

The Christian Life, 1968

by Norman Grubb

The Christian life is a living union, unity between the person and us, and it's based on the fact that God became a man and took the curse of death upon himself.

Duration: 1:57:45

Scripture: Matthew 6:33, John 3:16, Acts 2:38, Romans 8:1, 2 Corinthians 5:21, Hebrews 9:14, James 1:22

Topics: "Christian Life"

Description

In this sermon, the speaker emphasizes the importance of loving Jesus Christ and the world. They compare the start of a fire in the Amazon to the beginning of a relationship with Jesus, stating that it starts with a spark and grows into a consuming fire. The speaker also discusses the significance of family and taking care of one's own, while also acknowledging the role of government and societal responsibilities. They touch on the concept of materialism and the importance of understanding the truth through studying the Bible. Overall, the sermon emphasizes the unity and union between believers and Jesus, highlighting the depth of this spiritual connection.

Transcript

The Lord speaks in the same voice to us all. Once again, as I said previously, I somewhat feel it's like you've had good, warm flesh, and now you've got to split the flesh open and find there's some bones underneath. At least the flesh needs some bones to keep it in its proper shape.

First about it, Tommy, Father Spirit, so wonderfully this morning opened up to us the fact which is the basis of this life we're talking about, using the various terms such as the... Is there something wrong? Oh, thank you. Thank you. The depth and the spirit, centering on the fact that it is a living union, unity.

I'll let Ronald say why I prefer the word unity to union. Between the person and we as deliberative persons, there's such a union and unity that we just live naturally, and yet deep down in the sense of our consciousness it isn't we, but he. In a sense, perhaps, I'm saying this afternoon will be the least interesting of the days, of the high talks we're seeking to give, because I only want to go over with you the why of the unity, or the union.

On what solid foundation can we say that? As I say, opening up, see what lies behind. See, I've always taken this place, commonplace to us all, most of us here I hope, just a reminder, but as I say, I've always been one that feels I must have my feet on earth, solid. I know the way is under me if I'm walking on it.

There won't be any questions with me why it should be so and how it can be so. So we're looking at that this afternoon. We've seen all through these talks this one fact that there's this one person, and you can go over it again, we've gone over it again and again, this one person, this one person who is love, which means he lives other people's lives, he really is other people, get down to it.

Being a spirit, he must have his means of manifestation, all manifest him, as James and Polly are to us, but supremely it mustn't manifest him because he's a person. Therefore, the reason for our creation is to be in such a natural unity that we are as he is, as Polly pointed out so plainly, not by imitation, but impartation. And know how we live like that, so we're the eternal love.

As he is, so we're the eternal love. We are other people, this is what it comes down to. Tommy and Lila began this morning, that whatever term we may use, Pentecost, Absolutist faith, Catholicification, Puritanism, whatever it is, it only has one meaning to it ultimately, a union relationship between him and us, a unity between us.

So we are, he and we, and yet such a relationship that it turns out to be just he, turns out to be just we, it's really he, this is the paradox we get down to. On what basis? Can we live naturally? I'm never again questioning this basic fact of this unity, he and we, he by we, he by us, we as he, whatever phrase we like to use. Now we left it yesterday afternoon at the point of the fact that there's another he who's captured humanity, it's not that he.

He's only a created he, but he's a God, and he's called the God of this world. And John said it to us, there are two he's, and one he lives in the unredeemed and the other he lives in the redeemed. So he said, greatest he's in you, the redeemed, than he that's in the world.

And gave them their names, and said, here by they we, the spirit of truth, that is the person who is the truth, in the believer, and the spirit of error, that is the person, the God who is the error, in the unbeliever. So the relationship and the condition in which we come into this world is a wrong God in us, and a wrong God by us. The God of self-principles, the God of self-giving, the false one.

Now we discussed that yesterday, we can discuss that again today I take it. But what we've got to find out is the means by which, and the grounds upon which there's been a change of Gods. Because there's always, always through humanity, the only possibility as you can imagine, is a change of Gods.

The God in me, the person, so joyful that we spontaneously function as he functions. How can the wrong one be out, and the right one be in? There's a permanency. So we forget it, and live.

So you see I'm going back in a sense to common places. The foundations of the gospel, but just to give, it's helpful to give a re-examination of those foundations. We saw, yesterday also, that we're in a hopeless condition, we're captured, we cannot get out.

We're captured. There's one scripture which questions if we're slaves. Slaves of the gospel.

Slaves of the spirit of self-centeredness. We're captured, we can't get out of it. The only way we can be out is if somebody else gets us out.

Who can get us out? No man can get men out, because we're one of us. That's how we get the great revelation of the gospel. Which is, of course, the perfect revelation of the kind of person God is.

Love means it exists for need, it belongs to need. It's the possession of need. Need's the predator, love's the debtor.

And where there's need, love belongs to that need. And the supreme need of the human race is that we've been caught up with the wrong God and we're going in the wrong direction. And living, and it should be so, to be eternally in the constant distortions.

Therefore, the gospel is this person, this living person himself being the one who rescues us. And rescue means, the means by which, as I said yesterday, he regains his total property. God couldn't create higher than humanity because you can't create higher than yourself.

And he created us in his similitude, in his likeness. Because only can he as a person function through persons. So it's the very topmost of his creation is to be lost to him and become a total property.

And the whole of human creation, expressing all forms of the activity of self-centeredness, well they meant this because all the forms of activity of self-giving, self-love, self-giving. So there's no other purpose in redemption than that God should regain his total property. And be able, naturally and easily, through time and eternity, to express himself in infinite variety of self-giving love and self-giving activity, instead of humanity expressing the wrong God in all forms of self-seeking.

This we know how it is done. By God becoming a man. The Bible leaves us no question about that.

Because John says that this one who came was the Word, he was with God, he was God. And the Word was made flesh. So he says this one on earth was God.

John says, as differently as Paul says it. Paul says God was manifest in the flesh. Now this is a tremendous fact.

Facts far beyond reason. That the one who is, it's fantastically reason, the one who is, is in a sense the universe itself, the upholder of the universe, the one who expresses himself through the universe, became a tiny part of it, a human. I don't ultimately base my faith on trying to stretch my reason to believe things and not believe things.

I base my faith ultimately, what am I calling it, in my instinctive ideal. In this, I can't conceive, I can't conceive, I can ever conceive, anything more wonderful than a God whose real life is living the lives of the people he creates. I can't conceive of one, a God whose only interest is to be us, to live our lives.

So his life, his joy, his gaiety, his fulfillment is being us, being we. I can't conceive any higher than a love like that. When that love has been exemplified on earth by a person who did that, I'll bet my life on that for God.

