

Free to Be Ourselves

by Norman Grubb

A real person is God expressed by a person, and we are free people to be absolutely free, living by consciousness and being ourselves.

Duration: 49:45

Scripture: John 3:16, John 5:19, 1 Corinthians 10:13, 2 Corinthians 4:18, Galatians 2:20, Hebrews 4:12, 1 John 1:9

Topics: "Freedom"

Description

In this sermon, the speaker discusses three areas of understanding in relation to God's fatherhood. The first area is replacing negative seeing with positive seeing and living by faith. The second area is choosing our authority as sons of God, which is the word of faith. The third area is the privilege of the laid down life in intercession. The speaker emphasizes the importance of recognizing the power of the word of God and the need to labor to enter into rest. He encourages listeners to be themselves and to trust in God's ability to handle their lives.

Transcript

Well, thank you. Such a spirit of blessing among us here. The Lord, the Lord.

Thank you, Lord. You are always the same. You are here and you are full always.

In us, through us, by us. We just see your living self. Thank you.

Amen. Now, there is a, what shall I call it, third stage of recognition. Because everything is only recognizing who he is, that's all.

Who he is, in us, by us, through us, that's all. It isn't growth in us, it's growth in grace, which is what he has given to us, and knowledge of the Lord Jesus Christ. So, all stages, stages of enlarged recognition, that's all him.

And there's a third one, as I quoted just, stated by the Bible as a fatherhood. I'm not going to speak on that this morning. I think I should give the last two sessions I'm privileged to have with you, Friday and Saturday.

There are certain areas of understanding which have been very revolutionary to me in the fatherhood level. One is how to replace negative seeing by positive seeing. How to live by positive seeing of believing

in place of negative.

That's an area of its own. And then how as sons to use our authority, which is the word of faith. We are authoritative sons of God.

And by the highest privilege of the laid down life in intercession. The outpoured life in intercession. Those are three understandings of some of the operations of the fatherhood's outer action, the other's inner, that we will look into.

But I felt this morning I'd like again to go over somewhat the final, shall I call it, point of recognition we came to last night. Who a real person is, who am I? A real person is God expressed by a person. A real person is Christ, we are really Christed, we are really God expressed by us.

Tremendous. That's a real person. The whole universe is God expressed by a universe.

But in a remarkable fashion we are Gods. We are free people as God is. So in a very special way it's another matter when God is expressed by me because I'm a free person.

So God expressed by me means I operate as a free person. It isn't I, it's he. That's the secret.

A tree is just a tree. And so we were he and yet we're we. Yet we're we.

We're in action. And yet it's not we but he. That's because the universe has never seen, I told you that, only in this particular form.

You never see a Christy, you only see that. You never see the atom, you only see that. You never see God, you only see suns.

So we forever will be God in manifestation. So we need to know I said to be a person, that we are free people to be absolutely free. And I take it down here our potential is only like the tip of an iceberg.

What will be when we become free people as sons of God in the eternal dimension. That's why it's taken so long for us to know what it is to be a person. So we saw this.

To be a person, a real person, is to be I or to be me, whichever your grammar gives you, but didn't I, it's he. And I know that so. I live on that background fact.

That's why to me the John 3.16 for the believer is Galatians 2.20. John 16 we all know for the unbeliever is God so loved the world, whosoever believes on him shall not perish and so on. What I may call the John 16, the key verse for the redeemed, the believer, to me is Galatians 2.20. If you have, many of you know that as well as I do by heart. If not you should underline it and mark it down.

Because there you get the three levels of the self. The three levels of the self. As we saw yesterday, identified in Christ of course, cut off in Christ, dead to sin.

May slip into sins, but never sin again, for sin is the principle of self-sentence. We're cut off forever from that. In identification with the death of Christ.

First I, let I out. Oh when did I live? One. Yes, yet not I, but Christ lives in me.

It's really from wrong self to no self to right self. This is the no self. I'm crucified with Christ, that's the wrong one out to the fall.

No self, not by me, not for me, me, me, because he replaces me. Listen to what Paul said, I live, no I don't live, yet not I, Christ lives, in other words he replaces me. So the real you is Christ.

