

Women's Week Union Life at Hixton 1981

by Norman Grubb

God's purpose is to have beings like himself, by whom he can reproduce himself, and through whom he can be himself in his nature.

Duration: 1:26:23

Scripture: Matthew 28:19-20, John 17:3, Colossians 1:27-28, 2 Timothy 2:2, Hebrews 5:12, 1 Peter 4:10

Topics: "Conference"

Description

In this sermon, the speaker discusses the concept of 'union life' and the stages of experiencing it. They encourage the audience to take notes on areas they would like further clarification on. One area of focus is the differentiation between spirit, soul, and body, and how to overcome negative traits. The speaker emphasizes the importance of understanding the great deceit of Satan and the need for a strong biblical foundation.

Transcript

Thank you Lord for the night, for in the night as in the day, and you give us sleep wherever we are, whatever our beds are, you give us sleep, and thank you for the day, and the provision we've already had, and the fellowship, and your living self, as you gather together here around yourself, and in these special morning hours when we gather around you, what you've got to teach us, or what comes from your word, you give us the, by your teaching, you give us your own teaching through your word, through your spirit, through each other, so we're praising you and receiving the infinite blessing to gather this morning, thank you, in Jesus name.

Well now, I'm taking advantage of a decrepit old age to sit where I am, so I advise you to come as close as you can, I've no intention of reaching you people far out there, I'm going to talk to those of you around me, and I advise you to get as close as you can, get comfortable, I'm going to remain sitting, as you like, go around the corner, go on now, that's right, if it isn't too good, for those of you in the back, there's still more room, you can come around, I shan't make my voice lift beyond the first two rows, so if you stay behind, alright, but that's how it is, now we made prayer yesterday, this is a specialised week, in the sense that most of those of us who come, are those whom the spirit has given an interrelation between us, in what he has revealed to us, in what we usually

call human life, so we fit together, the big majority of us, into the basic statement of the scriptures, which is our foundation, which is in Colossians 1, where Paul speaks of a two-fold ministry, and passing from the

first to the second, in the first chapter 23rd verse, he spoke about his occupation, in preaching the gospel to the world, which was preached to every creature of the heaven, while by Paul he made a minister, that was his ministry number one, now he said he had a second ministry, which he called also a ministry, and he said this cost him even more than the first, because he said in this one he has judged his sufferings for you, in giving it for the body's sake, which is the church, so it's a ministry to the church, then in the next verse he says, while I have made a

minister, so it's his second ministry, and he said that ministry was to fulfil the word of God, now that's the ministry around which God called us, to fulfil the word of God, to complete the word of God, so we are talking about what is the completed life, and how we can transmit the completed life, and we are here those, largely most of us here, in whom God has, or to whom God has made specific revelations along this line, the completion is given in that one phrase here, this hidden mystery, in 26-27, to whom God makes known the riches of the glory of this mystery, which is Christ in you, the hope of glory, that's been the central word given when the union of life first began to be published, Christ in you, the hope of glory and then Paul says, whom we preach, warning every man, and

teaching them in all wisdom, that we may present every man perfect in Christ Jesus, so this is the completing, completed ministry, well to also our labour in doing it, so he is now speaking of being a teacher, Hebrews 4, 5, rebuked God's people, because they should be teachers, they weren't, that's in 5-12, when he says, when for the time being, when for the time being ought to be teachers, you need one teacher again, what be the first Christian of the oracles of God, so there are those who ought to be teachers, are not teachers, then he says, the objective of the teaching, is that others may learn and also become teachers, that's in 2 Timothy 2, the things that thou hast heard of me among witnesses, the same commit thou to faithful men, who shall be able to teach others also, now that's

what we are, by the grace of God we are not those in that first verse, who ought to be teachers, are not teachers, and therefore have to be re-taught the principles, the first principles of the oracles of God, here it says, that the word hath been committed to faithful men, who are then able to teach others also, so we are those who are able to teach others, maybe we ought to know a little more, a little more ability, but that's what our level is, not those first principles, but having been taught, able to teach others, and then we have the scripture we just read, where Paul said, he is doing the teaching, and thank God many of us are also able to teach, but we are doing the teaching, that's what Paul said, whom we preach one another, and teaching every man in all wisdom, that we

represent every man, perfect in Christ Jesus, perfection is completion, in the next chapter there he talks about you completing him, so we are talking about those, who by the infinite grace of God, and the revelation of God's word, know our completion, and knowing our completion in Christ Jesus, and Christ Jesus in us, we are, we have begun to be teachers of others also, that they themselves may join the ranks of the complete, and then in their turn be able to lead others into the same completion, that's the basis of what we are here for, now, as I also said yesterday, that raises the situation of this being a different type, quality of gathering, weekend, a week, from that which we have had previously, which have been occupied, stage by stage, in what is revealed to us through the word

of God, and by the Spirit, as the whole council of God, the fulfilling of the ministry, and for years now, my own commission and occupation, has really been proceeding through those different stages, of the revelation which makes the completion, leading on to where it can become the experience of completion in us, now I think perhaps, the best I can do this morning, is a very brief way, to run over, the main stages, of

what God has given us to share, in what we have called union life, in very short form, and as I do so, we are here together, and I suggest that as we go along, as I touch on some phase or stage, in which you say, well there is a little I would like to know a little more about that one, I would like to have a little more clarification of that one, or explanation, or

something like that, you make a note, if you have got pencil and paper with you, or if you have in your mind, if you have got a memory well enough, and as I complete that area, as we usually take five days to run over, I shall ask a bit different ones of you, to state whether something that we might consider a little further, that I can collect them, we can consider in these further stages, what can be most possible for us to turn our attention to, we have already had one, well I think I mentioned yesterday, as we request that we go a little further into the differentiation between spirit, soul and body, and their application, that is one of them, so I will do that stage by stage, it is an experiment for me, because I have never done it shortly before, to put them into paragraphs, which

usually take me, take us hours to go into, and I hope to be able to do that, and as we go along, as you say, if you want to, you can make a note about that.