I'll take all the rest in. So I've never had any difficulty with liberalism and so on, but I say, well, until you find me a better God, I'm going to have this one. I'm waiting.

That's all. She hasn't turned up yet. With all my being, I see in God my ultimate.

I can't conceive a higher ultimate. All right, I'll bet my life on my ultimate. And I'll choose the wrong right horse and I'll win in the end.

That's all. So I don't base my faith really on historic facts. Basically, I gather in all historic facts because if he said that I'm that person, I'll take the lot.

So on that basis, I'll take the whole Bible. If he took the whole Bible, I'll take the whole Bible. The way in which he completed for us a total deliverance, without one crack in it, is known to us.

That's what the Bible predicts. And all those who interpret Jesus Christ and him crucified to us on earth, bear the same message. So if we turn one down, we turn the lock down, Paul says the same, and John says the same, and James says the same, and Peter says the same, that's all that's left to compute.

It only goes about 30 verses, so it's the same group. The whole lot says the same. So we're looking at this fact now.

We must have a deeper faith, unless, as I say, to you, this is the only conceivable God that could be, or it's easy to take in what is said by faith. But this was God become man. As a man, to have been man.

First of all, of course, he had to be one who couldn't himself become a captive to the wrong God. That had to be fought out in one. So he himself refused every kind of solicitation, enticement to become captive to the wrong God which had captured the first Adam.

Therefore he was in a condition in which he was free from the captivity and its consequences which seized upon the human race of which he was a member. Now he went in, went through a process which could produce for us a deliverance without a crack in it. An entire salvation, redemption, whatever we like to call it.

This was, of course, through the process of Christ dying, Christ rising, and ultimately Christ ascending, although we shan't touch on that. Last one this morning, this afternoon. Christ dying, Christ rising.

The Bible divides the effects of Christ dying and rising into two distinct areas. Presented in two distinct forms in the scriptures. Mainly by the Apostle Paul, who is the one who really opens up the whole metaphor.

The others do too, but he gives us the whole structure of salvation. You may speak of the two stages of redemption as Christ for us and Christ as us, with their different effects. Christ for us and Christ as us.

It's pictured for us also in a little statement which kind of slips in to one of the comments on the Lord's Supper. Made by the Apostle Paul in the 10th chapter, 1 Corinthians. When he speaks about the Lord's Supper, it's just passing remarks, so often great truth comes in passing remarks, as you know.

He speaks about the cup of blessing which we bless. Is it not the communion of the blood of Christ? And the bread which we break, is it not the communion of the body of Christ? He didn't say, we being many are one blood. He said, we being many are one bread, one body.

The bread being equivalent to the body. There was reason for that, that there was one necessary, preliminary, necessary part of our redemption, which is something we couldn't touch. Which he had to do for us, apart from us.

So we're not the blood. The blood is his life. We're not that.

We're the body, which is not quite supposed to be the blood. We're not the blood, we're the body. So it doesn't connect us that way with the blood.

Because for this first part there had to be someone who did something for us, apart from us, which he couldn't do for ourselves. Because we're caught up in a permanent condition of everlasting separation from God. The scriptural frame is eternal destruction from the presence of the Lord.

It must be. A race captured by a God of self-sacrifice cannot live side by side with a race captured by God of self-giving. They won't work.

They won't be too friendly up there any more than they are down here. It won't work. It's impossible.

There must be an everlasting separation between the two. So we're caught up in this everlasting separation, which has consequences of death. Sorry, restless.

Sin refuses death. And after death, remaining in whatever the consequences are of everlasting separation, remaining in the consequences of an everlasting separation need to be remaining in the consequences of self-centred life. Well, we get a little of a hell you get from self-sacrifice down here.

A faint shadow of what can be when there's no comfort. We can comfort our self-sacrifice a little down here by nice food and nice things. When we're stripped and there's nothing except our burning desires, what will be present life? Hell starts inside here, but we get a little comfort up here.

When we're stripped, what comfort? So we're caught up in a separation which is everlasting, in which, of course, are involved the sins of which we are conscious, and the guilt as a consequence of them, and all that we think of as our lost condition. Now Christ, on Calvary, shedding his precious blood for us, means the infinite and eternal one, giving up his infinity and eternity for us. That's what he did.

He was the one who need never have died. He said so. No, I never meant to take any problem there.

I lay down my life on myself. This is the one who never need die. He resolved to giving up his right to an unbroken eternal life to be us, and for us to have to take upon himself a separation which captured us all.

So the Bible presents us with him on Calvary, in this aspect, shadowed all through Scripture. If you want to make the blood of Christ, you'll make the Bible. The two side by side.

We begin the equivalent of the blood of Christ being able. The first person of conscience there had to be a substitutionary sacrifice for his sins, like the rest of the Bible. Until we come out of the final prophecy before Jesus Christ came, Behold the Lamb of God.

The scapegoat who took the sins into the wilderness and so on. The whole Bible says it on that. Eliminate the blood, eliminate the Bible.

Eliminate the blood, eliminate redemption. In whom we have redemption through his blood. The forgiveness of sins.

The blood means an eternal life, taking temporal death for our sakes. That's what blood is. Blood is the life, blood is the evidence that life's gone out.

And the blood means therefore an eternal life, giving up being eternal, and taking upon himself the temporal death which is the effect of sin, which would go on into a death being separation from God, and God would go on eternally, taking upon himself, and causing him to use such expressions as, My God, my God, why hast thou forsaken me? The one who never was forsaken, he was actually God himself. God forsaking God, as it were. And ending by saying, It is finished.

All that he claimed to be finished would have been meaningless unless he had been raised from the dead. The only proof that the sacrifice was efficacious was that the one who made it was raised from the dead. That was evidence that he was entirely accepted and entirely finished.

That's why Paul said he was raised again for our justification. Justification is a far, far profounder, more marvelous word than forgiveness. Forgiveness is human, can be.

Justification is beyond. Forgiveness means, well, if I've wronged you, you might forgive me. I couldn't be quite sure that you'd forget it.

And I'm sure I shouldn't forget it. There's an element in forgiveness which isn't complete enough. You might forget it or might not.

I'm sure I shouldn't. Justification is amazing. It means you are as if the thing was never there.

That's blocking out. I'm always there. I've had 47 years of foundation on that.

I'm always there. It hasn't been sort of, Well, I suppose I've forgiven someone. No, there's a basis to this.

And I don't pretend to understand it all. I dig and think, I don't pretend to understand. But I understand enough to admit it to me.

That all that would cause me to admit I'm a sinner, which I am. I'm guilty, which I am. I'm a rebel against God, which I am.