And the real you is the living God. Because Paul, John, more usually speaks of God dwelling in you. Rather Roland said we've had our day to go.

Paul on the whole, or both, speaks of Christ dwelling in you. They both speak of the Spirit dwelling in you. Dwelling is permanency.

Dwelling is not in and out. Dwelling is not visitation. Dwelling is ownership.

This is ownership. It's something fixed. That's dwelling.

And as for what Jesus said, he said I am the vine, you are the bushes. That's one tree. But it's only your Christ in your indiscipline form, or your John form, or your Tom form, whatever it may be.

This is tremendous. That's as if I disappear and it's he. I crucify the wrong one out.

I live, no it isn't I living, it's Christ living, the right one in, which is Christ, expressed by my humanity. But the expression, that's the third one. Now the third one, life, I now live in the flesh, I live it again.

By the faith of the Son of God. Remember faith is knowledge. Faith is having something.

Faith isn't getting something. Faith is being something. Faith is substance.

Faith of the Son of God means, oh oh yes, I've enjoyed joy to him. He's permanently loved me, gave himself for me. Now I'm a co-lover and a co-giver for others.

I'm with him, he's co-loving and co-giving for others. But you see, I come back. I now live, I live in the flesh.

So every Christian is a thorough egotist. If you're not a thorough egotist, you're not a thorough Christian yet. Because you've come back as a great big arse.

Because tinder you see inside you. That's a permanent wink. Tinder I see.

Because you can live in that. And a bigger joke is that you can live in that. So life's a permanent joke to me.

I am the life, I am the way, I am the door, I am the light. I, I. Until he opened up his inner secret to those who could take it. And they challenged him how he could do things.

Oh he says, the Father, I do what I see the Father do. What the Father does, of course in our external relationship, union's truth, spirit is universal one, that's truth, that's reality, this is illusion, or shall I say temporary appearance, just temporary appearance, things that are not seen in return. The old illusion, whatever word you use, separate outlook, when he made a statement like, oh I do what I see the father do, of course they thought he must have some long sight, some telescopic sight to a father up there or something.

The way he said, oh I know nothing, I do nothing by myself, as I hear I judge, they must have had some long ears of some kind, we can have hindsight, they didn't, so we can go back now. When they finally challenged him, because he always likes stirring people up to question, because when they question you want something, you're not just sitting, and so he stirred them up by saying he's going to the father, and apparently going to leave them. If you're going to the father, would you show him to us before you go?

He made it worse, he said the wither I go you know, and the way you know, that was rather tricky because he knew they didn't know the way, the way you know, we don't know the way, we know the way, what do you mean you know the way? That's why he said I am the way, that's the new spirit, I am the way, and then what happened, he said show us the father, you know what he said, oh he said show us the father, they thought up here of course, going to the father, because space time is third dimension, there's no space time, and so what's his answer, he said if you've seen me, you've seen the father, that's it, if you've seen me, you've seen the father, he wasn't the father, he's the son, what do you mean?

Then he explained it, he said you have a new quality of believing, you don't have to believe I'm just in some relation to a person up here, believe it or not I'm in the father, the father and me, that's not an earth relationship, we're not materially in each other like that, spiritually thank God, we've begun to know we are, so it's introducing a new relationship to them, an inner relationship, and then to make it completely clear, he added this, read it in John 14, he said listen it's like this, he says I speak words unto you, I the human Jesus Christ on earth, I speak words unto you, the words I speak unto you, I speak thus of myself, but the father where?

That dwells in me, he does the works, it's always been a permanent inner consciousness, inner union, everything is consciousness, you are what you know you are, you know what you know you are, I am my father one, you know it, and so he lived by the inner, now he never had to find his father, he recognized he was his father in the son form, he just went into what he said and did, without great efforts, great prayers, and great everything, just by the basic recognition, this is not he, this is true living, and then the bible says, for as he is, so are we in this world, 1 John 4, 17, as he is, he was a person, as he is, so are we, not one day, in this world, so you are now the expression of father, son and spirit, you are now as Jesus Christ was on earth, you're Jesus Christ on earth, you're