I shan't therefore also, to any extent, give the biblical background to what we are saying, because all we say, as long as it has been said by the spirit through the word, and comes back from the word by the spirit back into us, so we always go back to our foundations in what has been given us here in the scriptures.

But I shan't do that in any detail this morning. The first is, therefore, the totality of God, that there is only one person, that's a strong statement, that the universe is only one person, in self-revelation, nothing else. We usually hang that in God's form, around the two fringes, in the beginning God, and in the end God is seen to be all in all.

So that's what we are first saying. And the basis of revelation, if this is a revelation to you, is you discover that all is one, everything is some form of the one, whether it's good or evil or whatever it is, it's all some form of the one. Maybe in negative form or positive form, maybe in misused form or rightly used form, it's all one.

I, I only am. So that's the first. And that's radically more than we usually understand.

We usually talk about God and, we are saying God only. We read together at our board meeting yesterday that Saba says my soul went down only upon God. Power only comes from God only.

So you may ask yourself as we go along, is this a basis which has become a real basis to me? From my inner consciousness I am always relating to the fact that I am relating to one person in one infinite variety of operation. The next stage of revelation is the, what the word of God has shown us to be, the fixed quality of person he is. The basis to his fixed personhood.

And we found that had to be by something which is only briefly referred to the word of God, where something God can't do, something God can't do yet is almighty. That's a very strange thing. If he is the, in the beginning he, as only he.

And then the scripture says that something that he can't do, something has happened to that person. And that's why we find the second, the second phase of revelation is this. A person, as a person, must love himself.

He must be himself, he is himself. That person is called by the Bible I am, he is himself. The Bible reveals that I am to be one who knows and desires and chooses.

I know, I desire, I choose, that's a person. The I am. Now a person, a person left to himself, obviously just is a self for self.

He is a self for self. All he has is himself, a self for self. Now the second phase of revelation is that this one person in the universe has not remained a self for self, but become a self for others.

So in the place of being a self seeking, self operating self, he became a self giving self. That's where the second revelation is of God to Trinity. There is one, yet the one is in the one, what is the three? There is only one, yet there are three.

This is the beginning of the paradox for which we live. Which means that the one who could, could conceivably, have just remained for himself a self for self. Which when we go on we find out to be the cause of hell, not heaven.

From eternity he has been the one who came out in the form of his own son. So his first reproduction was the one with the expression of love. That he brings into being one in love.

Which will start a love relationship between the two of them. So the basis of deity is a love relationship. Father, son and then spirit.

Father, son is love relationship. And that's why therefore, it says he can't lie. Because a liar is a person who is self to self.

A lover is a person who is self for others. So when it says, again giving all the scriptural references, God can't lie. It means that in eternity there has been a death in himself.

You might say a curse in himself. When a self could be, remain a self just centered around his own self interest and self expression. Has died to be a self that lives for self interest and self expression.

And come out in another, his own son, God like himself, into whom he can give himself in love. And so they become an outgoing love relationship. Instead of an in fixed, self loving relationship.

So we find a second love relationship. Is that the one is a three. And the three is him coming out through in this relationship, reproducing his relationship.

Because all lies then become reproduction. Reproducing his relationship out from the two, through the third, come all the reproductions of God. So he moves then from the one who has become the family of love.

Into the means by which he has reproduced himself in further forms of love. That's the creation. So the whole creation is basically expressions of a being who is love and therefore has a love nature.

So the only meaning of the creation or his forms is where it learns to love, to become interacting love. Interrelating love. That's why the Bible says the animal creation is going to move into an interrelating love and each loves each other.

Because then the universe is a form of person who is other love. So basically everything is some form of perfect love, of other love. Now the central revelation of importance which is in that fact.

Is that in this process by which he has reproduced himself in infinite forms of creation. He from eternity purpose to reproduce himself in forms like himself again. To have a son family.

So here we have the coming into being in this outgoing process of reproduction. Creation, reproduction. The heart of reproduction creation has been the beginning of a son family exactly like himself.

Made in his image. So we now move to a human family who made exactly like himself. We then have to move on.

As I say I keep repeating to you each of these things by themselves and take considerable more consideration than we are giving now. But that's why I expect you to say I'd like to know a little more about this or that as we go on. The next central question to be answered is what then is the quality of the human person.

We see the quality to use that word of the divine person. He is fixed in a process which has been as it were an eternal death and eternal resurrection. Like in the deity himself which is dying to be the kind of self which can be a self by itself for itself.

And come alive to be a person who is a self for others. In his central form of the three. Father, son and spirit.

And then out from him in his reproduced forms. What therefore is the quality of the human family made in his image. Now we come there to a truth of central importance.

Fundamentally important because it is one which in some ways causes most difficulty to our understanding. And that is that whatever is made out from him is the means by which he manifests himself. So it really is the negative to the positive.

It's the means by which the one re-manifests himself in everything, everything, everything. They are full of his glory. They are the agents by which he is manifested.

Therefore the central truth of persons is our own existence is as agents for his re-manifestation. Only we are person-agents which is very different. We are not, I shouldn't use the word unconscious but the sense in which the rest of the creation is what it is unwillingly.

Because it hasn't got our level of consciousness. So it just is in a certain condition. We are not, we have consciousness.

But the first revelation concerning ourselves is we are basically, although we are cells, we are only agent cells. We are agency for the self. And that undercuts a concept which is settled in to the church of Christ.