And justified under condemnation as having broken the eternal law. There's only one law in the universe. The law is a convenient term used for the way a thing works.

Quite a simple word. You talk about a law of something when you catch the way it works. For instance, Newton thought he followed the law of gravity.

Of course, Einstein tried to disagree with him. If you understand Einstein, God bless you. But at least the law of gravity.

What do you mean? Well, something works this way. There's something that works the way. If you do Dr. Cup, it's great.

Well, the consequences of broken law are Dr. Cup. Defy the law, and at least in days when you get decent china cups, you get a big broken cup. So there's an effect of broken law.

All those things are in power. I mean, I fully understand it. Therefore, the whole of gravity is broken law.

Because there's only one law of the universe. The law of the universe is the way God works. How God works is love.

That's all there is in the universe. The only law of the universe is the law of the way a thing works. How the universe works, I personally love.

Nothing else. So everything which isn't self-giving love is broken law. And there's only one who is self-giving love, and that's God.

So only as far as God is operating by you, is there unbroken law in you. All the rest is broken law. The poor us.

We're poor. And that simply is made of the fact that there are effects of broken law. Now, I couldn't mount all those up.

What real foundation do I have? It's entirely out there. Now, unless I presented with this gospel, this way of redemption, worked out by God, it would mean that he himself became a person. You see, he could represent humanity, but he wants humanity.

That's the deity, he wants humanity. He's the base of humanity, so he has to represent humanity. I'm glad he took the name son of man as a good term, sort of a general term.

He didn't call himself son of man, just son of man, or Jesus, say, which is the meaning. But he wants humanity. All right, then, he could be humane.

This is the leap of faith. God is very Christmassy. And this person, giving up what was his normal, normal relationship, normal condition, eternal life, giving it up, becoming what we are, a person under death.

In other words, he took the curse of, he said, everyone hanging from the trees, the condemnation, the judgment, took it upon himself. Well, I may not understand it all, but I understand that enough, that in the resurrection, God's saying, this person is perfectly righteous. What he went through isn't there any longer, and therefore, if I were to live by faith, it's not there with me any longer.

Look at this, it's not there. It's as if it never was there. It never can't be this.

I'm out. I'm a sinless in God's sight and his own sons. Righteous in God's sight and his own sons.

That is the care of righteousness. That is the foundation there. I find the freedom in it.

So I don't jump into a vague thing called forgiveness, not quite sure how it comes. I'm out of the foundation. The basis of our freedom.

And ultimately, of course, the basis of our continual cleansing. That doesn't quite come up now, but when we know this fact, we've also learned in our daily lives, it's a quick sin and a quick cleansing. Because God's attitude never changes.

Actually, it never did. Because in God's sight, the man was saved from the foundation of the world. Indeed, God's a queer person.

Because he provides everything to put before their needs for them. The Bible says, before they, Jesus, to be saved, before they sin, save us from. Save us from.

That was a bit funny. We usually have the need first and then the supply afterwards. He had to supply for it and dig the hole for the need to put the supply in first.

We're the holy dog. So God's doing his own business. I like that.

I hadn't heard that before, Tommy, the devil's wrath. I think it's a great one. I agree with you.

Oh, my. Now, what is yet more important for us, and thank God, wonderfully realized by so many of us here, that's not enough. If that's all redemption is, that's not enough.

I told you that the Bible presents us with, peculiarly, Paul, the process of redemption, Christ's crucifixion, Christ's risen, in two distinct stages, phases, phases? What word do you use? Departments? What word do you use? Why isn't it enough? Because my ultimate problem isn't the sins I commit, it's the sin I'll commit them. It's the sin's spirit which motivates me is my problem. The sins I produce, which have caused me to be and express the sight of self-sacrifice, are a product of a sin's spirit which has got me.

It's the he that is in the world, the spirit of the world, the spirit of hell. Jesus says, A.K. Jesus said some things we don't always like. He said to the Pharisees, that we also are Pharisees until we are saved, perhaps we forget that the Pharisees may be now and then as well, so after we are saved, too.

But he said this, he said, Pharisees, Ye are of your father the devil, and the lusts of your father you will do, then say it is yours. He said, Ye are of your father the devil, and the lusts of your father, because in this spiritual relationship, your father is inside you. Just as the heavenly father is inside Jesus, so the wrong father is inside the unrelenting.

And you are expressing his lusting through you. This was the comment, it was made in 1 John 1, 1 John chapter 3, I should say, where it spoke about loving a brother, and not being like Cain. This is what he said.

He said, Loving a brother, don't be like Cain, who is of that wicked one, and slew his brother. Why put those words of that wicked one in? Why not just say, don't be like Cain, and slew his brother, because it wasn't Cain who slew his brother. There was a hater and murderer inside Cain, who merely used Cain as an agent.

That's what humanity is. The wicked one was the one who hated and murdered through Cain, and Cain was the agent. So, you see, I'm getting at this.

Devotion is hopelessly incomplete, if it merely removes the consequences of my sins, which has separated me from God, and don't remove the motivator, and replace it by a new motivator. The spirit of holiness instead of the spirit of sin, if you like. The spirit of self-giving love instead of the spirit of self-loving love.

That's just that, incomplete. I was saying, I think I moved off at the moment, I was saying in the middle there, and I find at my age my memory sometimes gives me a jump or two, so if you pardon me if I miss a point or two, but I was saying about that quick seeing, quick cleansing. I jumped off there.

I was saying now, of course, in God's sight, we all are reconciled. We are reconciled. He never needed to be reconciled to us.

Oh, no. He had to fulfill a process which could reconcile us to him, which could make it possible for us to come back to him. So we are always reconciled.

I mean, therefore, that there's never a need for us to remain in guilt when we do fall into sin. As quickly as we fall down into sin, we get up again into faith. Because the Bible speaks of the continual cleansing of the blood.

It speaks for the Hebrew's life. How much more shall the blood of Christ keep cleansing your conscience? Now, that's not talking about the unredeemed. It's talking about the redeemed.

Keep cleansing your conscience from dead works to serve the living God. Dead works, of course, are self-effort works. Living works are God-effort works.

How much more shall the blood of Christ keep cleansing you? In other words, always is this fact that in that act 2,000 years ago, everything that ever could be is finished. Oh, that's up. Past, present, future.

So in a second, when I become consciously guilty again, quite right, I should be guilty as a conscious person. But the moment I'm there, I'm able to move over and say, Ah, it's not there. It's not there in God's sight.

It's not there in my sight. It's a quick, serious, quick cleansing as our basis to continue freedom from guilt. So I'm moving on now to this second aspect, which must give us the basis of a complete redemption and renewal.