outer self expression of the inner trinity, father, son, spirit, so that is this real living, now again I'm stressing to you, you live freely by consciousness, when you know a thing it's you, that's all you are, now knowing is not this, it has to include that, it's being mixed with something, knowing is the new eve, because it's being mixed with, so I just use that to remind you that this knowledge, it's not, it's something, it becomes you, part of you, you know, I know the speaking of the father, son speaking of the father, I know thee the only true God, and Jesus Christ is now saying, knowing is being part of him, so I said to you, I just remind you again, because it's a reminder, you come to know, what you see to be within your reach, and you want it, it's available, it's acceptable,

you want it, you can't prove it to love until you get it, that's what faith is, that is the second stage, so it may not be for everybody here, it's when you're somewhere or other, you've been knocked down, you can't manage your problem, whatever kind they are, you can't manage your temptations or your, the challenges to have this and be that and be loving and be kind, you can't do it, something missing, you're not able somehow to be the person you ought to be, and you move into the second despair, the despair that I told you Romans 6, O wretched man as I am, and not the despair of the sinner, this is the despair to all, who could deliver me from this, deliver me, see when he wrote that, he hadn't understood the real meaning of

Christ's name, he didn't understand that, so you see, this is

based somewhere on having come to the recognition, under the illusion of independence, independence is an illusion when you're redeemed, it's a fact when you're unredeemed, we're no longer, never again independent, we're a union person, you and Christ are one person, and the real person is Christ by you, you're the unity, you're a branch of a vine, forever, forever, forever, that's all you are, but when you're first set you don't know that, we've been through use of separation and independence, so we know Christ here died for me, and who may visit me, I may call on him, I might even say he lives in me, but I don't know him as me, we don't want to know him just in me, I want to know him as me, the one who is the real I, otherwise there's still separation, there's no separation in this

thing, it's unity, it's union, it's one, he is his joy, the Lord is one spirit, and so when by some means or other, we've come to this being people, but we got the mistaken idea we're still independent people, and so we're trying to make it work, and we've come to some kind of despair, we're in a condition where this revelation can become real to us, maybe we, all of us hope we do know it in head, that's a good start, you know it in head, it isn't you, it's Christ in you, and somehow this can come to that place of faith, faith is that which is available and desirable, it's available and we desire it, we can't say it's reliable, it's only reliable when we know it, faith reaches out something available and desirable, then faith makes it reliable by us being joined to it, it was available

for you to come here this week, it was presumably desirable to come, well you couldn't say it was reliable until you came here, when your faith said I'll come, and materially speaking your car, your plane brought you here, now faith has disappeared and become fact, you are here now, it's reliable now, you are here, what you took by faith has become fact to you, you say I am here, to faith, so faith always becomes fact, it's fact, faith the Hebrews 11 one says is the substance of things quite hopeful, so it isn't this, so I'm only saying that, if you say maybe, oh I hear this, probably heard it dozens of times, yes I do recognise it's not I but Christ, I don't say that works too well in me perhaps, in a way I know it, perhaps you're in that condition, now the knowledge of a thing doesn't

come from the faith, it comes from the thing, it comes from the thing which you put your faith, it is the thing which comes back to you as a reality, it says here I am, okay that's it, so reality comes from the thing or the person you take, not from the thinking, I only say that therefore, the way, if anybody says well yes, I want, I believe it is so, the Bible says so, it's not I, it's Christ, maybe I can't say it's all that real to me yet, I see it, I want it, well what you can do, you can say because God's word says, I say it is, faith is always the positive word, when you took Jesus as a saviour, you didn't say Jesus I hope to be my saviour, you didn't say please be my saviour, you said thank you Jesus you are my saviour, you have to move it, thank you Jesus you are, the moment you

said that, he said okay I am, and of course it came through, what I don't feel at all, I'm not least conscious of, then he says okay that's so, faith comes by hearing, hearing by the word of God, the word of God says it, but you've got to hear the word of God, hearing isn't just out there, it's got you, oh yeah, oh yes, I'm hearing it, so I'm only saying therefore, this isn't something you see, this is what you are since you've been born again, if you've been redeemed, you're unified and just didn't know it, that's all, the moment you're redeemed, the Holy Spirit joins you to himself, Jesus Christ and you become one person, God and you become one person, and you become a means by which the living God expects himself from the moment you're born again, it's just you haven't understood

