

# Npg Radio 1980 #5 - Radio Interview

by Norman Grubb

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*Norman Grubb explores the transformative power of understanding our identity in Christ and living a liberated life free from self-centeredness and condemnation.*

**Duration:** 1:06:43

**Scripture:** Romans 8:1, Galatians 2:20, Ephesians 1:9

**Topics:** "Radio Interview"

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## Description

In this video, Norman Grubb shares his experience as a missionary and how he discovered the abundant life of the New Covenant. He emphasizes that Christ is the one who expresses his life through us, enabling us to overcome failure, discouragement, and condemnation. Grubb highlights the mystery of the Gospel, which is Christ in us, and encourages viewers to study the Scriptures to understand this concept. He also addresses the ongoing presence of temptation in our lives and provides guidance on how to handle it. Overall, the video offers a liberating message on living a full life with Christ as our source of strength and guidance.

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## Transcript

Week A, Program 1. This is David Ord with another Union Life broadcast. We're in the middle of a series of broadcasts which we've entitled, Who Am I? And the man who is helping us out in a real understanding of what it is to be a Christian, just who we are in Christ, is Norman Grubb, who wrote the book, Who Am I? We've been talking about the confident life that we live in Christ, and how Christ operates through us, that we're his agents in this world. And I'm going to ask Norman if he'll just pick right up where he was last time for us in this series of broadcasts.

Well, we've sought to see together what this liberated life is, when I can regain myself in a self-confidence, because I've found the secret of a self, that the human self is motivated and expresses the divine self in it. And the false deity self had us at the fall, spirit of self-centeredness, replaced by Christ through his death and resurrection, by the true spirit of self-giving love. And we've moved into a new union, and union means it's a conscious reality that I've discovered I myself am only the agency.

I've come clear of that false lie Satan made me, as if there's something about my own self-reliance, self-activity, which is only really Satan's own character, expressed by me. He's a self-reliant one. Well, I've realized that whole thing, the idea I should try to be better until I'm out.

And I found myself basically just a vessel, a container, and into this container now I've discovered the one who is there is Christ, the spirit of self-giving love, the Holy Spirit. And I've entered into this consciousness of union, in which the real one has become he. And then I've moved further from that, and found that the remarkable paradox is I accept myself back, because the whole purpose of God is I as a person should be a person, and yet that person really is the expression of his person, precisely as Jesus, was I am, I am, I am.

This and this, yet he said it didn't really, I, it's the Father expressed by me. Yet he expressed as himself, I am the door, I am so-and-so. And so we say how we've come back, ultimately to accept ourselves back, how can I do that? Because now I realize myself is his dwelling place, and his agency, and he created it, and it's been delivered from the false spirit operating through it, and now it's a precious self he's using, so I accept my own preciousness back.

And I move into being a self-conscious self, free to be myself, because underneath I have the permanent recognition that it appears to be me, it's not me but he, yet it's his I. So I live in this paradox which Paul put so clearly in that statement, that old I indwelt by Satan has been crucified with Christ, now my new I lives in Christ's resurrection, but that new I is nevertheless I live Christ living in me. So here's the real self in me. Now Paul, when I said that, then he moved back again and said, now I lost my old self out, then I become basically a no-self, my self is a container of his self, I live, no I don't live Christ within me, now I come back as my own self, I now live, I live it.

Living it by the faith of the Son of God means an inner recognition that he makes me know who he is, therefore I've come back as his free self. And so we discuss this remarkable life in which I consciously live as myself, just as myself.

I'm free to do so, I think my thoughts and make my choices and discuss my subject and involve myself in my activities, if it's just myself that's all about, which means maybe for hours I'm just involved in activities, but now I know it never is I, because I'm in a permanent union, the permanent me is not me but he, so in this activity which may take me 12 hours, which I say is six and nothing but the activity, it's all the time oftentimes it's he, so I've not got the right to be condemned at the end of it, as if I should have been thinking of him all the time, because my thinking was his thinking, my acting is his thinking, my acting, so that's because I'm marvelously and daringly liberated, in a way which to Christians who don't know what it is to have the self which is passed through

