good, reasonably good.

It was God for me, that faith, I didn't know that sometimes I say. The good me for me, me for me, all me for me is faith. And all me for you is Jesus.

And there's no you that says me for me is faith or me for you is Jesus. That's all there is. All you are is the agency.

The agency. Now we've lost that. The church doesn't know it.

That's why they build up that church stuff. That's why it's hard for people to get saved in ministry because they're built on it. A false building, secret church building.

You come to church, you come wait for the clergy, you do this, you do this. They feel alive. No wonder they fight it.

And their property and salaries lie on it. No wonder the church that day was a priest's charity. The church criticized Christ not for taking love.

Has the church criticized us today? Because the last thing you've got is yourself apparently good for the day but refuse to take yourself. That's just how it is. I come to church, I do this, that, I will, is what Paul Paul said, when I will do good, evil.

Evil is present. You couldn't quite get it once, what it meant. It's actually in Romans 7, verse 21.

When I will do good, not too bad, evil is present with me. Because that I will do good is Satan's quality operating on us. And that I will do good is Satan's whatever.

That's the highest form of Satan. Paul is one of those forms, isn't he? Now that's deep in it. It's so deep, it's captured the church.

And it's very hard to find anybody who knows this. Everybody's moved over from the problem isn't the Christ problem, it's the self problem. And to get the self in focus is the final key.

And so here in this chapter, as you go on, Paul gets it. Then Paul illustrates it for us. So he first says, very strongly, in Romanian, if you follow through, that's chapter 6. He says, chapter 6 says there never was a you in the 6th chapter in Know ye not that ye who reveal yourselves to be slaves.

That's 16. To reveal yourselves, that's all we do. Moving to who we are.

I'm moving to what's there. I'm moving to my room. I'm moving this room.

I move in the room. I don't do anything. I move in the room.

Move in the chair. Move in the teeth. I'm moving something that operates.

It takes me over. That's all I ever do. All I ever do.

And then I operate on that level. To whom ye reveal yourselves slaves to obey, should stay ye are to obey whether a sin, self-assertion, or obedience. It's very subtle how Paul uses that word as faith.

He's the only one who does that. It's almost his first verse in Romans 1 as the obedience of faith. Almost the last verse in chapter 16 he says, what obey? Agree with it.

Obey if you're doing. Alright. I agree it's a share of sickness.

I've agreed to it being a share. All I do is sit in the chair. That's all.

I don't do anything except for the chair. The chair does the stuff. You see, about obedience, I agree it's a share.

Alright. That's all I have. It's a share.

Alright. I'm free. I'm sickness.

That's all I do. I yield myself to something which then does it's stuff. All life is due to something which does it's stuff.

All life is there. All life. And so Paul says remarkably, nothing's coming out of the obedience of faith.

Now you see, because the world the church got so wrong. We can just do it. Work at it.

Pray more. Work more. Resolve more.

See, that's what the church does it. The church doesn't do it. The church yields to the doer.

And they just then the doer expresses itself to me like a chair, holding me up. The fool expresses himself by feeding me. And the thing in me, I spread it, operates as me.

It's operating in me. For me. Isn't it? The obedience of faith is obeyed by recognizing a fact and then moving into that fact.

Moving into that fact. So it says here, to yield yourself to Adam and Eve yielded themselves and they got taken over by Satan. Which of course is God's call of fire and nature.

Taken over by that self nature. All they did, they were cut by Satan. And Satan made them think it's a lie because he thinks he runs himself.

He makes them think we run ourselves. That's a lie. And so here it says you always were afraid.

So either afraid to see Satan or afraid to worship Jesus Christ. It never was you. That's the point it is.

It never was just you. You always were operated by Satan and operated by Satan. No one moved away but we think there is.

We think there is. I don't know if when I've had this fall we ought to go in and have a different interpretation of things. There's a great deal of trouble out there.