because you weren't in close enough range to understand who you are, so it isn't a question of some new thing, it's a question of recognition, who you are, but even that's not pointing to you until it confirms you, oh I know I am, I know I am, so that's all, go away and say you are, don't say you're even willing, tell God you're not willing, but it's a fact anyhow, don't try out your own will, don't get yourself trying your own willingness, tell God you're not willing, you don't like him, don't want him, but he's got you anyhow, if you tell him that he gets you, be honest, so don't try, anyhow you got me, so okay, and you find it gently makes everything beautiful, makes everything beautiful, so I hope you go away, those of you who have ears to hear that, that word of God, I see that word

of God, say and Holy Spirit, you can't say when, that's not your business, that's not your business, sometimes immediately, recognition, I told you all along, you're, not you got it, you've got that engineering, how to do this, you've got it, you got you, you're free in it, it's a consciousness, you live, you're free, that's this, this freedom, as it catches on to us, because it's he running things, now until I know that, I'm afraid of my flesh, because it's, until we've trained all this sort of business we've been through, I've told you about, we're afraid of our flesh, that's why so often the church has been given laws, you ought to, you ought to, watch those words, you ought to, Paul says in Romans 7, you're dead to the law, now the law is the ought to, why do you think you ought to,

that was God's beauty in giving us, God couldn't give us himself in our fallen condition, we couldn't see grace and love, so through an angel, not through the servant says, through an angel he gave us the law, the ought to, ought to, to face us up, you see, we're independent, now why do you still think you're caught up by the independence, by ought to, the law says okay do it, so the law is still there, why do you think you ought to, the word ought to belongs to the law, as well as, because you're dead to the law when you're not there, so you see, don't take those ought to, watch those ought to's, when they come, no no, no no, the only person who does a job in me is Christ, get on doing it God, it's right back on him every time, so we've got used to a union, we're not independent with

him, he's become the way, now, so in the new life, you get a new confidence, so you have a change of attitude, now to enter towards this fact, Christ say to you, we've looked upon flesh and blood, but oh for goodness sake, I do this, and I do this, and this, and oh I wish I were rid of it, like Paul said, oh Richard, it's settled into me, I'm not I, Christ says, he's the manager, he's the one running this show, I find, oh I'm beautiful, it's through my emotions, and my will, and my physical, and my mental, and my volition, he comes, this is beautiful, because he's to run it, I heard a dear brother just recently preaching on this, committal and maintaining, he's wrong, his life is committal and be, even when you disobey you, he's there, even if you're sinning, he's still there, he's a

tough one, he sucks, sticks to what he gets, don't you see, I won't bother with myself, even that word abiding is used wrongly, even if some of you here know Greek, very simple, the word abiding is to remain, remain in me, remain in you, now how does a branch remain in the tree, well of course it may have its own unconscious, I don't know, a branch remains, it's just like being in the tree, it's remaining as a being, now your abiding isn't, oh I wish I could get back in the bind, it's recognising you're always there and always will be, recognising you're always there and always will be, remaining is, ok I'm there, so abiding is, ok I'm there, isn't that a bit of a fuss, ok I'm there, God's not seeing my fuss, he's too busy loving me, and too busy having given the blood to blot the, we

silly people who see the sins, and so he gives us the assurance of the blood, we're claiming, he doesn't see, it's out with him, well, so there's this freedom, you see, now, just be an ordinary person, dare to be an

ordinary person, you are what God in you makes, precisely by you are what you are, precisely as you are physically, mentally, spiritually you are what you are, be yourself, just be yourself, and what do I mean by that, well, you are all people who have a profession, well you're busy fulfilling it, if you run a house, you're running a house, if you're cooking, you're cooking, if you're engineering, engineering, if you're teaching, you're teaching, now you're not saying, I'm a teacher, I'm a teacher I must say I'm a teacher, you're teaching, not saying, I'm a doctor, I'm a

doctor, I must remember I'm a doctor, you're doing medicine.

Be as who you are. Forget Jesus and be yourself, because you are Jesus. Forget Jesus and be yourself.

Dare to do your funny cooking. Keep doing it. Don't say, is he doing it? Yes, he's doing it.

