

# The Final Word, 1979

by Norman Grubb

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*Norman Grubb's sermon explores the transformative power of suffering through our union with Christ, leading to glory and joy.*

**Duration:** 52:16

**Scripture:** Exodus 33:15, Matthew 6:33, Mark 11:24, Romans 8:18, 2 Corinthians 4:17, James 1:2-4, 1 Peter 4:13

**Topics:** "Conference"

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## Description

In this sermon, the speaker discusses the concept of suffering and glory in the Christian faith. They emphasize that while suffering is a part of life, believers should not dwell on it but focus on the glory that comes from being in Christ. The speaker also highlights the importance of love interaction and how it defines the Christian life. They mention the significance of intercession and how it can lead to transformation and completion in one's faith journey. Overall, the sermon encourages believers to trust in God's plan and find joy in the midst of suffering.

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## Transcript

We are the ones who gathered this week, who have been thought of God, and God has thought us into, in different terms, the same type of experience as your own. So what I'm saying is repetition for most of us here. I'd like to say how very thrilled I am, of course I joined you later, only last day or two, especially with our kind of time of open sharing on yesterday morning, wasn't it? Or before? And there's so much evidence of how we've progressed from being in this field to walking in this field.

It's a great thrill to me. And some other things which have occurred this week. Now the line I have been taking centres around the emphasis the scripture gives on the reality of suffering through all life.

That life is a base of suffering from which we never will be free. And the secret is where and how is suffering replaced by glory? Or translated into glory? Where and how is sorrow replaced by joy? So I quoted you with these scriptures and along those lines, the strong faith given to suffering. We suffer with him, we reign with him and so on and so forth.

I won't quote those again. And we went through one or two of the earlier phases. We saw that suffering is a product of things out of gear.

So what is first and important isn't the suffering but what causes the suffering. And of course we saw that suffering had its cause in the out of gear condition. Had enmity with the way of God.

And we saw that the original suffering comes because having come out from God and all of us having the law in us whether we have it outwardly or not. We know what we should be and the suffering has been at the beginning of the conflict. Between being driven by the spirit of error to whom the whole human race has given themselves over and the inner consciousness that we should not be like that.

We won't go back to that. We went into it at length. Except to see that the answer was the last Adam who embraced the suffering was made perfect through suffering without coming under the control of the one who caused the suffering.

And then went through the process on our behalf of the death and resurrection by which the suffering can be replaced by the glory. And we saw the first fall in which the replacement causes what we think of as the new birth, the justification of faith, when the sin question is put out. And the peace of God replaces fear of God and so forth.

And we move on that level from the suffering of the guilt to the glory and peace and release of justification. Then we saw the second phase of which you touched a little bit of suffering comes not on the sin question but on the self question. In our redeemed condition.

And we go through the suffering which is headed up in Romans 7 where Paul finally says I'm a wretched man, a wretched man I am. Because the suffering again has to press us in to the total solution, total meaning of the human being and of the new human being. Which is that humans never have a nature, never will have a nature.

They express the nature of the deities in them. The only true nature that can be of the human being is the nature of the false deity or the divine nature of the true deity. But that we don't know because it's been too deep for us to know.

And so we move in our redeemed condition not knowing that the spirit of error has been replaced by the spirit of truth. Through the dead and risen body of Christ just as the sins were replaced by the precious blood of Christ. So we don't know that.

And because we don't know that we are living in the incorrect concept which has to be corrected. Which never was. But we are redeemed people now.

We've gone to Christ, we have the Holy Spirit on this law question and therefore somehow we can live this new life. And while we're in that condition as we are surrounded by the law we're surrounded by the yoke level. Yoke to this, yoke to that, yoke to that.

And we discover in that chapter that we're under great deceit. And that's the deceit from which we have to be exposed to. The deceit is, the scripture says, when the commandment came, sin deceived me and by it flew me.

The commandment came, you ought, you ought, you ought, you ought, you should do this, you should do that, why don't you do that, why don't you do that, why don't you do that, all that area of things. When the commandment comes, sin deceives me and by it flew me. How does it deceive me? It deceives me by making me think I'm under its power, it's a lie.