And if we understand the right it's a false concept. And using a false term. And that is where the concept is that humans have a nature.

That humans have a nature. And nature is what drives you. And we've slipped into the false concept that humans have a nature.

Now humanity, this is where we have to understand it. Humanity is infinite capacity. Nature is what operates the capacity.

Nature is the capacity. Nature is what operates it. Your nature isn't the fact that you can think.

Or the fact that you can will. Or the fact that you can desire. Or the fact that you can act.

That's not your nature. Your nature is what is expressed through your actions. What motivation lies behind your thinking.

What kind of person are you through your creative potential. You get the point? That's not in the human. That's not in the human.

That which causes us to be what we are is not in us. What we are is a human. What causes us to be what we are is not in the human.

And that makes me a deceiver. The false teaching which the whole church gives us as a nature in us which is our own nature. It never was.

The simple, quickly, I'm not going into detail, proofs given by way of illustration of the Bible is what we call vessels, or branches, or temples, or slaves, or bodies, or even if I were four wives. In each case, the point isn't the nature of the vessel, it's the point of what's in the vessel. We can't say a branch has a nature.

It's the nature of the tree expressed through the branch. We're not interested in the nature of the temple. The temple is to manifest the nature of the deity in the temple.

It isn't the body that has a nature. It's the head that expresses its purposes through the body. The nature is in the head.

And by that, you're speaking of marriage and children. The wife is the means by which the husband reproduces himself on a biological basis. And the nature in that sense is not in the wife but in the husband.

Now I've very briefly there given you half a dozen basic Bible illustrations. Perhaps because that text is so important. Therefore, this stage of revelation gets into focus when we understand that in God's properties he has made people like himself.

In his image, we're saying capacities. Our capacities are God's capacities. And I am thinks, wills, or shall I say thinks, desires and wills.

And I am you, you think. You know, you think. You desire.

You join your thoughts and desires together. You say, I'll do this. I know that, I desire it.

Therefore, I know I can go there. I desire to go, I'll go there. I know there's that nice fruit.

I desire that nice fruit, I'll take it. The I am is that which knows, desires and chooses. The nature is, what kind of desires have I? What kind of knowledge have I? That's my nature, which isn't me at all.

Therefore, nature is not in the human. The potential, like God himself is there. That's why God himself had to have a fixed nature.

That's why he said he can't lie. Lying is a self-getting nature. He can't himself express that nature.

He can't do it. He can only express a self-giving nature. That's his nature.

So all the beings are, he expresses the nature of God, which is the self-giving of God. So therefore we see, we further see therefore, that the marvelous purpose of God, through eternity, is to have beings like himself, by whom he can reproduce himself, by which he can be himself in his nature, by beings like himself, who are free persons, operate as free persons, yet actually their freedom is expressing his being, not theirs. His nature, not theirs.

That's the substance of it. That of course is perfect evidence to it, because God has given us the privilege of a perfect man. His own son left his deity behind to become a perfect man.

And as a perfect man, we have the two elements there, of a perfectly operating, perfectly spontaneous self, a totally liberated self, a total I am. And yet his total I am did nothing by itself. Although he acted totally as an I am, thinking, willing, acting, he didn't ever act by himself.

He acted by another person inside him, which was his father. Of his father operating through and inside, yet he was a son operating. That's humanity.

Now that takes some understanding. It takes a spiritual understanding for you to operate as such. So you see, again I haven't given any more scriptures.

They reveal the eternal purpose, the marvelous purpose of humans, being walking gods. Walking gods. They walk, but it's God walking by them.

If they walk, it's God walking by them. That's the hidden paradox. It can be said in a sense to be in God himself.

In a sense that the God who could choose, took himself on to be love, as it were. So himself, as it were, had all his God capacities, and he himself took himself on to be of a love. So he's in God himself.

He has to, in principle, work in operation. So that's the next very important stage. You may or may not be clear on that.

Of course, we are of those who have become mature, so hopefully we are clear on it. We have to face the fact, that I almost would say 99.9% of the body of Christ do not know that, and probably would not accept it. So you see, therefore you've got to know your facts, and your Bible basic to those facts.

If you're going to be a teacher of others, and if your teacher is going to be what we understand to be, what you call unity truth, replacement truth, whatever term we use of this fact. You see, that's why as teachers we must know, we must have enough in us to be able to confront people, oh, I can't take that. We have to have sufficient Bible basics to say, well, here it is, if you're willing to listen to me.

And of course, before we're asking people to listen to things, we are saying, we are what we're teaching. So you have to have had to become the person in this relationship, which is a walking Christ. And then why and how are we a walking Christ? The relationship between the Christ and the walker of the Christ, that's all involved in that important area, in which we're persons like God, but in that sense we're the negative person, where the person's personality is to express to one person, in his fixed quality of love, as is seen by Jesus Christ.

Now we move on from that, to what might appear to be the confusing problem, but is really the clarifying problem, the, shall I say, the reality of consciousness. Problem of consciousness. That's where, to that extent, we differ from the other elements of creation, even to the animal in what is highest forms.

Consciousness means a person is only conscious, and this is the basic truth of the universe, but vice-opposite, you only know everything vice-opposite. Even God himself couldn't know himself as other love, if he couldn't have been self-love. He had to die to be a self-loving God, to know he's a self-giving God, even God himself.

That self-giving love is expressed by him in the creation of his own son, in the being of his own son. He has the other love in action, he has the other love in action, in contrast to being another kind of person who might have been just a self-loving person, self-getting person. So, see, consciousness, in other words, consciousness is only consciousness, because it has the alternatives.