the processes of death and resurrection and union seems highly dangerous, because they haven't got the idea of the union, so there's that element of false self-activity and so on, therefore we're liable to be under considerable criticism from fellow Christians, as if we're living a liberated life and they'll even call it license, we say yes it's just license, but your license under new management, my old license was to do what flesh pleased, that's under Satan, my new license is like I can't help doing what Jesus wants me to do and what is for other people, in fact the remarkable upside-downness of this life is in the old life it was easy to do evil, hard to do good, in the new life it's hard to do evil, easy to do good, because your new motivation is Christ, good is expressing Christ and

self-loving self, it's easy to be that and hard to do the opposite, that doesn't appear to be so when we don't know in experience what we're talking about, now we're saying this, if we can begin to settle into this new consciousness, new freedom, this new self-acceptance and learning not to take the ways of condemnation, oh you should be abiding in Christ more and maybe you should pray more and you should

be relying on God more, this has become my permanency, so life isn't consisting of the fact that I'm holding on to him which isn't true, it is he's held on to me and he's the keeper and that frees me to be myself, now we're saying that in the middle of that life, may regard as the opposite side of it, if we're in a world which is the exact opposite, in our own new spirit dimension in

Christ we're living the Christ expressed life, which is the other loving life, self-giving life, we're in a whole world which is geared to self-getting, self-seeking, self-gratifying, the whole world is built by a spirit of self-gratification, self-seeking and so on and therefore I'm, my privilege is to be a human in a human world, part of the human race and humanity means you respond to environment, your appetites, fantasies, reasons, emotions, respond to environment, the environment I respond to there which pulls me out from being expression of God self-giving self and pulls me to be expression of self-loving self, self-gratifying self, so I face the fact in the midst of my freedom in which I'm operating, there's this other environment which is always there, we might say this is

permanent temptation and we explain how this is why the Bible says that the son came on earth to be like ourselves on our behalf, the Lord Jesus Christ, and the characteristic of him being like himself was he was tempted in all points, sufferers tempted to be like us, all points had that pull on him they do on us, so we're getting this first fact, don't let's deceive ourselves, don't let's kid ourselves, this liberating life is liberating, our nuances isn't suspicion and fear and questioning, it's joy and freedom and involvement, wholehearted involvement, whatever is our calling in life, this is our new quality of living, so the major isn't suspicion and questioning and doubt and fear, no, no, no, it's confidence because I'm conscious of who I am because I'm he through me and myself is

his expression, but in the midst of that always does come also like these impacts of temptation, now what does temptation mean?

The Bible confirms temptation is that which pulls me, now I respond to environment, my appetite responds to environment, my emotions respond to environment, my feelings, my attitudes, what pleases me and so on, my reasons all respond to environment, now temptation is pulling them in a direction which is simply self-gratifying, and the Bible term is that we all have strong desires, that's the way made out, love is desire, our desires are geared upwards to Christ and being expressions of self-loving and self-giving to the world, that's our atmosphere, but now our humanity therefore is being pulled in our directions, so something pulls me to hate somebody, not love them, something pulls me to be about them, now that isn't in me, it's something in them that I don't like, or hurts me, I'm hurt, I'm resentful, that doesn't hurt me, something pulls me to be hurt, or I'm worried, not tensions in life, oh I'm worried, what can I do about this, why am I there, I'm tensioned, I'm worried, I'm concerned, but I'm physical, fear, fear is everywhere, it isn't in me, I've got the, see fear really is a quality of believing, what you're believing, fear is believing evil, so believing good, well my quality is that I can respond to something, I respond to fear, means I'm like, oh I don't like that, I'm afraid of that, well that's full of fears isn't it, our media, our papers, everything's full of fears and these negative presentations of life, so life's full of things, it's physically, my physical, my sex component, we're made for sex, we're made to relate to each other, we're made to respond to one to another, and therefore sex is, there's always the appeal of sex, and that can pull me to misuse of my sex, as in my pride, I must have pride, if I wasn't proud, I couldn't glory in my Lord Jesus Christ, but oh you're proud of yourself, and then you have self-pride come into it, jealousy, I must be, it says God is jealous, God is jealous, jealous for us, that we shouldn't be caught up by the devil, not jealous for himself, jealous for us, Paul said he had a godly jealousy of his converse, let him be deluded by Satan, so we have jealousy, but jealousy can be either way, I can be just jealous of my own ambitions, I'm jealous of

somebody else who seems to be better than I do, or I can be jealous of course for the preservation of God's work and so on, so I must have all these appetites, faculties, and they all can be drawn, so temptation is a man who is drawn away by his strong desires, of different kinds, and entice, entice me to want to do it.