It deceives me, you're under my power, you don't do what I like. What sin likes. And we find ourselves being deceived, deceived because we don't know we're delivered.

We don't know that the state of error has been repaid by the state of truth. So the expression of human is the state of truth, instead of the expression of human. This is why we have to go through this, so we may finally operate as a completed self, because we know what the completion is. A self, always a self, operated by the deity.

But we haven't found out that the meaning of the last Adam and his purpose is to remove us from the so-called completion of the occupation of the spirit of error, which can be completion by the expression of the spirit of truth. We don't know that. So we go through a suffering area where we're deceived and Satan is a liar, Satan got us, Jesus Christ is God, we don't know that.

Because we don't know that Christ has got us. You can't conquer the temple, you can't conquer your lust, you can't have power, you can't love, you can't do all this stuff, and we live on this deceit. And therefore we have misery.

More misery when we're born again, before we're born again, could be sensitive now. Whereas we tried to escape the suffering of the guilt of the law before we were saved, we don't escape it now because we don't want to escape it. We don't like the law of God, even there.

So it's a very real suffering. And then there comes a moment when finally we're pressurized by it sufficiently for this repatriate revelation to adorn on us. I'm not there at all.

That self which Satan has been crucified, I'm not there. In Christ's death that self was cut off from any control by Satan or the lust of the flesh or the law and knowledge. It was cut off.

And in the place of it's condition being cut off from there, is in a state of repatriation. And I am Christ in me. And that's what we say is the heartbeat of our union life ministry.

Because it's a total replacement, and that's what evangelicals don't usually have. They talk about a kind of in and out reliance. It's not a reliance, it's a replacement.

It's not relying on him, he's taking me over. It's a false union replaced by a new union. I'm a new person because I'm now Jesus Christ in my human form.

I was Satan in my human form, as you quoted. We were the father of the devil, the lust of our father we fulfilled. Now we're the new father and his lust we fulfill.

And so we move there from suffering to glory. And release and joy, that's the basis of what we have. That's the secret we know.

That's why we're those here who know this. And have begun to be the ones who are able to talk to each other. So there again this area of suffering has been replaced by glory, sorrow by joy.

And we've moved by that into this holy positive object. Where instead of being a concerned self, I'm a released self because I'm inwardly conscious about it. Because the spirit produces a substance, it's the same as the spirit produces a substance in justification, the spirit produces a substance in unification.

We are actually Christ walking about in our human form. And we accept our human form, and we're free. And we operate as a free person because we're not we but he, but most of the time we forget that and be ourselves, which is he.

Because you don't live by remembering your know-how, you live by practicing your know-how. When your know-how is Christ in you, you forget he's in you and you act as he and that's he. So there's this holy liberated life, which looks to those who are hung up by the flesh as license.

It is a good license, it's freedom, it's total freedom. Because we're spontaneously controlled by the person who is the person in us. And so we have that thing, a song, we sing, Jesus is me, as the old people say, Jesus is me, because my being is just a minor agency, it's just a branch, it's just a vessel, it's just a slave, it's just a minor, the real me is Christ.

And I'm just the agency of his expression. And yet we know the paradox is we've come back in full self-expression. So the purpose of God always was to have humans who are in much self-expression as he is in self-expression.

We are really ourselves, we have become self-egotists of a different kind of egotism, who are egotists motivated by a spirit of self-magnifying self, Satan. We are a people manifesting a spirit of self-giving, Jesus. So we live in, that's the way, that's the basis.

We move on to another area, which should be called suffering, because the Bible says he suffered being tempted. But now our suffering and our temptation become our springboard, they become something that we welcome, because they're the area of replacement. What we mean is this, we go on being in a world, on our part of the world, which being operated by a spirit of error, a spirit of self-consciousness, poor as we are, led to pride, and jealousy, and hate, and lust, and fears, and a bit of, excuse me, we shouldn't be this, we haven't got that, all that stuff.

But now knowing who we are, whereas before, when we thought we were bounded, we were under that deceit of Satan, you're bound to me. Oh, no bound. No, we're not under that.

I feel hurt, that's just how I feel. You're my peace. And we manipulate, operate by affirming who we are.