Everything has its alternatives. And all life is related to alternatives, because the basis of material life is positive and negative, in the atom and so on. So, therefore, comes the fact that I can't be the person I've been created to be and destined to be without going through a process in which I've come to operate by consciousness, and consciousness operating by alternatives, and knowing alternatives.

Light from dark, sweet from bitter, everything else, all life like that. And that's brought us to the fundamental consciousness, and we've gone to Eden. And the fundamental consciousness, I can't know myself as a person unless I know myself as an alternative person.

Like God couldn't. I've got to know myself in alternative forms, or alternative possibilities, to be a person. And that's why the Bible then reveals to us, not told much about him, but that there has been, in history, we presume we don't say for eternity, but in history, a free being, who, confronted by that consciousness, has chosen the opposite way to God.

The one we call the devil, the serpent, Satan, this being. Now again, we get all our scriptures we're not going to give here, by which we know the kind of being he was. And know that he had the possibility of a free choice, in which he could have been, and a further expression of the love of God, but he chose to be an expression of the self-loving self, which God never was.

So he opened up that quality of God, that potential qualities never was. It's put in the Bible, there's a difference between consuming fire and light. Fire consumes itself.

When fire dies, it comes out as light. It dies to being a fire and comes out as light. It's the same fire, becomes a light.

It dies to being just a self-consuming, bunch of coal or something, and comes out as, the other form which is light. Consuming fire, burns itself, light blesses. Now that's therefore why, we've seen the necessity, of the human race, having been confronted by the opposites in the Garden of Eden.

Until that we were confronted by the opposite, they weren't conscious selves. You're only conscious of when you know the opposite, and you're one and not the other, or one has replaced the other and so on. Therefore before Adam and Eve were confronted by the two trees, they weren't really conscious persons, they were just, what do we call it, automatic persons you might say.

And that's why, the Creator put the humans, who were to be his operating sons, in a condition which they were confronted with, the basic opposites of which all life consists. But the basic opposites, what kind of person I'll be. Revealing the fact that, there has become a being, whom the Bible calls God, because he brought this into, he opened up this kingdom of darkness, the God of this world, and this being was a being God never was.

It was self getting, self seeking, self gratifying, in place of self giving. So we see then, as we proceed, we move into the, the quality of the fall. And we see there that, the reality of the fall, in addition to the quality of it, or should I say quantity of it, between the fallen deities, the one we call the fallen deities, Satan, and humanity, in which Satan purposed, from his center to be what he was, humanity were tricked into being what they were.

It didn't come from a total purpose, but enough to relate them to, the God of the fall, Satan. So we then move into, the next stage, which again contains, a hidden truth of great importance. And that is, that when we understand, as we do by the word of God, that the human only operates by a deity, never operates by itself.

What happened at the fall, we became possessed by and operated by, the alternative deity. But the alternative deity, Satan, entered into us, in the same sense as we were redeemed, people said Christ enters into us. But the human always operated by the God in it.

And that's why, in all those illustrations we gave, you find it matches the alternative. You can be a vessel of wrath. You can be a vessel of mercy.

You can be a branch of the true vine. You can be a branch of the false vine. You can be a temple of the living God, or you can be a temple of the idol.

You can be married to the false husband, or married to the true husband. You can be slave to the wrong owner, sin, or slave to the right owner, righteousness. So in each case we see, the Bible makes plain to us, that there has been an alternative, and that we humans have been caught up in that alternative.

And that we've been caught up in the wrong relationship, the fallen relationship. Now, all of us, not just those who are seeking to be teachers, all redeemed people knew we were fallen. That's not new truth, that we were fallen.

And therefore all redeemed people knew we were, whatever you like to call it, children of Satan, belonged to the family of Satan, and so on. What we didn't know was, that the real operation of Satan on us, had been a vast defeat. And that's the point, as teachers, that we have to become alive to.

Please turn your tape over. The evidence is, Satan's purpose is to deceive us. Because Satan claimed to be an autonomous person.

I'll be like the Most High, I'll be myself. Of course he wasn't autonomous, he's a creature. He was one of God's creatures.

But he acted as if he was autonomous. As if his self-identity did run his own show, his own way. And therefore he himself is a deceived person.

But he lives in that deception. Now, that we may understand. What we haven't understood is, that's how to deceive humanity.

And that's the lost truth. Therefore, that's why humans, we humans, and we teachers, don't get this thing clear, unless we cut out the idea that humans have a nature. If you think humans have a nature, you think, somehow, Satan influenced me to become something.

And my me becomes selfish. And my me becomes nasty. My me becomes evil.

That's his lie. A me can't feel nature. A me can only express a nature.

So it never expresses, there isn't such a thing as a human nature, it's a lie. It only expresses a deity nature, which deity? Now that's the next stage of hidden truth. You may say it's a hidden truth that we haven't got a nature.

And that we're all operated by, of course created to be operated by the divine nature, or by the false deity nature. But unless we've got that clear, we don't get it, therefore, that the form is radically greater than we think, symbolized by the partaking of a fruit. A fruit goes inside you, and becomes a thing which operates you.

And therefore, the taking of fruit meant this false deity, given the name of deity, who operates by his self-centered nature, occupied me, and expressed it in self-given nature by me. It's not me. That's the truth you have to be very plain on.

And would shake to pieces what nearly all God's precious people are taught. I suppose every day I talk on this. Suddenly, oh, I see, but I've been for years taught the other.

How am I to get rid of what I've been taught for years, and I'm still taught, something in me, a me which needs changing. It never did. How can I get rid of it? The change isn't in me, the change is in the occupant of me.

The occupier of me is the change. How can I get rid of the idea, I should change, I'm nasty, I'm selfish, I'm hasty, I'm this, I'm that, but I've been taught that way. And so you get the kind of hard cry, I don't know, take me some time, I see what you're saying, I see the truth by the word of God, if they get no relation.