If Paul created this focus for us, I think Paul got a shock. As we'll see a little later on, I think there are very few of us who find what we're talking about now in the one step when we first enter into a relationship with Christ. It's usually the second step which is involved here.

I think it was with Paul. Because if I read it right, Paul made the second great discovery when he went to Arabia. Because he speaks a great deal about the second discovery in the Galatian letter.

He opens it up in his psalmist in the Roman letter, but he applies it in the Galatian letter. And in the Galatian letter he says he went on a journey into Arabia. He went to Mount Sinai.

The shock he got was he didn't find Mount Sinai there, he found Mount Zion there. It's much more convenient. Because he speaks of both of them.

Mount Sinai is law, Mount Zion is grace. And he saw right into it. God commanded him to go right through it.

And he saw right through the implications of Christ's crucifixion, Christ's risen. And he saw here the implications as us. Now in one sense we have nothing to do with it.

In one sense all of us come to the foot of the cross and see this person who took our place and went through a certain process of burying our sins in their own body on the street and being made a cross for us. Having the judgment of God upon us for our sins in our place. And removed in his grace.

And purified by resurrection. And we don't touch them. We just come there and all of the conditions of the sinner disappear.

And we are in God's presence. The devil was there. The devil was there.

But that's coming to the foot of the cross. But we've got to go beyond the foot of the cross. We've got to get on the cross.

Now Christ for us, you don't touch. That's the blood of Christ. Christ as us is we.

That's why that second statement about the Holy Communion says we are one bread, one body, because the body is part of you. And this statement requires us, like when Christ was on the cross, we're there. We're like a body part of you.

One bread, one body. Now what does Paul say in that statement? He says get this clear. If this person was humanity, humanity was there.

Now you don't really come through the cross and say he died for me. You say no, if he was humanity, I would say therefore if he died, I died. And if he was there, I was there.

And if he rose, I rose. And if he ascended, I ascended. We're getting a little closer in now.

But this is the logic that he might conceive. God uses all thoughts. It's interesting to get out his great, apply his great revelations in the two dispensations.

He was too trained minds. Most of the old dispensations Paul knew. So God uses the fool and the wise.

And he only gets much real wise. No, I won't. Sorry.

I didn't mean to be rude. I want to protect the wise, not run down too much. Sorry.

I'll make peace with you afterwards. Thank you. I like, I, sorry.

But, so I'm saying Paul could see the total structure. And he said this. Now watch that, he says.

Therefore, if this person was we, it was we. Now what does that mean, therefore it was we? What are we? We're a people with a sin's faith inside us. Actually, as I said before, you never get the Bible right when it remains letters and words to you, or things.

You only get the Bible right when it dissolves and becomes a person. And so even sin, it took me, it's a great revelation I started this work, sin the spirit. Sin is the character of the sin person.

And sin, mind you, is just a spirit of selflessness. You know that. It's just formed of self-ego-sensitivity, that's all.

It's a satanic person. So sin really means it's the character of the satanic person. So sin, the spirit, really, is the same as using the Bible as holiness.

He's a holy spirit. He's the spirit of love, the spirit of the product of self-giving love, of the fruits of the spirit and so on. You see, he is the holiness in us.

You see what I mean? Jesus Christ is made out of wisdom, righteousness, sanctification, and redemption. The word says all. These tough, dry words.

While the Bible remains dry to you, you can be sure it hasn't broken up to you yet. It lives. Oh, there he is, there he is.

Through the words you find the person. Words, I think, give their spirit, their life. The letter gives the spirit, gives life.

And so I'm only saying this now. I'm saying this for a reason. Therefore, it's John saying, look at this.

Paul is saying, look at this. This is a whole humanity hanging there. And humanity is a human race which has got the love of God inside it.

It's got the spirit, the sinner spirit, which is the spirit of selflessness inside it. Therefore, Paul made the remark. He said, God made him to be sin for us.

That's a change on. He's also about bearing our sins, our sins upon us. Sins which have the wrath of God upon them and separate us from God, the judgment and the consequences and all that.

That's what he's done. That's why he dies in our place and took the curse upon himself. That's the other one.

That's Christ dying for us. He hasn't gone about sinning again. Sin is the sin principle.

Sin spirit, sin person. Now, if somebody says to you, look in this 534 or some other day, there's no sin person. Why? Look, Paul says, look, if he was humanity, he was a whole race which was being motivated by the love of God.

And the motivation of the love of God is producing all the natural products of self-love, self-seeking, self-manifestation. Natural egoism. See where he goes.

He is, in God's sight, just as a humanity in this person hanging on Calvary. And therefore, in God's sight, he was a humanity with this wrong spirit. There he is.

He died. Now, it's very clear in the Bible he really died. That was the evidence of the soldiers.

They wouldn't break his head because he died. So they pierced his body. Out came the blood and water, which is the evidence of the death.

And a dead body was taken out. Why is that important? Because a death is separating the body and spirit. That's why.

That's what death is. And therefore we say, just look here. If this person represents humanity up there with Tim Spade, when he died, that's separation.

Then humanity was separated from Tim Spade. Exactly. Exactly.

This was what separated the whole of humanity from the inner dwelling of the troll and outworking of this wrong spirit of self-sacrifice which entered through the wrong tree. All those years ago. This was the negative liberation.

If we question about that, we'll go into the problem a little later and see how it works out. It works out when you see the fix. The scientific hypothesis is proved by the fix, isn't it? But it worked so much, we'll see.

Now you get Paul Tesla, here's a dead body. It was we. This was humanity.

This was humanity lying in a tomb, buried with him. Buried with him is a scripture expression. They were in that tomb, a dead body.

Now Paul says, what can lay the dead body? Well, obviously only a spirit. A new spirit here. And therefore it says, Jesus Christ was put to death in the flesh, quickened by the spirit.

Quickened, like the new birth in the womb, the new life in the womb. Quickened by the spirit. Here was his own spirit, God, the spirit of self-giving love, coming into this body which was we.

This is the new unity. Now this is the completed foundation for a permanent, perfect, indestructible new unity taking place between God and the human spirit, the redeemed human spirit, in the place of the old one, the old one which was out in the dead. And the new one came in those directions.

There's our foundation. That's how we can powerfully, daringly, funnily, enjoyably be in this relationship. It doesn't have to be vaguely God, that would help itself.

It's given us a great historical foundation. It should have a historical foundation if it's been in history, because it has always been in history. That doesn't mean we live by historical Jesus, no.

Paul was pretty bold. Paul went on to say, yeah, if I knew him after the flesh yet, now I know him no more. I'm not joined now to a Jesus in the human flesh.

I'm joined now to a Jesus who is spirit, and yet that spirit has a body. There's a resurrection body. That's the basis for us having a resurrection body one day.