And we replace the temptation, so it becomes an opportunity and an adventure. Because my temptation to fear becomes an opportunity, oh, you're my courage. My temptation to say I don't love a person, say, Christ, you're my love.

So, temptation becomes fun. And we move into what Paul says, Christ's all joy when he pours down his trials, get a few more, because they're fun. What were a horror and a danger become a fun.

Because they're the negative backdrop which God means us to have, we learn that God means us to be tempted people. He means us to be tempted people. Because temptation pressurizes us into now recognition, not getting, but being.

Of course, I am Christ, you're the person in me, of course you do it. Christ uses the temptation, swallows it up, swallows it up, uses the temptation for some fresh manifestation. Now we move into a new area altogether.

The area we call the third level. Now, that's very familiar to us, I needn't say much, come on through here. We work a great deal around that one John's toothpick, little children, young men, fathers.

Fathers is the outgoer. Little children, young men are the intakers. Or, crucifixion, out with the old, resurrection in the new, ascension out to others.

Or, Romans, which falls out in the earlier part, into realization of justification, middle part, realization of unification, third part, realization of cooperation. All these different, but there's a solid structural basis for a tripartite area of recognition. Of course, we're not doing law, it's not getting, it's being.

A new notion, new things, is what he already is. He is the crucified, risen and ascended. We are in him as such, but we only, only when we move in by recognition do we experience.

Like, as I say, when we're born again, we are actually, we're already crucified, risen. We already are not Satan, but Christ. We don't know that.

You haven't moved into faith, you haven't become experienced, so that's why we label Romans 7, until we say, oh, that's only a lie, I'm not under that bondage at all. I'm under the bondage of Christ. We move in, and then it becomes recognition.

So, the third level isn't an area of attainment, it's a recognition of what this person is. Now, this person is very radical. It means the whole of his being is false.

So, the whole of our being is false. It's radical, and that's why, behind it lies the discipleship, the areas we talked about here before, where the disciples say, you hate not father, mother, and not so if you come outside it. Because you are there, and your being is part of a, you are an expression of a being who exists, and others may have what we have.

They may, they may become known as the sons of God, and be members of this family. So, in that sense, it's radical. Yes.

I would say rather, except for the actual reality, we don't know we're fathers. When we're born again, we instinctively, because we have the fatherhood, we begin to witness. We don't know that's the meaning of life, totally.

We're talking about total meaning of life. So, we have to move to the total meaning of life, and replace it with a total. John, Romans 8 is total, Romans 5 or 3 is total.

And so, in this sense, this is total. And I suggest that most of us haven't, I say, years ago, I mean, moved to recognition, all life ever means. I've got a person in me, he's excited, he's appalled at how far I've gone, I accept that.

That's really our recognition. It's a, yes, therefore it's only a recognition of who we are, but a sort of total, moving to the totality of the recognition. That's all.

Um, no, I don't know what you mean by Joe outside, ain't it? Ain't got me. I don't know what you mean. Sorry.

Um, that's good. Now, inside, inside this third area, uh, we have areas of suffering again now. We're just touching on that.

I'm talking, because I happen to be, I don't, I haven't ever talked before from the suffering level. It's dead, strong in the mouth, but it happens to be what we've been discussing, I have this weekend, that's why I'm sitting on that level, as the, uh, that which always has to be replaced, or translated, or transmuted into glory and joy, because life is based on suffering. Um, now the, we have the, that's why we have such an interesting, interesting one here.

We have the suffering of what could be inner conflict inside the body, inside the, inside our own part of the body. Now I, I consider that the, the most remarkable new uh, into which God is, is bringing us out of the whole union life, of whom we are, in some ways, we say, part of the heartbeat, uh, is, is to learn the secret of, of, of love interaction. Uh, love interaction has become the, um, the, uh, uh, uh, the natural, the natural condition, recognition, uh, of, uh, you are Christ, in your form as much as I am Christ in my form, including those, those, that areas which I can't see as you do.

All those areas where I don't even like what you are. Now this is our great fix. Uh, we've learned this day that there are different opinions and different areas which, which we even said we're quite like that about you.