But how, how can I settle into that one? So there again, it's an area which we have to be very clear, that we know, and have our scriptural basis to it, and know it in ourselves, and can explain it to others. So that area is the area of the great deceit. And that's why, if you like it, in Revelation 12, it says three or four times, Satan deceived the world.

That old serpent, that old dragon, the serpent called the devil, deceived the world. Now deceived is a very important word, deceived means you're tricked, you're made to think you are what you're not. And you're made to think that you're the self-acting self, and you're not.

And therefore what you do bad is you bad, and what you do good is you good, which is a lie. Now you're bad, no good is you. So you see there's a whole area in which our deception has to be removed.

That I was in some sense a self-acting self in the nature of my own, never was. So that's the importance of the fall to us. I didn't go into further details, although it is very important in which we are not fixed in the fall because it didn't come from our central spirit, it came from our soul reaction.

So we're caught, but not from our centre, we can become devils, but we don't start as being devils, we start as being children of the devils, we become devils. But that's a further choice. But the importance of, isn't centering for us so much around the history of the fall, we know that, it's this fundamental key to the fall, secret of the fall, which means the wrong deity got into me.

And nothing happened as this except a misoperation, a misuse. All that happened to us humans is misuse. It isn't this is wrong, it's misuse.

Caught up by the misuse, the spirit of self-sacrifice, the place of the spirit of self-giving. Now, if we can come to some clarity, and some Bible basis, to that, what I would call fundamental area of revelation, in this total truth. I like the word total, because I can't have more than a total God in me.

This total truth. If we moved over through that area of that revelation, we then have to be very sure we understand by what means are we delivered from the false God and him replaced by the true one. Because that includes an area of the completion of the work of Calvary which isn't largely taught.

For instance, a very simple illustration is the operation of Calvary in the infinite grace of God which is symbolized to us in the Lord's Supper the bread and the wine, the blood and the body. And when folks participating in the Lord's Supper pray over it, they nearly always pray the same prayer for both. That we got atonement for forgiveness, remember Christ and so and so.

Very rarely do they differentiate between the significance of the bread and the body relationship and the blood relationship. The cup and the blood relationship. Now you may have that correct, but you need to.

All I say of it at this moment is we haven't got to become teachers like this to know the efficacy of the blood. Every redeemed person knows that. This is Christ set forth taking away the consequences of what happens inside us.

The outside sins. The sins are the consequences of what happens inside us. The sins.

Which are the first level of revelation we have through the law. The sins. And the blood represented Christ taking upon himself what should come to us under the curse of being sinners.

The death and hell and so on. I hope you understand that. Even though we have to understand the death of Christ, the shedding was not the physical blood, it was the going to hell.

We need to know that for one reason, that we make so much of body death. Because death isn't body. Death is spirit.

When you die it isn't this dies, it's where you go. Out of Christ is death. It's life.

It's self-centred life is death. Self-centred life, hell, is death. We call it death.

Or we go into the self-giving life of God. So we have to understand even there that what we speak of as the shedding of precious blood included more than the dying of that body and the proof he died by the blood being shed and the spirit going in. And the totality of the removing of the conscience of our sins is what he went to hell.

Peter quoting that of course in his speech and so on. And we are not led by someone in hell. Because that's the completion of the ultimate destiny of us caught up in this life of sins committed and broken law

and so on.

And the resurrection meaning therefore all that area has been blotted out. So we say with God your sins and iniquities I remember no more. Alright.

You may need a little clarification there even in what's involved in the outer physical death of Jesus. Because it helps us to be less body minded. A little later on in our thinking we need to have something to say about health and handling health and healing.

The first of course is not to care too much about your body anyhow. It's only a detail. Death isn't body death.

In actual fact we have died in Christ. Now if we don't die again we just slough off like a self sloughed. That's all.

We just slough off and get a better one. A little later on. So that's all included in the shedding of the blood.

Now the other area you need to know of course is 2 Corinthians 5. That last half of 2 Corinthians 5 is the area where we're taken deep. And we're shown what it means that when that body hung there we hung there. Now when you see the precious blood you don't hang there.

In the precious blood you get scriptures like in Romans 3 when God has set him forth out there. You're a sinner here, you're a blinded sinner, you come alive to your sins by the law and acknowledge them and you see him hung there on your behalf. You're not there.

You see him die on your behalf. That's not you. That's to make it plain to you that that which would come to you from the consequence of your sinful life judgment, hell, wrath and so on disappeared in the blood of Christ.

Therefore we learn not to make too much of the body because that comes up again when you talk about healing. Because what's the body matter anyhow? Except it's a temporary convenience or inconvenience as the case may be. The other one is the body death.

That's where we move in the fact now you move in oh you died there. Because he represented you. So we move in 2 Corinthians 5 again I'm not quoting Adidas and Romans 2 Corinthians 5 where it says first of all that body was your body.

Because that represented you. And then brought out that key scripture I would say the profoundest scripture that is in the Bible on the full meaning of the atoning work of Christ. That's 2 Corinthians 5 21.

That's the last verse in that chapter. And that's where it says for God made him to be sin for us. Which is a fantastic statement because sin isn't sins.

Sin is the spirit of error which produces the sins. All sins are products of self loving self. Spirit of error is Satan's self loving self.

That's sin. Sins are products of self loving self of course. And he bore our sins and took away the consequences.

Made sin is something unbelievable. God made him to be sin for us. Who knew no sin? Why? Because then we get the revelation in focus.

What is sin? Sin is mistrust seen expressed through me. Sin is the spirit of sin expressed through the human agency. Because the human is always the agent.