Forget him and do it. So there's a, life's a queer thing. You first have to have an inner consciousness, and you're doing it, as you know it in expressing, you're knowing it.

You don't keep saying, I know it, I know it, I know it. You do it. So don't keep saying, and that's ordinary living.

And dare to believe ordinary living is he. Don't be afraid of yourself. You are the love.

Don't get the love. You are the love. You are the, you are the will.

Don't be afraid. You are the will. Use your, use your mind.

Use your, use your, don't be afraid of your motives. Follow your motives, and if they're wrong, tell God to put them right. That's all.

He's running you. So be free to be yourself. Think of thoughts.

We have the mind of Christ. We have the love of God. We're the will of God.

Do the next thing. If it's wrong, tell him to put it right. He's pretty good at doing it.

See, this is this, this new quality of life. Daring freedom. I agree with Augustine.

Augustine said, love God and do as you like. I say, amen. That's exactly what I do.

So, the danger, you know flesh and spirit. If you do get caught in the flesh, God will get after you. He'll get you back, good and hearty.

He'll get you back. Even if you do slip, leave in your mind the slippings. He'll handle them.

Don't you judge about those slips. Just take them for granted. God's got them.

You'll see them come back. Well, that's just, just, this is life. And this is Christ coming through us.

If I may leave one little illustration. I had the privilege of being, some years, had some friendship with the Jimmy Carter family. Some of you may know the mother, Lillian.

Precious, precious, you probably know her. She works for the, the mother of Jimmy Carter. And his sisters, two sisters, Ruth I know a little bit.

The other one, Lester, I know very well, Gloria. She's a tough one. I like her.

Oh, it's not I, it's Christ. She's a down-to-earth person. Rides on motorcycles.

Gets the toughies round her. She gets the kids. Incidentally, I'll tell you, it's a tremendous thing.

There'll be someone standing at the presidency who knows Jesus. You see, I had the privilege for 15 years of being in close connection with the International Christian Leadership Movement, which has a presidential prayer breakfast. So I've been at all the presidential prayer breakfasts since they started.

It says, Dear men, I believe many of them truly want to do the best thing they do. I've never heard any of them mention anything about God. They say God, they say God.

Jimmy Carter says Jesus Christ. And there's a vital difference. I was brought by Gloria to have a time with him some ago.

And he knows the Lord. And I was just asked to sell him one of those little books. So I put in it a word of prophecy.

I said, Jimmy, you're the next president, and you're to have the wisdom God gave Solomon. Gloria, the sister, came into this freedom. Christ, it was Christ.

This was about eight years ago. Three weeks after, I had a letter from her. The letter had a real good touch in it.

She wrote to me, she said, you know what the Lord has given to me in this conference? I said, this is what happened to me. When I came home, I found her at my desk. She, of course, is in agriculture things.

She builds a garden club. An invitation, would I speak to the garden club on herbs? Of course, we English keep our H's. You lose them.

We say herbs. You say herbs. So she said, for about three days, I gave myself to studying herbs to give him a lecture.

So she said on, we'll say it was a Saturday, I gave it. When I came back that evening, she said, I felt guilty. I was so busy on herbs.

So she said, I delved down. I said, oh God, do for these three days. He said, you silly girl, I was coseeking with you all the time.

It was my lecture, not your lecture. Wasn't that a good one? A reminder of that fact. Well, so you see, this is freedom life.

Now if I ever have time to say much more, watch on this level, the difference between soul and spirit. It involves a bit of temptation too. Hebrews 4 says you can't enter into his rest.

God's rest isn't rest from works, it's rest in works. See, rest is having sufficiency to do the job. Strain is being insufficient to do the job.

When you have what it takes to do your action, it's fun. When you haven't, it's tough. So you see, rest is have sufficiency to do your job.

Strain is insufficiency to do it. I mean like if you go to a store to buy \$10 worth of God's goods with \$20, you buy from rest. If you go to buy \$50 worth of goods with \$10, you buy from strain.

Now it says here in that Hebrews chapter, you can't have rest until you can discern between soul and spirit. That's a remarkable statement. In Hebrews 4, verse 12, you labor to enter into rest.