Um, uh, and we've learned to see, uh, uh, although there's room for, there's room for freedom, there's room for, for interaction, we're to say so, but we know, and we, we live in this, that's not it. You are Christ in your human form. That human form is Christ's human form.

what he likes, what he wants to be, he is that. You don't go about changing each other. You accept each other, uh, recognizing perhaps the very area you don't like, the very area God's using most in that affair.

And so we move into a harmony which will be free, and I say, well I don't disagree there, I don't agree there, I don't agree, but, but, um, uh, a contrast without conflict. A contrast without conflict. And even saying, as to me, I don't quite like the way you do that.

Or, or say that. But then I come back and say, wait a minute, you're a Christ in you. Although I temporarily said, I go back and say, no, no, you're, you're, you're perfect, you're Christ, you're, you're a form of, a perfect form of Christ in you.

And that's all I see. I won't see the other. And, that's where I found, I, I, I suggest we move to a real place among ourselves.

We learn how, because, I don't even know, for many years standing, and our weakness is, er, knowledge of the truth, experience of the truth, but we're much as good sitters up. We, we sit up for each other. We haven't found how to remain together when we don't necessarily like.

This is the key. We're not meant to feel like, in the outer. We're meant to feel like the mind of Christ, and see what Christ is in the person.

That's the mind of Christ. We are, we only see, you're Christ in you, you're Christ in you, you're Christ in you. Excepting with that, that area, which I might not like.

That's not the point. That's not what I like is the point. I like Christ like this, because you're like that.

Er, just admire, love and accept Christ as you in your form. And you accept that in me. And honestly do it.

And then we, see each other, but not necessarily, having agreed on every point. There isn't a point on that, that we don't, this, this soul, that's the soul level of motherhood. But bypass it.

Have some fun arguing about it, and bypass it. Now I'm, I'm sitting there, I'm maintaining, we've moved into a, er, an experience, an experience in our human life, this weekend, this, on that level. Of honesty, and helping each other, accepting each other as we are, seeing ourselves as Christ, and yet, gasping away with each other at the same time.

And sometimes, er, I don't, you know what I mean if you've been through it. But we may be, there's some suffering on the way. You see, suffering is always there until it's transcended by its replacement.

And we always start down here in the human world, we start with suffering. And then comes the glory, like we've been living in the glory, we're living in the joy, because we don't live in the other. We have a period, we go through.

Er, with that, of course, er, well, I think about it, the recognition of faith. Um, er, of who we are. Now, it sets the next barrier, how all the multitude of suffering we get from outside context, not internal context.

The whole life consists of our problems, of pressures, around us, our family pressures, our, our business pressures, our world pressures, our, our, our, er, Christian, Christian links, everything, which are full of causing suffering, causing suffering, causing suffering. We never get to that, so we live in that premise. Er, always there is, which, er, are, the, the first thing to ask is, is what we call suffering of faith.

Now, I'm only talking what you know well enough. but, er, we're saying it. Er, what we are, what I see, sometimes these remedies, um, should total remedy, total remedy, we've come to, we, I think we have come to, seeing only God in everything good or evil.

Only God. We don't see anyone except God. We don't, I don't see evil any longer, at least I'm not meant to.

Except, it doesn't mean I deny evil. It's a, it's a reality on that level, it's, it has, it has the ability of atonement, er, you can go to hell, but, admitted there is such a thing, I don't see it. um, that to me is my warning spot.

Whether on small or large, I always, ooh, look at that, look at that, the moment I don't like seeing, hello, I'm not seeing in Christ's eyes, I'm seeing with human eyes, I'm resenting something, I'm, I'm suffering, I don't like that, don't like that, don't like that, don't like that. Now my answer to me is this, now, er, while I'm on that level, I'll have the suffering, the transcendent suffering, God meant that to be, God meant that person to be exactly who he is, or he may be in a mighty lack of sin just now, God meant that person to be in an alcoholic condition, God meant that person, God meant everything, God meant it, he works all things out for the cause of his own will, but God made it praise God's person. So I begin to be relieved of my suffering, never wholly, we are on earth, we shall always suffer, and, and if all the world could be, we long, we know, Lord, we ought to see the whole world as being the cause, and the, and so the vacuum is underground, which we never will cease, from the certainty of the suffering, but that's called underground.