Human is never the thing. Therefore the human isn't the sinner. And the human isn't the righteous.

The human is only the sinner because a sinner person expresses himself through the human. And the human is only righteous because the righteous person expresses himself through the righteous. That's why in that scripture you see the replacement in us.

For God made him to be sin for us. Who knew no sin that we may be made to righteousness. That doesn't mean imputed righteousness.

That doesn't mean instead of our sins we are called righteous. Made righteous. How righteous? Because the righteous person is me now.

The righteous person is Christ as me. The evil person is Satan as me. It's change of the deity within.

And I am the expresser of the deity. So you have to. So it's a very important area.

You have to know your biblical basis for saying yes that's it. That probably never has been me. It's been the fourth occupier.

And first of all I had to have the prophets dealt with. For which I get judgement here upon us on our sins. Which I share with him.

Now we haven't yet spoken in any clear way of the that the human is a self acting self. I just mentioned that as we went along. So therefore we are not autonomous.

Therefore when we talk about being sinners. Satan is a sinner. We are cooperating sinners.

We are people. And we moved in and therefore we are sinners. We are co-sinners.

But we aren't the sinner. We are just cooperating sinners. In the same way therefore when the righteousness of Christ comes out we are cooperating.

We are with him and therefore it comes out by us. But it's his righteousness expressed by us. Well therefore that scripture needs to be clarified in your understanding.

By which you can explain and know why it is that not only have sins been removed in the precious blood but the sinner himself has been removed in the body of Christ. I didn't complete that but of course the point is when a body dies out because of the spirit. When you are in that dead body in that live body that body was you and you are expressed as sin.

So that body Jesus Christ is expressing sin spirit. As it is in our body. And when the body died out goes the spirit.

So in the death of Christ out went that spirit. That's the completion of the returning work of Christ. Out went sins and sin.

And in comes the new spirit. In the resurrection. Now it's at that point that none of us will come through without struggling.

Because all of us have come into this life in the false deceit that something's wrong with me. Not that I have a wrong person operating me but something's wrong with me. In a direct sense that I've tried the wrong person not just to cooperate with the wrong person.

Therefore there's this deepness in that area that where there's something bad about me there should be something good about me. And that's where this famous chapter Romans 7 comes in. Romans 7 is pulling off the veil of this deceit.

From Paul and from us. The veil of the deceit is there's something about me that should be different. And I shouldn't have these jealousies and I shouldn't have these things.

Why aren't I changed? And therefore we see because we have a radically misconception of truth we never need change. We need a changed occupier. Not we're changed.

The occupier is changing. We operate the occupier. The occupier is us and we operate him.

So the revelation which we don't want any further now but if not we need to go over it again. The revelation of Romans 7 is where Paul saw it finally that evil tendencies were not in him. He thought they were.

And was taking lying condemnation. He was deceived. It says deceived.

Taking lying condemnation. Those evil tendencies were not in him. They were satanist placing his evil tendencies by him.

And that's where Paul uses the phrase that it was not I but sin that dwells in me. Alright. Now the next phrase is You may say at that spot it's only the spirit underlying to us that the truth is just stated.

That's to say that we have to have an inner revelation that the trouble was not me but satan. That the evil was not me but satan and the good is not me but Christ. Because until I have that revelation I'm not conditioned to see Christ replace satan in me.

Therefore there's a certain area there we have to understand. The simple illustration is you didn't get saved without finding you were a sinner. You couldn't just get saved.

You had to get saved because you were a sinner. And you were lost. Only when you knew you were lost could you be found.

Only when you knew you were damned could you know you were saved. So you had to know first I'm a damned person a lost person, a damn poor person. Only then, oh I thank you you did it.

You couldn't recognize the fact he did it for you until it wasn't a thing you could do by yourself. So you see there always is behind as we go on in our behind every positive there's always a negative. A positive builds on its negative.

Its negative is its basic force by which it expresses which it reproduces itself. So I'm now saying therefore there's the, at this area where we're centered by remnant satan there comes in somewhere that moment

of truth by whatever has come by which you can fully see that you were not the real trouble. You were a troubled person.

The trouble was satan. And he caused you to think you were the trouble. When you were in the sense if you like of your corporation.

In that sense you're cooperating with the real trouble was not you but satan expressed by you. When you get that clear then you can say now I move on to is Christ expressed by me. Then you can move into the such as scriptures we use as Galatians 2.20. I'm crucified with Christ and so on.

So I'm just underlining there that in each of these cases bit by bit the spirit has to give you an inner revelation. Right back to our first. You have to have somewhere an inner revelation God is the only person.

Because you've not been taught that. It has to settle in you the revelation. Each of these is revelations.

And then of course the revelation of your sin. Because you know that one. Your sin condition, sinful condition and Christ as your substitute.

And so again there's an area of everything points in Romans 7 to it being subsequent to salvation. The settling into this revelation. That my problem has not just been my sins but been the satan spirit even the sinner in me expressed by me.

And utilising me. And the back of Romans 7 of course is because you've been born again you don't want it. Before we were born again we didn't care that satan expressed us.

So the fight of Romans 7 is a battle. I don't want to be and I am. Why am I? That's where this revelation has come in.

It isn't me at all. I've been deluded by the other person who still claims to have a hold on me. Which hold was put out in the body death of Christ.

Because the hold of satan, the occupancy of satan put out in the occupancy of Christ we patience. Well that is clear to us. We move into the the faith which produces the witness.

The faith which produces the substance. It's at this level we begin to find how to operate faith. We've hardly operated faith in the salvation.

We have hardly noted notice of poverty. It's just you receive Jesus Christ he dolls on you, you're saved. When we go on into the intercessory the third level which is where we're living we become faith operators.