So we ought to argue that just now. So there we are. So now we're saying this.

I take this time to remind you of this total, square, historical foundation for us who are sinners in history. By which God provided in the person of his time, which was himself, this complete redemption, which is a unification, I'm not going to say a reunification, but there was a unification of God and man. Now we have to ask this question, if I'll get time, difficult in a way, of that aspect, not so much to a company like you, but to many, that's the more historic type of thing.

They say, oh, well, I don't know, that sort of thing happened 2,000 years ago, what's it matter to me anyhow? I wouldn't say it was so much, but we pass through a phase now which we look back on something which happened. Now what really matters, of course, is how does a general fact become a personal experience? How does a general fact of life become a personal experience? Because what matters most is the personal experience. There is a perfectly simple law, Glenn has been emphasising the simplicity of this to us, a perfectly simple law in the working of the whole of the universe, I suppose, at least in this world, because as we've had perfectly clear, there's no spiritual sector, there's only one, everything is a form of God, isn't it? God in a certain form, there's only one, everything is a form of spirit.

So there's one law functioning through everything. The same law functions in what we call secular as functions in what we call spiritual, same thing. And that's what the Bible calls the law of faith.

Now faith has become rather a kind of commonplace word, rather a word I would like to appreciate, and may not always convey to us what it means. Perhaps to put it in simple human terms, it's the law of supply and demand. So that means there were really, it's the law of supply and demand.

What do I mean by law of supply and demand? I mean this, the whole world is full of supplies. Again, I think I've touched on it in the previous talk. Full of supplies.

Now, in a general sense, we have faith in the supply. We believe air is air, and water is water, and the roof is a roof, and everything else, and in a general sense it's convenient, in a general sense it doesn't affect us too closely, we just have, we live by general acceptance of faith and autocracies. In that sense we recognise the supply.

But the supply doesn't become a personal experience, it's simply a demand. When I have a personal demand, I'm conditioned then to appropriate my portion of the supply that's available to me. And then something happens.

How will you? There's a general supply of food in this well-blessed country. I'm suddenly sick of the demand. And so, with the supply of the demand, it's perfectly simple first to appropriate the supply of the food.

Now watch. If it isn't you who appropriates the food, the food appropriates you. You find that out after you've eaten.

The present is the unpleasant. Now here is the law of supply and demand. What you take, takes you.

This is how it is. There are, we'll say, 300 chairs in this room. That's a general supply.

Well, in a general way, yes, we all accept the general supply as a fact. Now the demand is you need one chair. Now here's your freedom.

There's the supply, you've got the demand, because it's available to you, you exercise your freedom, this is freedom, and you sit yourself in a chair. You're not turning that chair up, it's turning you up. Turn around.

What you take, takes you. This is the law of faith. Just take a look.

Now grab a grub, this is the law of faith. This is law of experience. They all do lie.

You come here by faith. That's to say, you're told there's a supply of a conference here. A camp.

There's a supply. Well, for some reason or other, you have a demand. You say, I'd like a camp.

All right then, your faith is, your freedom is, you book and you come. Here you are. Now the sook has sooked and you've got to sit and take what you get.

You can't escape. See, you're done for. Now all life is like that.

People feel that I understate that. Faith isn't getting, faith is being got. And this is the beauty of life.

Life consists of experiences which have got you. Every one of us here has got a trade. Maybe you're a housewife, maybe you're a musician, maybe you're a lawyer, a doctor, a carpenter, whatever it is.

You've been taken over by yourself. You've decided by taking it over. You've decided by learning and by practicing yourself to this and this and this.

At the same time, it became part of you. It caught you. And you're just a natural carpenter, or a natural doctor, or a natural housewife, a natural doцент.

This is the beauty of life. And you move with a beautiful spontaneity when you're captured by what you first captured. This is life.

So, faith, what we call faith, has never become faith until you've been taken over. This is the key to the gospel. You don't take God, you're taken over by God.

That's the fun. See, I move among circles, but I'm always actually trying to hold on to God. That's hard work.

Trying to hold on to God. You're not trying to hold on to God, you're holding on to nothing else besides. The gospel's not holding on to God, it's being got over by God and you're done for.

There you are. You live. You're dead.

You're dead and you're free because you're caught. This is the gospel. Now, this is faith.

So, faith puts it in a sense, it's a law of supply and demand. Where there's a supply, where there's a demand, we are set up for you. But usually, it's fairly easy.

When there's a supply and when there's a demand, and you know the two, it's fairly easy to say, hmm, thank you. And you don't know you're being caught. You don't necessarily have to afterwards.

And that's what the gospel is. Now, the difference on what we may call the spiritual level and the material, I don't like to use those words, but for convenience sake, is this. The demands in the material level are pretty obvious.

They're pretty constant. There's not a demand on the spiritual level. The devil's seen to that.

There's not a demand on the spiritual level. The demand can be created. You haven't got to create a demand in your stomach for too long.

You haven't got to create a demand in your lungs for too long. It's pretty quickly there. But God has created us a demand for this supply we're talking about, which is the meaning of life, the union between God and ourselves.

So there has to be a preliminary work of God by which he created demands. Thank God he does. I didn't go, I don't want to spend too much time on that, go too far into what is obvious, but it's obvious to us here.

By different ways, God has created that demand in us. That's the value of the gospel, and preaching, and the Bible, and the inner law, which we talked about again this morning. Thank God our very being is God.

Because our very being is God, we know what we want to be. Thank God. There it is.

And that law comes up to you as you ought to be. Why don't you? And so by different ways, the inner law, the outer law, the gospel, Christ Jesus Christ, the demand is created. The moment of truth in life comes where, lastly, we become honest to the demand, honest to the situation.

Now we all start, the consequences of the law on us, whether it's the outer law or the inner law, our reaction to the law is always either hypocrisy or honesty. Hypocrisy damns. Honesty is a way to salvation.

We all start by hypocrisy. Hypocrisy is, I'm not going to let on I don't do it. So we keep a few very convenient commandments.

We all most carefully keep the 11th. That's not the found out. We show them, keep them behind.

So we start, all of us start life by a mask. We try to run away from the condition. The true condition of all humanity is despair.

Humanity must be in despair because humanity is a combination of finite and infinite. And we can't live a finite life which is a worldly life and try and escape the infinite. God only sends despair all the time.

So actually lost humanity consists of two types. There's the type who try and run away and escape from facing up facing up the real implications of life. Or there's the type who try to blot it out and try to affirm a false independent self.

You either run away from yourself and hide yourself by all sorts of interests or you try to affirm yourself by yourself. Both have a bottom of despair because we're not relating to the infinite. And you can't escape that.