On our serious level, we move from suffering, er, into the recognition, that, er, God meant that thing to be, therefore it's good, therefore it's good. Now that begins, begins, that begins the relief. Um, in a sense, I would say to me that begins the, the, the, the level of negative relief, positive release, when I'm, I'm the person who says, says, that's changed, and I say it's changed.

That's faith. So the negative attitude, the, first we have to have a, that's a very continual one, to be able to say, God meant that, I have continued to do it, all through life, things I don't like, this, this, this, this, all that, God meant that. So I have to, I find, continue to go back to this, that's why we find, I find water landing in the norm of self, the norm of self on this level, of seeing only the perfect God in every situation is the devil himself.

Not seeing the other side, don't say I'm not seeing, because I'm not living on that level, not seeing that level. And the first response is inner, inner response to an attitude, negative response to an attitude, my attitude is, all right God, I accept that from you. The positive attitude is my operation as a son.

My operation as a son is, is the, is to utilize the word of faith. I think we've done, there's something about that, and I've got, there's many, much more to be added to, nothing, utilizing, utilizing the word of faith. We understand that way.

So being a son is to be the, the, the further, the further reproduction of the Father in all manifested forms. Just as a creation, He came as a further reproduction to His Son. His Son said that word of faith, that's what it means to be a manifested being, we're sons.

And, that does bring up, and I'd like to mention a moment, the question of prayer. Now this is the first even, even Union Life Conference I've been to, where we never prayed. Now for a moment that touched me.

We hadn't had one word of public prayer, I, I vented it once, not very, very good, and adopted it. Now, that, for a moment, that bothered me, because I'd never yet been in any conference, still our conference, we never had one word of prayer. But when I went back I thought, what's he talking about? You don't live in the word of prayer, you live in the word of faith.

What's that mean? Uh, it means that, that, uh, my, my, my attitude in everything is, the moment I, the moment I, I have firstly confronted by the things I don't like, which is, which has disturbed me, hurt me, I've moved into an attitude which says, I don't feel like that, God made me like that. I then move straight into saying, now, what, uh, what I would like to see happen in that situation is that I throw in things that happen. Now I find myself a permanent prayer when I never pray.

I always tell people I never pray because I think prayer's got nothing to do with it. They think prayer's all God pleading to do something. My whole life's prayer.

It, it can't be, it must be. The Bible says, um, uh, pray without seeking, so if you've got the whole thing, you're, you're, you're Mr. Prayer. What is that? A subconscious consciousness of God.

He's always there. Uh, underneath is consciousness there. Uh, so that prayer, behind everything, you're really seeing, moving and seeing God is that prayer.

That prayer relationship. That, uh, the, um, the, uh, uh, we understand that uh, prayer and action, uh, move into, into saying. Uh, there are two scriptures we use, but I've begun to use the other more than the other, uh, than the second.

Um, it's in that, it's that we well know in Mark 11, 24, uh, where, um, Paul, where Jesus had cursed the fig tree. He didn't bear fruit. He didn't give him a lesson.

And next day they passed by and Peter said, look, the fig tree you cursed is withered. And he said, yes, you have faith in God. He said, do you say to God in the original? You operate as God operates in other words.

You say as God says. Have faith in God. So he said, now, if, uh, if any man stands on this mountain, saying, there am I, Now, I would say this, you all know the famous scripture.

Uh, I'll read that one. Uh, where Jesus did give a rather clear reason to pray. The reason, And that's at the grave of Lazarus, and he called Lazarus out, he said he would come in three days and call him out.

And then he came to where the stone was, they took it away, he told them to take it away. And that's 44, 41, and Jesus said, and Jesus lifted up his eyes, there was no need for his eyes, God was here, but for people's sake he looked up, that's all. Lifted up his eyes and said, Father, I thank you thou hast heard me, and I knew that you would hear me always, but because of the people which stood by, I said it.

And they may believe it now, so that's lovely, I just pray for your sake, not theirs. I didn't pray for his sake, I prayed for their sake. So I said, yes, Jesus is going to go and know you.