We know how to handle faith as an agency for God's mighty works coming into being. Now in most cases moving into this fullness of relationship to Christ which is Christ is me as we place satan in me is a stage of faith which isn't so easily entered into as salvation. This is the Galatians 2.20 usually used at that stage.

It isn't easily entered into first because I hadn't ever been accustomed to seeing satan only as the problem and getting my human self cleared from the false condemnations on it. Such as Paul had that false condemnation where he said how can you get rid of his body the body of his death where his body is a precious thing it's through satan, through Paul's body we're redeemed. If Paul hadn't marched out to the Gentiles where would he be? At that time you get a false concept of your body until you know your body is

beautiful.

But you can't know your body is beautiful unless you know it's been misused and can be misused. And the trouble isn't the body, it's the misuse of it. So the stage we move into now is the stage of the faith by which we become a knower.

A faith which dissolves into knowledge. The law of faith is faith in substance. The real substantiality is inner knowing.

Because we're inner people, we live by inner knowing. Every outer thing is a product of inner knowing. And inner knowing of course is what we had at the new birth.

The inexplicable knowing. How do I know? I just know. Christ is my saviour and so on.

So there is therefore here a crisis of affirmation. Where I've clearly understood, clearly stated what most of us have done by Galatians 2.20. Which as we know says I am crucified with Christ because I now realize in that cross the cross that in his death out went the old indweller. In that cross I died to, as we say in Romans 6, I died to sin and I died to sin because of the quality of the sin spirit.

And then nevertheless I live and yet not I but Christ. The second part. And that's where I began to find the I is never it.

I am crucified with Christ means the trouble wasn't the I. Therefore you never say you're dead to self. The self has died to its wrong owner. The self, God made the self, died not to self but to its misuse.

And we have to know that. Because many people talk about death to self. We've got to understand that.

Never use that phrase. Self is wonderful. God made it.

It's the point on the right use or the wrong use of it. I am crucified with Christ means I've died to the wrong use put in Romans 6, died to sin. Not died for our sins.

Died to sin spirit. Now when I say that, then I move the other side and Paul immediately corrects himself for that very purpose. I am crucified with Christ meant for Paul as he was out of the control of the false indweller.

Nevertheless I live. Oh I mustn't just say that. Or that may be as if I live.

Oh I mustn't say that. Oh no it's Christ. So he corrects himself at once.

He says I am crucified with Christ. That means I see myself as cut off from the old indweller. I myself hasn't disappeared.

It's just become cut off from that. Now in Christ I live. Oh no no.

Nevertheless I live. Oh no. Christ lives.

I correct myself quickly. That's I guess how there is some I that lives. That I is now under this new dominion.

Under this new manifest of Christ. And so Christ has replaced Satan. And that's why we can use phrases like being walking Christ because we are walking Satan.

If all that came out of me self interested self was Satan. All that comes out of me is self giving self is Christ. So just as much we are walking Satan we are walking Christ.

So there is an area of understanding what we have moved into. We need to know that for other reasons too. We who are teachers because many precious people today have had quickenings of the Spirit.

This is a great day of the Holy Spirit. And many many have had baptisms of the Spirit. Wonderful.

And there have been new people. New new people. And they have had they have had a product of the Spirit.

Gifts, tongues so and so. Now what we are talking about isn't the product of the producer. Isn't we spirits a product of the Spirit.

A product of power. A product of healing. A product of tongues.

A product of knowledge. We produce we have the producer by whom those are produced. Now the product of that is that naturally in their first joy they will people move for a time being for a sense of consciousness this is the thing.

Now we have come this is why we turn to the thing. The thing is you are Christ walking about in your form. That's the thing.

The thing is Christ in you and operating in your form. It isn't the power of Christ. It's Christ.

It may come in all kinds of powers. That's quite secondary. The gifts are secondary to the giver.

So that's why our message it can become central. And we have I can explain it therefore to precious people who have you or may not have had it. Gifts which have been blessing to you.

I have brought power and healing and joy and these glory fellowships. Beautiful, beautiful. Glowing in the spirit.

You can't live by a glow. You've got to live by the glower. Therefore you again come starved somewhere.

Just as you come starved just because your sins were forgiven and haven't found the sinner out which is Satan. So you get starved if you live by the glow of the spirit and don't find the spirit. It is the spirit.

But you've been left total spirit. Our message is total. I advise you to stick to that word.

And risk it. You are complete. Which is total.

It says in translation. We are complete in him he is complete in us in hope of the full this is the Godhead bodily. So we are claiming it total because you can't have more than a total Christ in you.

Obviously you can't have without Christ in you. And all those other things sent around that which are the teachings which mainly churches give a gradualism. Where I gradually become and no you don't you don't get a slice of a person then another slice later on.

A leg one day an arm the next day you get the whole person. You have the whole Satan and you have the whole Christ. This is our key you don't gradually grow into this.

You may need some good areas of practice but you practice what you've got not practice what you haven't got. So we are not talking we've got to learn against that kind of growth. The only growth in the Bible is a larger knowledge of the person who's already got you.

Growing in grace which God gave him. A knowledge of our Lord Jesus Christ. Oh that's what you are in me you're pretty good you're pretty big.

And contrary to that that's how big you are. So it isn't growth in something about me a growth in recognition of the person who operates me therefore I operate him. Because there's paradoxes you operate the operator.

This is what we are seeking to learn we haven't got quite so far as that yet. So we're at that spot. Get it clear that there is a crisis somewhere a crisis, a negative crisis in Romans 7 that you've discovered in right relationship.

So it wasn't you but Satan. The positive relationship if you like in the early verses of Romans 8 from 18 to 20 it is he. And the Lord the spirit of life in Christ which is Christ living in me has set me free from the other one he's out and the other one's in.