You must take self responsibility to take the interpretation of things. And you get a great deal of false bondage there. We'll get to that later.

I don't want to do it now. But because it's all I did so I'm talking about yielding. So that's the first thing it says.

Then the same chapter it's simply about vital branch. And it says the 21st and 21 Oh put 21 What fruit had ye then in those things whereof ye ashamed? Well it says in service of sin, slave to sin. They change the example from slave to free because fruit is free.

So what fruit had ye then of those things whereof you ashamed? You were a branch. You're ashamed of the fruit. It's not your fruit.

It's free. It's getting fruit stuff through you. And you were producing it.

It's like your food. And you produce the content of the food in your life. But you're producing the content of the food isn't you.

It's Christ's death house of one into the other. You became slaves to God. And you have your fruit as though it's not the same branch.

It's not the same branch. It's the same yield. But you change trees.

If the yield is not changed, the tree is changed. And the tree gets holy fruit through you. And the old tree got bad fruit through you.

If the tree is changed, then of course Christ will take it out of Christ's living. If the tree is changed every day, you don't change. Yet the whole whole gospel is based on that.

And I appreciate it in my work. This is my love of course, my mission. He's a lovely man.

He's mighty in faith. He's done good with all his faith. He's been a leader the last few years.

He's stupid. What about responsibility? He can't quite take responsibility. What about responsibility? I feel absolutely irresponsible.

I've been a driven man all my life. I was well driven by faith in the self itself. I was driven by Christ's love of God.

I'm a well driven man. I'm completely diverse. I haven't talked about temptation.

I'm completely diverse. I've got the point. I'm a driven man.

I'm not responsible. I have to be what I am. So are you.

And you were driven, driven well by faith in self itself. And thank God I bless all of us here now. I was well, good and well driven by self cause.

Now who is it? It isn't you. You're the branch bearing the fruit. And you're a slave, being the owner of the stuff.

In the old days, a slave being the owner of the stuff. What's your stuff? In the next chapter it says of marriage. He says marriage is logic.

He says in verse 7 a husband is a wife is bound by the law of the husband. The law of the husband. So you see your wives aren't very good at it.

You're supposed to obey the law of your husband. And then Paul says the husband dies. In Christ the husband death has died.

And now it goes on to you've got a new husband Christ. He never was a widow. Never was a widower.

Never. There's no such thing. The day you have died to that marriage you're no longer adopted.

You marry the next to the other one. The same husband husband stays chosen to husband Christ. So the homosexual you never were a human being except as a recipient an operator.

Operator. Operator. Operator.

Operator. Operator. Operator.

Not you. Now all the remainder of Romans 7 is Paul uses for our sake. That's how I went through it.

And I first went through it in his years not knowing this independent eyes of Paul 3. It came so that I suddenly got a hold of that 10th commandment. He always was a moral man. So thou shalt not be godly.

He didn't bother Paul anything. He said on that morality is good. But of course good is self, self, self, loving self.

Self is self. It's a high morality. So the good morality is still self, self, self, right and wrong is self, self, and he got it on the 10th commandment.

10th commandment, don't eat of desire. Oh, that's unkindness. Oh, oh, that's godliness.

I don't commit adultery. I don't lie. I don't steal.

I don't murder. But no desire. And what do I do with that? And he said I said, go on, you're full of wrong desires.

Full of wrong desires. He learned it there which is uh, uh, for I have not known faith, the Lord has not taught me. Sin took the occasion of the commandment brought in me all manner of good, of lust.

Sin, the commandment came to him, he said, Paul has a life, has a life. Oh, I won't do that. I won't do that.

Of course I won't. I'm a new person. I'm God now.

I won't covet and lust and that. I won't do that. And then he said, see, there's no such thing as I won't.

There's no such thing. Uh, uh, it says, all you need is a recipient of the I won't at first. It's the I for you.

Or the I, I will, I won't it is you. It's the first thing you do. I will, I won't do that.