Don't make me, there are a lot of people who don't know this, it's a bit too much for them to pray. But we always pray, we don't know that, they don't know that it's a trick, they don't know that. Most people just don't pray, but we always pray.

The only other form of prayer is the attitude of seeing things from God, and then saying the words. God's done this, God's done that, God's done that, that's prayer. But I think it's probably better in a larger meeting, when we have people who don't know what we're talking about, to pray for their sake so that no one knows.

But I say that because I myself raised the question in my own mind. When that naughty old Bill never led us in prayer. I mean Bill Bawson, of course Bill Bawson was a Bill Bawson Jew.

I said, no, the Holy Spirit said, shut up! I've always said, I'm praying in you all the time, and I'm believing in you all. So I see the point, and I can operate freely. Only I add that to me though, we're a little more public, at least I suggest it.

But you know, and I, I'm a great reader of Immanuel, he texts me all the time, he's fantastic. He only sees God in everything, he's a silly person, he only sees God in everything. And say God that, expect God to manifest it.

Say God, don't even think that, say he's done it. I'm practical, I'm practically pretty on that. It's come easier, it's come easier to me now, to say the word.

And I do something, one of you said to me, what do you do if somebody asks you to pray for them? I say, I don't pray for them. I say, you're the public, which you should believe. When you believe, you're right, I'll do a cold believing now if you like, will you? You see what I mean? If they said, please pray for me, I'm not going to pray for you, you're a public, you're a believing God, why should I pray for you, even when it's truthful not believing? Now if you understand what I mean, that God says you do what you touch and do, and you hear him say to me, God we believe that, I'll say that one word and I'll forget you and go away, I'll do that much.

It takes a lot of heat of unnecessary praying off. So you understand, I know we understand that. But I say endless practice.

That all over the place things happen and you see it materially. All the time we're seeing it materially. We aren't seeing the expression of universal freedom, are we? And again and again I say, wait a minute, God's done that.

God will get you out of that plane in time. God will pick that plane up. God will do it.

God's doing it and God's done it. So I learn those kind of things. So now when I sit in the plane, I say that plane will never fall because God and I are in it.

I mean God's universal, I say it can't fall, they can still go and fall. I say if it happens, what hasn't happened yet. I might seem different at the moment.

You see what I mean? Now the last area we touch on is what we usually call intercession. It's a word we've picked up. It's come into some public use through that great man in Wales we found.

I don't know anybody else I know of who has explained and lived out the principles of intercession on a biblical level. There may be others who have done it, but I haven't seen it in print. Now I'll say two things about that.

I wonder if I'm right in saying there's a general intercession and a particular intercession. I certainly, sure we agree, but all off when we're talking about intercessory prayer, people say you've got to plead God. Don't think of it as intercessory prayer.

Intercession is a principle of action, a principle of manifestation in which God comes through something. Far beyond what we mean by prayer. So I always turn that word down.

I don't allow a person to say intercession to mean I'm doing it. It's been a misuse. There is one occasion in 1 Timothy where it says make prayer as intercession.

There are quite a couple of places where intercession could be related to prayer, but the whole principle of intercession is far beyond that. What I'm saying in general is this. We are those whose life is geared to others.

Therefore I suggest that in a general intercession, intercession of course means you lay yourself down in your life in the place of the other. You move into their problems. As far as you are able to take their problems and move into the way of relief by faith for them.

That's the general principle. Now I'm only saying this generally speaking, I don't know. I don't want to get too much on that.

But we may say that lives are linked with people, even with our children. We may say we're intercessors for them. Perhaps.

I say with a perhaps. Now what we understand in the Bible about particular intercession is the carrying through of a definite principle of intercession. And that intercession is the intercession of the Holy Spirit through His body.

That's in Romans 8. It's the Spirit's intercession through the body. Now the point that we now make is specific. The difference we make between general praying or believing and intercession is intercession relates to the body, whereas praying, the Spirit goes out in prayer anywhere.

You only have one body. It's a localized commission. You'll find that in the Bible where God sought a man to stand the gap and so we know those scriptures all along.