While Romans 7 says sin draws him Romans 8 says Christ draws him in they both draw air. So these are things we need to have clear and have our basis that we can in our own terms explain them. Now the what I spoke of at this case at this point of the more settled understanding maybe of faith is that faith is completed when it's dissolved into fact.

And the first fact is inner knowing because inner knowing is real. Spirit is real. This is only partial.

Out of partial. The real person is another person. That's how God is.

That's who we are. And you operate all your life by knowing. And you know you did operate by knowing on every level.

And supreme knowing is of course knowing you are Christ walking about in your form. Now knowing therefore faith moves into fact and fact affirms itself. So see faith we are talking about a faith which is affirmed.

So we need to have that as our understanding. It's simple because you have this you are born again. Sometimes not even that some people, nearly all people when they are born again it's confirmed to them that Christ is our saviour.

The inner peace has come. The inner release has come. So they know on that simple level how affirmation of fact become confirmation.

So this next stage is how a person moves from affirmation to confirmation. How you move from affirming that's what I am to the spirit saying yes that's what you are. That's where the thing is settled.

That's the key to liberation. The great scripture that's in the last chapter of John where faith is always spoken of as knowledge. It's replaced by the word knowledge.

But now you need to know that. Now here is of course an area where hopefully we know it ourselves. You can't share what you don't know.

Therefore the first thing is I know that. I know what I know. I may not be able to explain to you exactly how except I do know because you can't explain to the spirit.

It's beyond its translation. So you just know you know what you do know you know. Now you've known your way.

You can give the plain way from the Bible. You can give it in the cross and resurrection. The Bible says you've got found stations, found bases.

But you're a person. And faith means you've appropriated to yourself what the Bible says. And then it's appropriated to you.

It isn't there until what you appropriate, appropriates you. Because it isn't the what in this case. It's the him.

I'll just use that phrase. I know whom I have believed. If you believe first then you know not.

You know first then believe. So this area, I have it clear that you know. I understand that yourself.

And you can say how. And doubtless many of us will be joining our evening sessions saying how. How am I, this came knowing I know now.

And this just is a fact. I'm not a lie. And when you don't know a thing you're serious about it.

When you know you laugh about it. So you enjoy it. Oh that's a joke to me.

That God can live in a thing like me or you. But he does. So begin your joke life.

But it's on the basis of knowing. So have that clear. Faith, faith is faith when it becomes knowing.

And then to understand that knowing does not come from you. That's why I have to have the help with me. For many you meet, I meet many who say well I have believed I can't say I have any consciousness.

That's why I say drop that business. I've told you your business. The more you seek it the less you find it.

When you've got it it'll have you. You say it's not a question of consciousness it's a question of fact. He is that in me.

Bible says so. I say he is that in me. If all else he isn't.

If anybody he says he is. Therefore he is. He is the me in me.

I'm saying so. As you persist in saying he'll say it back to you. The more you say I say but I don't know and he'll say and you'll remain not knowing.

I've seen that for you. You silly fellow. Because he's not really believing.

So believing eliminates I should have something more. Because I've got the whole and the way he expressed that's his business. He expressed it himself.

But So I only say that for those who you meet who have moved in the first stage of affirming and not yet have the confirmation. And you say to him don't you seek a confirmation? The confirmation is in the word of God in you. You've got this.

The confirmation is here. You've taken the confirmation. He said so.

What he says is. You say so. As you say so the spirit comes back and says yes that's so.

The key verse there is 1 John 5 10 of course. That's where the witness is in yourself. So it really means your faith isn't quite in focus yet.

Because by that verse says he that believes unto God has the witness in himself. The witness is part of the believing process within you. So if you have the believing and it hasn't had the witness it means somehow your faith isn't settled enough so get it settled by affirmation.

Get it settled by keep saying I am anyhow. Not by getting because you already got tell me what it is. Now we move on to the last stage or two of which we usually spend days over here.

And we want you to know whether that's how many days we need to polish up a little more. That is the on this basis now that the spirit there is a witness and you are a knower. The next very important stage another very important stage is the paradox stage you get yourself back.

Now you think you'll get Christ back no you've got Christ back. You get yourself back because the whole now we're getting there the whole meaning of this whole being is a fully operating self. Not a fully operating God.

Light and electricity could not function as light unless it has an operating lamp. It must have a lamp. And the light stages the lamp and causes itself a light.

It's really only a lamp showing light. But you must have a lamp or you can't get electricity can't turn up as light. But you must have a lamp.

And you must have an operating lamp and if the lamp fuses the light doesn't go on. So you see we now move off a stage when we've had to go through a downgrading stage. Paul's Romans 7 says oh this rotten body it wasn't a rotten body it was a beautiful body.

But until you've got it in focus itself the body never was wrong it's the occupant of the body who was wrong and so on. Until you haven't got that clear you run yourself down. So every earnest Christian must go through this.

The stage when he first hid himself in the unsaved condition pretending he was OK when he wasn't and built up a false self ripped off him by the law of God and conviction of sin and cleansing then he becomes a downgrading self instead of pretending to be upgrading he dissatisfies himself. Why am I better? And he goes through the whole stage I'm a pretty poor representative of Jesus Christ what's wrong with me? So you slip you can't find self in its focus until you have found your mistake and you get it replaced. Because that's the deceit Satan gives us.

The deceit Satan gives us is something about you should be improved it's a lie. Or something about you is wrong it's a lie. So only again by this painful process of at last discarding this this false recognition that I was about having the wrong drives and having all this stuff instead of being Satan operating on me.

I can't until I've been through that I can't go through the area of downgrading myself belittling myself.

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