Man is a combination of infinite and finite. You can't escape. So thank God for the despair.

The moment of truth is when at last we face the despair. That's when we become honest. That's when we come at last by some means or other to say, yes I am wrong.

I have broken God's laws. I am separate from him. And so forth and so forth.

That is what I sometimes call the first collapse. It's the collapse from our righteousness. And not easy because the whole basis of the fall is self-sufficiency, self-righteousness, self-justification, pride.

Not easy. So the prayer of breaking is not easy unless you admit I'm wrong. I'm out.

My religion's a camouflage. Facts are my sins. No.

No, it's not easy. None of us have come except by that way. I'm not saying in many cases suddenly, it doesn't matter, it's come that way.

So there's a demand. So I'm jumping that quickly. Each of us, I constantly say, we've come to that demand somewhere or other.

Now, when there's a demand, if there's a supply, it's easy to move into freedom and participate in the supply. That's the benefit of the gospel. I go to many nations where there's no gospel.

There are ways, occasionally, in which people can find God without. I won't discuss that now. That's a little piety parishy of my own.

But that is much more difficult. Much more difficult. It's easy for us to thank God for Jesus Christ.

It's easy for us. Thank God for the gospel. Therefore, let us never run down our churches.

No, no. Anyhow, the word of God is there to some extent. Anyhow, the scripture's being read.

Something's being said. Let's thank God if anybody goes to church at all, anyhow. Because something's stopping me.

Now, I'm the Episcopalian. If I had gone to a true church, I'd find it a restaurant. Probably, if you go way out to Methodist, to Leprechaun, you go way out.

After that, you can't see them at all. They're under the water. So, I belonged to two.

How bored stiff I was for 18 years. A vibrant young fellow. What's this business of Jesus Christ dying for me and saying prayers? We had those boarding schools in England.

Boys boarding. I like a boys boarding school. No girls making a nuisance there.

Just boys. But we had chapel every day. We had conveniently high pews and used to keep our preparation books under the pews while the pastor moaned on with his prayers.

But never mind. All that time, something's dropping in, something's dropping in, something's dropping in. At the moment of truth, I was 18 years of age and I suddenly did see, I needn't say now, I did see my condition.

Somehow I came to see it. And because I'd been taught, I was brought up to a personal question. I was suddenly asked by the fire army major who used to get after us souls.

He had a nice tennis lawn. We went for tennis. He went for our souls.

We tried to avoid the souls and get the tennis. Wasn't always so successful. And he asked me, do you belong to Christ? I'm a peasant lad.

He said, do you belong to the church? Yes. So I just begun to doubt the person. We all ought to doubt.

Thank God for good doubts. Is God real at all? What's his business? And I couldn't say I belonged to a person. I could say I belonged to a religion.

Now is the moment of truth. That caught me suddenly. I don't mean young fellas.

I mean some of the parsons. Like Tommy, of course, we're perfection, perhaps. And it caught me suddenly.

Having drawn the forms of Christianity, I nearly lied. You can lie to hell. That's a false.

I nearly did. But I just got it out to say, well, I couldn't say I was. I did belong to Christ.

But that suddenly got me a shock because of the teaching. Now it got me down on my knees and maybe mumbled something. I got up yesterday and went down.

I was supposed to say a prayer of salvation or something. It didn't work very well. But what I said had gone in time.

And as I was going home, I said to myself, oh, look, if I can't say I belong to Christ, I'm lost. If I can't say Christ is my saviour and I knew my sins, I'm lost. I'm going to hell.

I'm out from God. That's teaching. Because I'd been taught in the church that I'd be bored stiff all the time, thinking more of football than anything else.

But it was dropping in. I knew the gospel. So when I was ready for it, oh, if I can't say Christ is my saviour, I'm lost.

I'm going to get on with that one. Now, there was real disturbance. I really saw myself separate from God.

I really saw my sins separate. I realised I deserved to go to hell, not heaven. So in a very simple way, I went into my room and knelt down and asked God to forgive my sins.

And my salvation was almost like a mental recognition. Oh, that's it. Now I see.

That's what the blood meant. Oh, I see. Because he died for me, I don't think I'm going to hell.

My sins are forgiven. Oh, I see. And a joy came to my heart as a young fellow of 18 thought God was my father and heaven was my home.

Well, football season was starting and the devil had prayed and said, oh, I said, that's emotion. You think football's my money. I didn't.

And I'm not going to keep it for seven years now. Next morning I woke up, oh, God's my father, heaven's my home. You know, so you see, wherever there's a mouth, wherever there's a tongue, you can... This is the last thing I'll be able to say this morning, this afternoon.

I'll say this, because this is important. That's the effect. Now what we're saying is this, the only meaning of all this is that God, this person who is nothing but love, which means his life is involved in others, living other people's lives, and we become part of him and so we then become eternal love and life for us is, the meaning of life for us is involved in others, the guarantee, fullness, completion of life is a way in which we can be other people, live other people's lives and so on.

Eternal love. Now watch this. The evidence of redemption is that, the evidence of redemption is what? It's the birth of the eternal love in you.

That's the evidence of redemption. What I mean is this. When you first, whatever it was, first connect you with Jesus Christ in your need, and he became a real savior to you, and for the first time you see something happen inside you, you, I've noticed, have taken into you the person who is love.

You didn't know that. You've taken Jesus Christ, Jesus Christ is love. What effect on you? For the first time in your human history, you began to love somebody else more than yourself.

That's the eternal love. Up to that moment, you let yourself first. You may have let a few other people survive this convenience.

But at this moment, there began in you a love for somebody more than for yourself, that Jesus Christ had guided you, that God had given you, and you began to prove it by making choices, making decisions, and decided to engage yourself with him, with the God. Now, in our ignorance, we think that that's just, we're loving, oh no, we can't have self-giving now, we're self-loving now. This is the birth of the eternal love.

This is the birth of the person in you who is being self-giving now, enjoying self-giving, and you were going to be it. And the scripture which is given at that time is in Romans 5, that's the chapter on when we receive Christ, being justified by faith and peace with God, and it says this, listen, for the love of God, not for God, for God's love is shed abroad in your heart by the Holy Spirit who has given that to you. So, what you've begun to be, I said to you, that the point of attention meant that we in Christ had been a throw-out from us of that spirit of self-sacrifice, a union into us of the spirit of self-giving love which is God.

And so we become the eternal love. This is the proof. When you do, even in your elementary form, first relate to Jesus Christ, you can't tell yourself you begin to love the one who loves you.

You begin to love the God who sent you. This is eternal love. And you're in a place of caught out because you learn that God's not vertical, He's horizontal.