Now I'm only saying this to you because you know it. To me, according to the Bible, the real meaning of intercession is the Holy Spirit compels you to be in something, and you've got to be in it. Somehow you know a unique thing, not one of many.

It might be only for a certain period of time, but it's something that hits you up uniquely. Only the Holy Spirit can interpret that. I don't find dignity in my own life.

I've had four played areas of intercession through my life where I've been, you know, I know I've been that. On that level, God's agent of intercession. So I don't think the person would want to do that.

So I refer that out to you. I don't know if I can say more on that. It must become by law.

It must come by the capacity of the Spirit. So it doesn't come because, you'll see, I won't have intercession. It's got to become these things all of the Holy Spirit in action.

It's got to be, you can't help it. You can just wake up to it, maybe you're in it. Now I think each of us can interpret that for ourselves.

I'm saying that I think the highest fulfillment God gives is through the body. I have my body and you have yours. This is by us physically, not just spiritually, but we all can move out in that direction.

Of course it may be a combination of people, certainly. But we're talking about the individual. But somehow you know, I'm in this thing.

Now I say it's serious because you've got to see it through. That's the thing. And if I say I see it through, I'm going to do it by you.

So it's not just a prayer which we left aside. If something goes wrong, I'm sure it happens. That's why Rishabh has always talked about genuine intercession.

So it's serious, I'm not talking about something you're likely to take, something you can't help taking. Rishabh, for instance, has a point, he'd pray for nothing else. He'd only have one prayer per month, and one thing he would ask for.

I mean, that's certainly, you know, look, I know now, my personal intercession is this union of life. That's got to be it. That's for me.

It may be for some of you. I don't know. Maybe.

Maybe for some of you, it eats you up. You want to be a part, a participant and see that the Holy Ghost gets out in a complete way to other lives. Not just by us, not just by any way, but gets out.

To other lives, find who they really are. Christ, special human form and so on. I don't know.

But anyhow, I know that I'm going to teach myself. That's my last, maybe my final intercession in life. So I've got to do it.

It's not hard, because when you've got what God's got to you, your poor you, there's nothing left. You wriggle and howl and scream, but you're caught up. So that's that.

In it, there's only a mountain which God can call on you to be involved. That's where these areas of discipleship you touch upon in giving can come in. Where you cannot claim any family relationship or anything.

It's very big. Faith, not father, not a way to discuss it at all. I don't know how this lands.

I've also seen an agency for God by whatever way he's criticized. In that procedure, there will be cost. Indeed, there will be technical debt.

Because the scripture says he poured out his soul and his death and made intercession. That's intercession. That's the heart of intercession.

Death. By death we mean that something happened to your life, which wouldn't happen if it hadn't involved missing. In some special ways, you know you're poured out, and there's been no cause to do death.

I can say to you, each of my fortifications, where there was a direct loss, something I was sick over, there was something I needed to be intercessed with, and it was made room for more God. And there was a death that led to resurrection. I find that it's not a pleasant death in human life, that's all.

And then the third area of intercession, you're there to see it completed. That's why Bill Brookson began to say to me, he saw this thing would be a world thing. I caught that from him.

I see that. I mean, you can see, well, that's a big deal for you. There's not much life left to you.

It's going to be a world thing. But you see, we see it's a world thing. Of course it must be, because the body of Christ must come to be Christ expressed by that body, because that's what the body of Christ is.

But we're meaning by that, that we're expecting a widespread of this, I'll say, word persecutions. I do not think the Church will take it. In all my experience, very few ministers will, because you died to a congregation, See, there's a death in the inner life.

There's a death in the ministry. Jesus said he'd had his death in the inner life, and not a temptation. That time he died to himself then, and there was no temptation.

I have a baptism in the bed of tithes, how I am straightened to be accomplished. That's another one. See, that's another one.

I have a baptism in the bed of tithes, how I am straightened to be accomplished. That's another one. That's the case of the cross.

So you see, why I say a minister won't get to, he dies to his congregation, starts a new one, and there'll be a break in the middle, and will not take it. I told you Harvey, one or two, Dan and I recently had two, very well-known churches, precious people, follow the Lord, they won't pay that price. So there's a certain area of that people, the old evangelicals, and the ecumenical people, and they bust the church up.