And faithfully he said I will do it. So faithfully Paul says, you are, you'll be full of my stuff. I won't do you.

He couldn't help it. I couldn't want to He had the recipient. I don't want to.

So Willis says to him, I don't want to. But I'm run by the, the, the the person who is a doer in me. And the doer in him is Satan.

You lust. You lust. What's wrong? He has discovered self-kindness.

Well, that's what he's doing. Self-recipient for the doer. That's all he ever is.

And operates, the one who operates you is all you ever do. That's lust he's got. So he went to him, you have to go through Adam.

This is number seven. And he put that to the person who came to go, oh well, I hate what I do. I, you see, I hate, I don't want to do it.

Because Willis, he goes to Paul and he says, Willis is Satan. He hasn't before. He hasn't.

That's true. Because Willis is Satan. He hasn't been, he's saying, all right, I agree.

Yes. Hasn't before and I haven't got. That's why he said to him number seven.

He got that last, you see. He says, um, or, um, or somewhere there, um, the Willis person's with me. Oh, that's verse 18.

Uh, I know in me, my humanity, my good humanity, still is caught in the flesh, still is no good thing. The Willis person is the heart of the form I find not. See, typically, the heart of the form isn't me.

The Willis me, I can choose, and then I can choose the performer. I can choose the performer. So, see, he says, I don't want to do these things, but the performer, he didn't, you see, he didn't understand it.

It was Satan. And Satan was still there. He didn't know Satan was put out.

He didn't realize Satan was put out of Calvary. Hadn't entered into that yet because he'd been too deep in it. He got the sins out and the relationship to Christ right.

He hadn't got himself right. And, uh, so he didn't know that in, in, in, uh, that, uh, when, uh, he, Christ died as, as, as he made sin. Uh, sin, Satan, without the Christ.

The wholeness of the me is only the container. He didn't know that. He mixed up himself and sin.

And so he, he said, the heart of the form I find not is not in us. At last he found it. He said, oh, they've chiseled me.

Oh, chiseled me. It's sin operating me. Sin's not me.

Sin's this, this long spirit that got into me. This, uh, so forth, so forth spirit that operates me. Chiseled me.

Then because he learned the other, it doesn't become so much, it doesn't become so much in Romans it doesn't, it doesn't, as I say, how Christ not only bore our sins. You, you needn't know that. The body of Christ made sin.

We are, our body is precious or you are this person. This person or in a deity. In a deity he mixed himself, chiseled himself in me.

He expressed that called sin. Therefore when Jesus found that as me, he expressed sin. It's the name of Satan.

That's the profoundest statement, of course, that is in the Bible. On, on, uh, the Calvary. What took us as high as we are.

This is, this is the profoundest statement in the Bible. For God made him to be, made him sin. That's sin.

Made him new as me. As me, I expressed the sin, spirit, Satan. So Jesus Christ expressed that sin.

That's the reason why it says, my God, why I suffer Satan. He had a new Satan in me. He acted as if he's Satan in there.

Inside him, as us, is his spirit. But then death comes out because of sin. So when he died on Calvary, out went that sin.

And in the tomb came the new sin. So you see, uh, it's Paul there, got the body, gave his blessing. And the church doesn't even know that.

That's why, when you get the Lord's Supper, they, they, uh, they don't know how to pray the bread. They pray the, the, the wine. Well Lord, we thank you that you're indicating you'll shed your blood.

What bread? Broken bread. How do I? Don't know. Cause broken bread meant the body died and there's no blood.

You don't know that. The broken bread, broken body meant out went the wrong spirit. Indicating the right spirit.

So most people when they pray over the Lord's Supper, don't know what to pray about the broken bread. Because they haven't got it clear. But we've got it clear.

At first there was a broken body, the blood of course was the life that went out of the body as us, the sins. The body was us. And our body contained sin.