Labor means study earnestly. Don't feel, only when you feel unbelief, by the example of unbelief. For the word of God is quick and powerful, sharp as a two-edged sword, piercing even at the fine points and dividing asunder the soul and spirit of the joints and marrow.

And it's a discerner of the thoughts and intents of the heart. Now it's just a little thing. Now he likens there soul and spirit to joints and marrow.

Now I'm not a doctor, but spirits and marrow by which things operate, spirit and soul. You see the way we humans are made, the Bible says we hold spirit and soul and body. We are spirits.

We are spirits. That's why I think I told you, when you die, you either are spirit imprisoned, if you are lost, or your spirit has just been perfected. Spirit, spirit, spirit.

Your new body hasn't come back to you yet. The soul is an expression of the body. So you see, we are essentially spirits.

Now our spirits are clothed with means of manifestation. Now it has two levels of clothing, soul and body. Now I'm a desiring person.

The spirit I desire, I love, I want, I desire. The spirit says I desire, I know, I claim to have knowledge, and I will. That's me, that's you.

I want things, I love, I want, I know certain things, and I will. Out of my knowledge and my desires comes my will. That's my spirit.

Now in order to manifest my love, desire, I have emotions. That's soul. But my emotions, like we express our emotions, praise and love, as our emotions come to us, that's not our spirit.

That's an expression. Now I must be able to express my knowledge, give a reason for the hope within you. That's your soul.

You try to express and think and talk, you can't always express them. Now your soul and your body, your soul which is emotionally very open to any kind of influences, they contact the world. So your soul, your emotions can be disturbed by all kinds of things.

Worry, fear, depression, coldness, dullness, hardness, you will feel all sorts of things. Watch, feeling isn't you. Feeling is soul or body.

It's very precious in the right hand, through your feeling God comes. But also, if you feel, for instance, you may say, I feel God isn't here. I feel God's absence from me.

I feel dry in my soul or something. Don't go by that. See that's only outward.

Inside, oh God's here. Here's the river living, here's the water, the spring up, upstream, down. The river's here, God's here.

And you replace your response to your feelings by the recognition of who you are in your spirit. You go back to your spirit every time. Your spirit never changes.

Your spirit is you and Christ one person and forever you're at rest there. Forever you're at peace there. And so it's a very important thing.

You may say I know something or I believe something. Oh, you doubt it tomorrow in every way. Everything around you shouts at the absurdity.

Reasons will shout at the absurdity. Out of reason you say absurd. I don't take those.

Reasons say that's absurd. I don't go. I go inwardly.

I say, well, God and I fixed this thing up. We believe that's a fact. And you go back from your soul to your spirit.

You'll find that's a very comprehensive necessity. To be able to differentiate between soul and spirit. Because continually there's a consciousness which has disturbed us.

We accepted something temporary which is bothering us. I move back to my utter expression of who I really am and say, oh Christ, you and I are one. And in Christ's oneness I find peace in the disturbance or light in the darkness or, you know, release in the depression or courage in the fear and so on.

So there's only a helpful area which can help us to walk in this. When our freedom is disturbed by parents, they'll always be changeable. The spirit's unchangeable.

It's where he and I are one. In just the last, I haven't time to go any further with this, but just in the last moment I will say, I think you're quite clear then, but don't mistake temptations for sin. Don't mistake temptations for sin.

You ought to be lights in a world full of temptations. This is the devil's world. It's God's world.

The devil's taken it over to a large extent. So the last, almost the last statement John makes is the whole world lies in the evil one. It's full of that which stirs up flesh and cells in me, isn't it? It stirs up flesh in me.

My pride, my status symbol, my money, my sex, my desires, my everything, all being in the whole world stirs me up. It tempts me, tempts me, tempts me. You will always be that.

That's your privilege. Your privilege is to be in a world that has parts of the self. It's to be in a world which always, you'll share the temptations of the world, but you know how to handle them and they don't.

You know how to have victory over them and they don't. So you're there to have the same incoming temptations, this kind of temptations, that kind, and know how to handle them and help the other person to handle them. Well, they're beaten by them, that's the difference.