You don't really care about it. You can't do without busting the church up. Jesus Christ comes with a sword.

At the outside of the sword, you get the healing, not this side of the sword. You get the outside of the sword, you get the healing. And so, we don't expect anything but to meet persecution, and ostracism, and being called crazy, because they're saying this.

God doesn't say all the atrocities we are saying. And so there is a persecution, but in that, of course, there's beyond that, just how this already comes, and how this, and how this, and how this. But the alchemy is, I mean, you've got those great sages in the Bible, and poor Moses wouldn't let God go if he blessed them.

He lays life down, as you know, and says, send me to Herod, you can't save him, don't save me either, that's the man that, you can't forgive them, don't forgive me. And he stuck that to God, you've got to be with me in your presence, as it was known in those days, that you were in God, my presence is with you. He got it.

Daniel got it. There is an area where we set up spiritual peace and something. And we're here to see it happen.

And maybe the Lord is calling more of us in this union of life, because there's greatness, because there's, as I said yesterday, we've been not very hung about Christ, but this doesn't work, we're hanging in the air, we don't climb up, we fall down and crash. So we're done for, once we've seen God's all in everything, poor us, what's left? Only God is all unfortunate. We are.

That's my co-professor at the conference where he said that. Anybody? Shit at all? No, she was in. All right.

I don't know what I have to say. Yeah, all right. I don't know So that's all.

So I am saying the end of the session, it means you're in it for good. There may be, I'm saying, I may make room for local intercessions. It may be temporary.

I'm here, and God made me do this. I don't know if I can eat you up. It may be only a certain period.

I mean, I had certain areas in my life which I moved to other areas. But during those areas I could have thought the thing through as that decent. So we always say the session is commission, cost and completion.

But now you get on the completion it gets done. I think that's all I've got to say. That's the final suffering.

Set yourself in God's mess such as glory. You guys say I'm not talking suffering there. They're doing glory language.

That glory is based on suffering, calling up suffering. And we know it's proper. We don't kill ourselves.

Because we know how to read patients and if it's what's saying suffering it does remain suffering. Underneath it does. Paul says that.

There may be the final suffering because we've not got the redeemed bodies yet. We're not liberated to go through one day and the world we can't help suffering with the world. There is an area of suffering.

But we don't live in poor sufferers. We live in great glories as we know because we're trying to control the crisis of what we are. But behind it we're definitely not behind it.

That's all I've got to say. But there's a certain scenario that we're only talking about doing something for God. Doing something for liberation.

What about that other area where well they said that area you know you make it too narrow and if you don't see doing something for God you don't see it at all. Personally I'm so narrow I can't see nothing to breed a crisis reproducing lives. I can't see any of it.

I've had it for years. I haven't got any of it. I can't see even when Billy Graham begins to say we've got to social responsibility.

None. There's none. I don't find the Bible.

I don't find it. I find the Bible occupied as people found Jesus Christ and lived a life. I find nothing else.

I don't move from the Bible. So that eats me up in different forms. And I say really it's so all of us whatever we're doing at the bottom it appears that Christ is glorified and at the bottom that's our one agency Christ by being glorified means things happen in other lives.

Is that right? So that's all I can say. I don't know anybody else who's an expert who can say something. Who do you mean by we? All men? Oh certainly.

Certainly. We're talking about the underlying drive of life under any conditions. Conditions are nothing.

It's the drive and the drive is the new spirit against the old spirit. It's true the spirit negatively we're operating everybody. He's operating lost souls.

In that sense he's operating all by himself. We're not talking about that now. We're talking about our lives.

But I take it for granted that a union life means he we are really he. Well he's only one man occupation. By us he'll be able to express himself somewhere in his saving purposes and glory by us.

He's our being isn't that right? Of course I don't think it comes out of any other form. That's just an incident. Incident.

No. Yes please. I just think that the godly couple I know are surprised are surprised to find they're bridge experts and they continue their bridge now to link with people and say go on playing bridge because this is a new way in which they can begin Christ.

Exactly. That's right isn't it? Yeah. Oh.

Where's our boss?

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