So Christ has made sin. So when that body died, there out went that sin. As us.

In the resurrection, in Christ's spirit, as us. And, uh, because Paul knew that, in Romans 10, he said, I said, I have sinned. That's right, it isn't me.

It isn't me. To will is me. I have the right to will.

I have the right to align myself to what is. That's my one capacity. Sin can align itself to sin.

It can align itself to sin. Sin can move into sin. But that's not the doer.

The doer is the sinner. Take it over. Take it over.

I can sin. And the sin took me over. All of these sins I know now, sin and I found out the way, but it took me two years.

That's the revelation. He said, yeah, the revelation is so great, it's heavenly, I'll let him be damned. And the revelation is, what did Christ guide for me, is Christ died as me.

As a sinner, and out went the sin. And in the life, he died as me, as a sinner expressed. Not just a sin.

Out went the sin expressed to Satan, in case you don't know. Paul found out in two years Arabia. That's why he gave him the revelation he could.

Because of Christ, that's all. And uh, now we see that now Paul says, Oh thank God, I, why am I howling about myself? Oh wretched man, I'm not a wretched man. I've got a, I've, the church only got a wretched container.

I didn't uh, you hadn't got the containers out. You hadn't moved in my face. The container went out in Christ's body there.

You hadn't got that clear. Oh, I'm not a wretched man. Because my body contains Jesus doesn't it contain Jesus? Oh.

Oh, now in Romans 8, he says, now I have no more condemnation. Now, it was Romans 8 2, uh, for, uh, the law is a principle. The principle of the Spirit of Christ, of life in Christ hath made me free from the principle of sin and death.

Hath made me free to recognize Jesus in all I do. Oh, I know now. Now, when you know it's a passion.

Now, I'm saying to you today, we are here in New Orleans, about this passion. If you know you've got a passion. If you've got faith you've got a passion, then you have a passion for Jesus.

You want to get other people's faith in you. You couldn't have it, didn't you? You couldn't help it. The other loves you.

You have a passion to get other people to want you. The new spirit in you, the new birth. Spirit, passion.

God, passion. Passion. Fire, fire, fire.

With fire. Passion. Now then, when you know this, you've got a passion.

Oh, I've got a passion. I'm Christ over me. I'm a walking Christ.

It is Christ over me. It was taken of me. All is happening to me.

It's Christ over me. I've got a passion. This is my liberation.

Whatever happens to me, it's Christ happening to me. If I'm sick, it's Christ in a sick body, and I've got the right, and it's He now. It happens to be He.

He. And I say, I said, my, uh, my saying, but it's Petunia saying, she's saying in a business house, she's learning that thing. It's Christ for this.

Machine goes wrong or something. Learning. It's Christ.

It's Christ as me. Now Christ is me. Christ over me.

Christ as me. This is the thing. Now Paul says, oh, I see it.

It's a passion. Now, anybody that exists, that's the passion he has. So I'm asking you now, uh, how far have you actually squared up to this? If we're in a, in a circle, and we can discuss it, and it's a day, day gone, we can discuss it among ourselves.

You said you squared up salvation by grace. You've got that. You should have saved by grace.

You've got that. You've probably squared up to Christ in you. Probably you have.

You've probably said before, I'm the critical in Christ. I list yes, not I, but Christ is not so high on not I. You know the Christ part of it. Christ so clear on not, yes, not I. You know the Christ, yes, not I, but Christ is in me.

You say it. Oh, I should get Christ in me. And you get that out.

In the other hand, you never were I. You never were the exception. Who did you contain, that's all? You were slave to Satan and slave to Christ. You were branch of their tree, you were branch of the right tree.

You were wife of the wrong husband, you were wife of the right husband. You're a vessel that contains rock, liquid. You're a vessel that contains mercy liquid.

That's all. You never were the exception. You never were a lone body, or a widow or a widow or something.