He doesn't come down this way, He's here. He's people. And you can't love Jesus Christ without loving the world and your father.

Who are you? Spend all that rest of your life wriggling out as best you can, you can't. You've begun to scream. Well, the Amazon River starts with a pickle somewhere, it ends with the Amazon.

A prairie fire starts with a spark, ends with a fire. So we have a bigotry that's beguiling us. So I'm going to stop there.

I want to take that further because it hasn't actually settled us completely yet in what is involved in this unity relationship. There's some more to come yet. But this is the start.

And we'll proceed from there. Thank you. One and a half and one.

Ten seconds, please. We'll just go ahead with this first half hour, anyhow. It's an even smaller room because we didn't take any questions.

It's a shame. It is a shame, isn't it? That's a, you know, what God's going to do. What God's going to do is a shame, that's all.

I don't want to interrupt you in setting up the exercise again and booting it up. Here we are again in my very, very, very big door. We're together.

It's time. Of course you're here. Of course you're here and you know that somebody is unaware of everything that's going on in your presence.

And you would give a little light on this and that. And have to look at the things in your life that you have been doing. Have to do work.

Have to have faith. Have to do a little knowledge to which you can come from which you learn one from another. Share one with another.

Thank you. Very good. I think particularly for this period I know that I don't know if you've already understood what I've been saying.

Part of what we've been saying allows us to be taking our thoughts as what is the use of the human self? The use of what we're after. What is the use of the human self? It's our agents. It's our own agents.

All other religions, whether you're Buddhism, or Hinduism, or Confucianism, or Islam, or monotheistic, there's no way out of what I've become. You know, God's not objective. You don't know.

God's not objective. He comes to life, fulfillment, joy, with other people. He merges with you, in the union of other people.

This is what God is. This is what we are. So there is a union.

And so the true God, He becomes the mercy without the picture of it. So if you have a picture of it, you can have a picture of it, and many groups of people, you can have a picture of it, a religious group, you can get in with the beginning education. Let's suppose, this is my brother, by the way, or this is his brother, you know what I mean? So there's a halfway house.

And that's the only way. That's the only way, because it's a halfway house. Yes, it is.

That's right. So I go and get the horse, and I pull the cart. A person works the cart, as long as the horse is in front.

That's how you do it. I don't know how you tell that to your husband, but you tell it to his dad. That's right.

So you see, we've got to hold on to ourselves. Thank God, our interest is, which I never felt like, that's our interest, that's what other people want to do with their dreams. That's interesting.

They want to do with their dreams. Because we're crazy to do with our dreams. Not to be negative, but to do with your dreams.

To help people. That's what we want to do. That's why we're there.

But that doesn't work for my husband. You see, I suggested that there was a gap between the heights of human love and divine love. You get that in the Bible.

I showed that before. In the Bible, the difference is between human love and divine love. Human love has the first element of faith.

It can't have anything else. A human is called to believe in faith in God. A human is special to God.

God is love. And then, a human is unconditionally in God, in love with others. Unconditionally.

Because people are excluded anyway, of course. The human couple from God is somewhat bipartisan in this. So we in the department can't do nothing but to agree and to believe.

So even our love has an evolutionary basis to it. And so it's part of a human love for love is union with the love. The love is required to approve what the love is.

The love goes with approval. God is God's unconditionally. And then they approve And then they give the love.

That's what religion is all about. God gives, gives, gives. And the darker stuff is more than a musical.

That's what a cultural form of God. If you're a cultural form, you're done for. It's time for you.

It's the same thing about you, you know what I mean? So I say, when I'm asking you to take the gospel, when you take the gospel, if you will turn to Jesus Christ, that's taking the gospel. And I'm calling to it, but how? I have no idea about that. They have said it on the Bible.

But I'm not, first of all, asking how. I'm asking, is it so? What I'd rather have is, if you discuss, people discuss, what is, could, isn't, should, who on the right knows, who suffers on the right knows. The ultimate is this.

The law of the world is that self-control is self-centred life. And I think it comes down to that. The law of the world.

That's a satanic world, isn't it? It's a satanic business. The new world, where the real person is God. You come back home, and you're just a dog to the sky.

And then there's this body of this real person, this system, who is the real person. And you're just a normal human expecting a thing. Now, I'm not a normal human having got there, if you've got there.

If you haven't got there, there are bodies. They're all beings. That's the ultimate.

So, as I say, in order to receive, because a person's got some good work, therefore, they're right. Not necessarily. You know, in a sense, we have a kind of a stupid kind.

Imagine you're in a kind world. Now, I'd rather have a person who's going down the hill, who's up the hill. You know, you're all right.

You're all right, please. Please let me listen. I'm English.

But, because you've got a, a deterrent to it, you know, you've got to be kind, isn't it? Not you. Because it's hard to be kind when you're in the middle of this dirty, devious place. Now, in this context, very kind, see, because you're very happy to be.

You're well off, and you're prosperous. You turn down contact. You let them speak.

You say, well, it's very, very easy to do so. You're allowed to do things. But, because a person's so kind, isn't that good enough? Yes, it's good enough.

No, no. So, as I say, there's the wrong, there's the wrong, there's the, we start with the, the wrong comes itself. Now, there's the disappearing of itself, and there's the reappearing of itself.

The disappearing of itself comes at this point. This is what we call it, isn't it? You've been quite crucified, and quite driven. And, and, and, and I, I, let me go over now what I've done before, of course.

The first phase of disappearing is when at last, you, you come honest enough that you, you do not do what you should be. That's the truth of life, of course, in the Lord God. As the Bible says, if you show the Lord that you can be a Lord of yourself, only now, that's the ultimate sentence we're going to use, only when the Lord God has been a Lord of himself.

And, it's, the Bible says it's possible for non-Christians to show the Lord within their heart. In other words, they're non-Christians. You can see, you can see that, however, that they've got, they've learned this by doing it.

But, because they're in the knowledge of the Lord, this faith, in itself, they have, in their heart, they say, as far as I know, I want to be what I should be. As far as I know what the Supreme Being is, I want to be what I, let's say, I should be. Uh-huh.

There's a place for them. There's a place for them. Because, that's the only time that we've got good, we've got good in it, we haven't got some evil.

Um, so I'm saying that, of, of a sense, I'm, I'm, I'm not in, in the high sense, in the, that the law is, the law is the way things should be, the way they should work. The way things should work is because it's your sin. The God of love, that's all it is.

That's all it is. No sin does exist. So, even though we think some expression of the God of mercy, he is our sin.