The other purpose of temptation is, it's part, it confers to him, because my temptation, so the arising of the temptation to self-reaction of different kinds stirs me up to, just to get those things clear, get what the scripture says. James is a psychologist in the Bible, he puts it very plainly. He says, every man is tempted when he's drawn away of his own lust.

But the word lust isn't just sex, the word in the Greek is just desire. Every man is tempted when he's drawn away of his own desires and enticed. Now enticed means you'd like to do it.

So temptation is you'd like to do it. That's not sin. That's the first normal reaction to something.

I'm tempted to fear. I'm tempted to be troubled. I'm tempted with sex desires.

Wrong ones, I mean. I'm tempted with wrong thoughts. Temptation is not sin.

The simplest proof, now we know temptation is to want to do it. Jesus wanted to do everything he shouldn't do. How do I know that? Because he said he wanted not to die when he had to die.

That's how I know it. When the final issue came, he said, I don't want to die. That wasn't Jesus' spirit, that's Jesus' soul.

So Jesus had a temptation, I don't want to die. Of course I will die, my father's will. So he had to move over in Gethsemane from not wanting to die to accepting death.

So you see, everybody's tempted. Therefore it's a great thing to do. Don't be bothered by temptation, you always get it.

Don't be bothered by it. You're always coming into the temptation of this and this and this and this. Because they're the springboards for saying something else is so about it.

I'm an awful person for having to catch planes, and I suppose that my guests must be put up with the devil or something, my hosts, because they always run me to the last moment, that the devil is tempted to do it or something. So I always have tension. Oh, I shall miss the thing.

No, that's temptation. Now I take sometimes a ten minute gap. But you see, I wasn't sin, I was tempted, oh I'll look at this, I shall miss that plane, I shall look at my soul tension, my outward reactions.

No, that was my chance. God, you're riding me aside, give me a minute to get that plane, I'll get it. I transfer temptation back as a leap of faith.

You have your worries, you have your tensions, you have your strains, you have your people, I don't really like that person, you know, I'm hurt by that person, you have your flesh lust, sex, and in its wrong uses, we often get that word wrong. We young people do. It says, if anyone looks after a woman, to lust after her, he's committed adultery with her.

No, I like men in India, all covered by a blanket, you look beautiful. I like beautiful women, so I spend my life looking at beautiful women. That's not sin.

It's sin if I say, oh, I'd like to seduce her. That would be sin. Oh, I'd like to commit adultery with her, that's sin, or the other way around.

See what I mean? Sin isn't in the look, it's in the purpose of the heart. So you see, be free there. You can look at temptations as you like, but the Bible says, he's drawn away his own desires, all right, full of desires, and enticed, you want to do it.

Then, when thus hath conceived, is being called sin. Conception is marriage. That means, my heart, sin is when I've taken something or undone it.

Sin is in the act. Temptation is only in the first enticements. So, not to mistake temptation for sin, and use it as a springboard.

Very often we're so bad, oh, we're slow, God has a laugh at you when you're slow. He says, you'll learn a little quicker next time. Oh God, what am I fussing about, you've got that in hand.

So your temptations are fast, and fear, and dislike, and say, ah, I just like them all. You don't live tempted, but there it is there. And I can't stop now, when there's sin, that's what we've been buying for long ago in the precious blood.

And the law of sinning is quick sinning, quick cleansing. Sin, when you do sin, all that God requires of you is to be honest to admit it. That's confess.

Confess means saying the same thing as God says. The moment you admit it, it's got a tint there, and you see it isn't there either. He's faithful, just and forgiving.

He taught me this. Rather, never sin the second sin. If you slip into a sin, and you know you've lost your temper, or told a lie, or done something you shouldn't do, and you feel guilty, that's your sin.

The moment you admit it, God says that's not there. I only see the blood that disappeared, and the blood is gone. I don't see it, it's forgiven, it's gone.

Now I say, your second sin is if you keep remaining guilty. If you don't believe the precious blood. Not to believe the precious blood is worse than the sin you've committed.

The first thing you do, the second thing is not to believe the precious blood. No, commit the second one. Get up, accept the precious blood, praise God, and go on.

And say, now Lord, I'll do it again in ten minutes unless you keep me. You go on doing the keeping.

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