You're not one there. That's the exception. Now, I'm saying to you, I tell you actually, I just if you've seen it, it really is you.

That's what Bernie Bush said to Moses. Bernie Bush had a great conscience. Then self went out.

She chose him as a great man, a young man. Oh, he had a dream that his very brothers would bow down to him. Well, they hated him, so they would say.

That boils it up. But his second dream was his parents would bow down to him. Oh, why? That guy.

He's a real Joseph. His first dream was that I'm like a sheikh and all the other sheikhs would bow down to me. It's dreaded.

That woke him up enough to tell him. That's dreaded. His second dream, I'm a son and his parents would bow down to me.

Including my father and my mother. He died. My father and my mother would bow down to my knees.

Who's going to say that? Self doesn't say that. He died. That's how Moses feels.

He died. He loves himself. He is God as Moses and God as Joseph.

God is Joseph. Moses tells that to Bernie Bush. Bush is just fire burning.

Bush is just the agency of fire. I'm the fire burning. I'm the God of fire burning.

I'm just the agency of fire burning. Keep going. All I've learned about Jesus Christ is baptism.

All is placed upon me. Now I say I do nothing about myself at all. I do nothing about myself.

I do nothing about it. I do nothing about it. What do I do? I do all my shit.

He does it. Jesus tells me to go to the man. I had to go to the man.

He didn't know it. Because baptism didn't identify me as a sinner. That's what they see.

So they don't put their pride. That's what they consider. That's what I feel like.

As the God of baptism identifies as a sinner he didn't need a baptism. But as I did, that's what he does. Jesus died a long later as a baptist.

Now I have doctrine. Doctrine is me. Not just me again.

Jesus said that he got it. Because you have to go this way and you have to go that way. And if you go the wrong course, it becomes you.

You've got yourself to be focused. So I'm saying to yourself there is a moment when it happens and you know. When you know what happens, you know you're a God-container.

You know it. I haven't discussed this morning the temptation of sin, because you get into another time on that. All we do is either faith and do it or Christ do it.

There's no half way. And our common life is Christ doing it. And to do it, now we know it isn't we.

Now we have to come back to that. Come back to that. That's the reward.

Come back to it. But you know where to come now. You know where to come.

That's OK. You didn't know where to come. Well, you did know where to come.

That's what I'm saying. But let's go back up a little. It's no good telling Jim Beckett to have two years counseling.

Tell him he's Christ. He doesn't know who he is. He doesn't know.

Jim is a Jerry Pollock container. Jerry Pollock is a big man. He doesn't know.

He doesn't know. He couldn't go back to what the answer was, if he could have two years counseling. That's not the answer.

The answer is to know you're Christ, because Christ keeps you. If you do it quickly, get up again. Christ keeps you.

He doesn't know it. He doesn't know it. No one tells him.

No one tells him. The Church doesn't know it. The Church doesn't know it.

We do know it. So, I've got to know I know it. I've got to know myself.

And myself says I know who I am. I laugh. I'm a joke.

I'm a joke. I'm God's joke. I like being God's joke.

It's fun. It's fun. So, give it to you.

That's God's proper statement. Because God sees it, doesn't he? See, that's why they have to contain you. That's because they do it themselves.

You see how when they challenge you to marry somebody, that kind of thing, if you could have done it, you wouldn't answer that. Because they all are doctors. They all ask you about being a joke.

See, when you sit with me, don't I do those things? Well, you sit with me. Sit with me. The doctors sit with me.

Take me. Then you're free. If you do it, you're a backer.

You come back. What did you do with Satan? Do you know? Backer doesn't know. No one can tell.

You see, the difference between me doing it to Satan or Christ is that when Satan comes by you, you may flip. When Satan comes by you, you may flip you very rarely. Praise God, very rarely.

That's the difference between Satan and Satan, you see. So if you do, if you do get out of there with Satan anyhow, and you don't have time to change yourself, you're just a container. And then all the bad stuff that Satan gets you, and the good stuff, that's all.