He's the Lord. And this concept, you know, it just tells us, as I say, that our sin, this is not what we call our sin, the God of mercy. However, it is the time and day until God brought in His mercy, the, the, the, the Israelite nation, and God, if you have no doubt about it, if you haven't done, a Jewish nation, has built it up on what the law really is, to, to codify for us what the law is.

That's all it is. In the Decalogue, it takes a month, as well, because it's taken in the law. And because it's taken in redemption, for the pre, pre, you know, redemption in the, in the blood sacrifice, and so on.

Now, the, the, the third, the third part of the disappearance of the wrong self is known as lust. That's what we call it, the conviction. You know, the penance, the penance of the offended mind.

So, it doesn't matter if you're humiliated. It doesn't matter if you feel abused. It doesn't matter, it doesn't matter if you cry.

You know, it's, it's, sometimes people come and cry more, come and think more. Perhaps you're a little bit more silent, you don't cry more than that. I don't feel like that.

The words of the Decalogue, I mean, it changes minds. It changes minds. It changes, it, it, it changes your inner context.

That mind in which you're feeling, your inner context. Now, the words of the Decalogue, the words of the Decalogue, it comes from now. Now, it's the inner, more than just the mental.

That inner, that inner consciousness. That's all. Now, that, that's the first thing we do.

All of the things we do in the Decalogue, it changes our minds. At the same time, we all recognize that we are wrong. And because of this, we are no longer Christian, we are away from God, nor has he done all that before.

Now then, we, we, we begin, we begin, we begin a new experience in ourselves. So we're in that condition. And when we're too close to enough for us to have no answer in ourselves, no answer in complete relief of the vision, or vision, there's nothing, there's never a doubt about it.

There's no answer. Well, that's why I call, what I spoke of, a certain collapse. And it's because we've been in a condition to find a new place.

It's the quality of alcohol, isn't it, so. I remember a young person who said, oh, that's where I am. I said, thank God, so I've decided that I'm not, I'm not, I'm not in alcohol now.

Well, I've got a man. I've got a man. There's nothing to it.

There's nothing to it on this number. That's the only thing. Now, you've got all of your friends and you can say to them, because I can't get any stress with it, I'm not addicted.

I know I'm addicted to this drink. I didn't know that last night. Didn't think I'd got it.

I've got a friend of mine, and I'm addicted to it, and you're addicted to it. I'm not addicted to my drink. I've got an addiction.

I'm so, I'm so addicted to alcohol, it's the same as being addicted to anything. Now, this is the course of time that I've been living with. I'm addicted to this drink.

I've got a man. I've got a man. I'm not addicted to coming with a drink, and getting addicted to a drink.

I'm going on and on and on with that. I've seen it. Who is there to tell you that because I came to the United States of America, I'm a human being now, as you are telling me.

The United States of America came to the United States of America. It's very true, because if you believe in the word, I'm human. Why don't I come to the United States? Why don't I come to the United States? And if you believe in the human being truth then, tell me about the United States of America where you are.

You can't take your attention, and if you come to the real attention of Jesus Christ in you, and you listen to every single message, you really listen to him. That's the word of God. That's why there are those children, that's the word of God.

And every message that you take from him, after giving him your foundation in Christ, he'll sit down with you, and call you, and speak to you, talk about how you're doing, and Jesus Christ is with you, and when you've done that, and he's with you, and so on. God says, I want to give you the Lord, to give you what word? I want to give you what word you call it. Really, let's put it this way.

Really, it's this. What is this? As I told you, when you think Christ is with you, say what? Let it go on. Let it go on, let it go on.

If I lose over from the construction of what I've learned at the time in Christ, in Jesus Christ, God, what do you do? You carry it out by walking. What's walking? Why don't you take it down? You can't walk and take it down. Why don't you take it down? And it's a beautiful way of life.

Life is only a presentation. Tell me now. I don't want to hear it.

I want to hear it with my family and friends. I mean, put your money out to that lumber. Put your money out there.

Let's get lumber like me. He's up there. He knows.

I used to have a few years ago. Now, I want to love them all to death. But they asked me, do they cry yet? Do you need to take it up? God is with you.

They asked me, cry yet? How do you cry? And I said, you don't need to take it up. You can take it up. And I said, God, what do you do? I said, God, please tell me, do you need to take it up? Do you need to pass out of the blood? Don't just give it to them and call them names like the past.

Do you need to pass out of the blood? Do you need to feed them? God is with you. Do you need to pass out of the blood? Do you need to feed them? God is with you. Don't ask me, can I work just now? Just now? Just now? Don't ask me, just tell me, that's all God needs.

That's all. And don't just say, I need to say, that's all God needs. That's all God needs.

You cannot just say, that's all God needs. I need to do this. There is a basic chapter in the understanding of the ways of God and the Holy Spirit, right in the middle, you will get that, you see, it is an operative word that says this.

For the will is present within you, the heart of the foreman is to answer not your mouth. The will is present within you. Oh, I want to do the right thing, I can say that and do it.

The heart of the foreman is to answer not your mouth. It's not there. It's not there.

It's not there. It's not there. So you see, if you have something you are going to give up, you are going to bring the tongue into it.

That's how powerful it is. I've learned this myself, and you need to teach them how powerful it is. You don't have to be an Englishman to say how powerful it is.

But you've got to be a Washingtonian. Now, take people back. And don't think that they've come out of the Bible.

They haven't. You know, I find I often do not accept the atonement from the Jews. I don't.

It's gone in. That is how it is. Now, you must try.

Don't try to be good. You have to work for the Jews. Yes, you come to the cross.

God has put it in front of us. If you come to the cross, the cross will be against you. If you come to the cross, the cross will be against you.

I tell you, if you come to the cross, the cross will be against you. You come. Of course, you come to the cross.

I say, oh, you're a real guy. You say, you come. And then you say, you say, no.

The core says it's all a joke. You can't do that to Jonah just by yourself. You can't.

You can look, you can sit, but you can't do that. So, you see, the reason that they're leaving is, if you follow through the Bible on this, Logan Smith is probably making a communication, one of them talks about it here and here. As we come out now, Logan Smith, now the law is stated by the law of principle.

The principle by which it's stated by Proverbs 15. The statement by the principle is, he's taking over. That's a principle.

To me, most of us, yes, because it depends on your senses, not the awareness that I receive, I don't know, what people may do, what people may do to you, but most of us, when there is a receipt, we are aware, we are receptive, and so we have to receive it, because we are receptive to this, inside of God, within the presence of God. Now, having awareness of you, for most of us, is a permanent change, because it doesn't mean that we won't... the faith perpetuates in the mind of God, and it's part of yourself, it's part of your mind. When a person like you, you're the right of the right, as I said before, you don't have to be a right mind, you can be a right mind.

So many parts of the Bible say that the right part is your own.

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