That's all. And you, you laugh and you're free. And you know.

Then you've got the passion. Because you've found the real stuff. And then you go on to the extent that that thing has gone.

So even if it works, it works for faith. If you do things for faith, it works for faith. And if you don't do things, it's gone.

It's gone. That's the stuff. It turns around the understanding of the self.

Think, what does that mean? Aren't I responsible? What does that mean? He says, Lord, shall I do it? What's that mean? A lie. That means either Satan, me, or Christ. See, there's no me.

There's no me. I didn't know that. What about me is a lie? It's only Satan, me, or Christ, and it's Christ, me, Jesus, Jesus, Satan, it's all.

That's it. So I'm underlining to you what we talked over yesterday. I'm asking you to weigh it up.

It seems I'm weighing it up beyond Christ, beyond for Christ, beyond in Christ. It's you. It's the you in the relationship.

It's not the Christ, but it's the you in the relationship. And when you get that right, then it is Christ, because it was Satan. That's all.

Thank you. Everything is fire. God's fire.

His fire becomes death fire, or continues on. So the Bible calls it fire and light. People consume fire.

Fire consumes all. A death, a meteorological death, is a healing effort, and releases an energy in the country. It's like a bird's flesh.

That's the paradox. What bird's flesh is, there's a God inside it. It's a God in the sun element.

And what the God in the sun element is healing, healing, a healing effort. When the healing effort out comes, it's new power. New power.

The whole life, electricity life, water off the corpse, that particular life. Life is electricity. God is life.

This is life. Everything is life. Everything is life.

Like fire, every fire is born. It's getting born. Fire is getting born.

Light is getting born. And that's what God is more than anything. Fire, light.

And we've become that. We're all fire. We're a passion.

Of course we're a passion. Thank God we're a passion. A passion girl.

Love is a beautiful word. A bird with love. What kind of love? We've got a little bad connotation in some of those words, but there they are.

The word in Greek is opportunity, strong desire. There's lots and lots of Greek things to do in England. The Greek just means we use the word love.

It's a strong desire. Passion. And now our passion goes into this.

Our passion goes into giving Jesus the solution he's got, inner solution. And Jesus gives the whole business out, I as he. There's suffering.

Suffering. There's a suffering every form of thing. Fire.

Suffering. I don't like it. We always get it.

All right. Consistency in that. You see a person who is perplexed.

Who is perplexed? Don't run away. Accept your perplexity. Don't run away and say, oh well, you'll find the answer somewhere.

Get the answer inside you. Subjectivity. Get it inside you.

Find the answer to that perplexity. Perplexed but not in despair. Oh, I see.

It's a bit of a mess. God's mess. You watch.

God's coming through that mess. I'm coming in a harmony. I died then.

I died to be governed by negative perplexity. It's God's perplexity. I've not quite seen how yet.

But God has the answer. I'm taking time. I'm watching God's answer.

Now I'm back in harmony and the life through the body is coming through my body. I'm in perfect harmony. All life is there.

In every form. Pressure, pressure, suffering, every life. I hope I don't kill myself.

But the point of getting it is you then see it's the background of glory. You aren't fighting yourself. Let the poor world fight the enemy.

Then you try to escape it by calling it a mistake or something. You try to escape it. There's all that's coming.

And put up our arm on the floor to get to the stuff. Get the nation to get to all this miserable stuff. Fear, fear.

So we have to get out of stuff and make our arm on the floor and talk to stuff. We are in existence. Suffering inside you.

Kindness is inside you. And there's a self inside you. It's God's stuff.

It's God's devil. That's the thing Jesus said. It's God's devil.

I told you. The Christmas will come if there's any subjectivity. Out of the objectiveness thwarted.

Thwarted it. In with it. It didn't get in.

And your inner person, this is only part of it. It's things that are to itself. Like a fish.

Inside is me. And Jesus was Satan. Satan is nothing in me.

After that at the supper table they went out to the garden. I don't like this. I don't like this.

I don't. I don't want to do it. That's real.

Of course we see the Satan. Satan on the penitent level is good practice. Satan's only use is to get people to sin.

But that's only occasional. Penitent level is good practice. Occasionally it goes into sin.

But that's only rare. And so Jesus had Satan on penitent level. Not by will.

This is Satan saying, come on, come on. You shouldn't do that. Come on, come on, come on.

No, I should do it because God said I should do it. He's not inspired in bloody sweat. They couldn't meet with that prayer.

They went to sin. Ten times over, alone. Alone in God.

He came out in some bloody kind of sweat upon his body. In God. And when they did take, when the soldiers did come, and Peter cut his ear off the high seat, and all that.

And Jesus said, after that, the cup which my father has given me is God's cup. And therefore it's God's cup. So I resolve it that the enemy becomes your friend.

Becomes your means in which God does help you. The cup of my faith is God's cup. God's cup.

That's in a teaching. That's a perpetuity. Nothing is fair.

Persecution is not the same. Crossed down but not restored. But you're also crossed down.

And you're also perplexed. You're also perpetuated. So there is a story that we all suffer.

You see, until I recognized that I looked at it. We all, everybody suffers. The poor world suffers.

But we do know what to do with it. That's our point. The world, we all suffer.

But we do know what to do with it. Inside you only. You do not know outside.

You have to reverse the outside into the inside. The final answer inside you. Existential.

Inexistent. Inexistent. How do I respond? I don't like it.

I don't like it. Where does it come from? Wait, wait, wait. That I is taking it from me.

My real I is Christ. Oh, oh, oh, oh, oh. Satan gets it.

Satan gets it. Tell us, tell us. Not stop that way.

Get me. What does it get you? Poor. And so we all get poor.

And the whole life it causes us all to be poor. So I say, well, I am poor, but I forget who I am. That's all.

The other one, I forget what it is, but I talk about it. They do it. Poor, you must be poor.

That's good health. That's good practice. That's all.

You see, it may take days. It may take long times. So a learner may take even three hours.

That's even. So that's okay. I'm being poor.

Satan say, here, here, here. And you'll hear it. You'll hear it.

You'll see it in situations, imaginations and something. Here, here, here. And it's real.

Wait a minute. I'll go inside myself. I'll go inside myself.

Hi, you're not that. You're me. Hi, you're not that.

You're me. You move back to who you are. You always were.

You forget who you are. And you must do so to be real. And this happens again.

And this has begun to be glory. There's still suffering, but God's coming after you. You watch.

He says, turn this thing into good things. Turn Calvary into resurrection. No resurrection, no Calvary.

I mean, in other words, there's no Calvary, no resurrection. Isn't there? That couldn't be what we are saying. But for Calvary, he prayed, he prayed he shouldn't be dying.

Isn't he? He said he prayed, he prayed that he shouldn't die, he didn't die, but the altar died because he was in resurrection. So that's it. So it's all life is this.

It's under every kind of form. Big forms, little forms, outer forms, inner forms. All life is suffering.

Because this is the only way of perfection. You've got to test yourself, you've got to learn your, you've got to learn your message, you've got to learn how to understand. It's suffering.

It's life. It's perfection. It's the only way.

Everything God has, the rest of it, we can't call it so. So, where it says God can't lie, it means I came at Calvary, God turned down the instruction itself. Now, that's the best thing to say because that's using simple terms to tell the fact.

We can't put it together. But somewhere in the eternity, there was that amount of suffering that God has given me to me just as He's given me to you. And the fire within my life, there's a death there.

There's a death in there. There's a glory, there's a blessing we can talk about that in the morning. And then, Alan Parker, the lawyer, picked it up and gave it to me as a booklet.

There's a cross in the heart of God.

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