And we're going to break in there now, and we're going to continue this series on the same station five days a week at the same time, be sure to tune in with Norman Grubb for the remainder of this series on Who Am I? Understanding Who We Are in Christ. I want to mention a little more fully today some of the literature which we invite you to write for, the first piece of literature, all of it's free of charge, a number of people have got together to make this possible, they just want to give it to you so that you can come to know more fully who you are in Christ.

Now the first piece of literature is the booklet The Key to Everything, it's published by Moody Press, written by Norman Grubb, it's called The Key to Everything, we want you to have that booklet, we'd like you to have a 76 page booklet which explains the replaced life that Satan expressed his nature through us before, now Christ is the one who expresses his life through us, it's called What is the Mystery of the Gospel, just mentioned the booklet The Mystery of the Gospel, and also write for that little article, it just takes you 15-20 minutes to read, called How to Handle Temptation and Failure, this literature together will give you a fuller background to what we're giving in this series of programs, that's The Key to Everything, What is the Mystery of the Gospel, and How to Handle

Temptation and Failure, write to the address that will be announced in just a moment or call the number, be sure to tune in to the remainder of this series, we're on the station five days a week, don't miss the next programs, until next time this is David Ord, Program 2, this is David Ord welcoming you to another Union Life broadcast in this series of programs which we've entitled Who Am I?, and Norman Grubb has been talking to us on the basis of the book which he wrote entitled Who Am I?, and sharing with us his experience as a missionary for something like 50 years in Africa and other countries with the worldwide evangelization crusade, and how he came to find the adequate life of the new covenant, not the life of failure and discouragement and condemnation which so many of us have

known as Christians, but the life which means that we're on top of things instead of things on top of us, so Norman is going to pick up for us now in this series and continue to expound for us this fulfilled life, now we can't go back again too far into the basis of this liberated life in which we say we've regained ourselves, because we've discovered the true self is a self which is inwardly joined to the self which is the self of the Lord Jesus Christ, the self of the living God, and we're inwardly conscious the real person living the life in us is he, and yet he's joined to us, so we are there too, the two make a union, in the union he's the dominating factor, we're just a minor agent, but we made this union, and we're living free, because we are free now to be ourselves, because we're

meant to be ourselves, because it's through our humanity God expresses his deity, so up comes our humanity, our thinking, willing, occupation, operations are meant to be, but now we accept ourselves, because he's accepted us, and he's lives there, and he's saying I'm, you're my property, operate, you're beautiful to me, operate, accept yourself, don't be afraid of your motives, your reasons, your activities, go ahead, so you learn this new liberating life in which we say well whatever appears like what we're saying is really what he's saying, what we're doing is what he's doing, and then we're saying but we are here to shine in a light, a light in the world which is governed by an opposite drive, the opposite drive is the drive of self-centredness, which is a satanic drive, which governs,

governs us before we say, governs the whole world, which pulls people to live for their own self-gratification, self-fulfillment, self-seeking, self for self, and we therefore see although we are in this new basis of liberation, this is the centre of our lives, our freedom to be ourselves, yet we live in the environment of temptation, which will always be there and does it every kind of different way, suddenly pulling us to divert us from just living our life of freedom geared to doing the will of God in our lives and the basis of serving and blessing other people, back onto the pulls of self-interest, so we've always said that, we've always got to get them, pulled to be proud of ourselves, pulled to resent this, pulled to hate that person, pulled to follow our lusts, our greed, our

inquisitiveness, any kind of which pulls us to self-gratification or self-reaction, self for self, so we understand that we don't, we're going to get that, Jesus had it in all forms, Jesus had it, the perfect man, so we have it, so we accept that fact.

Now the difference between the old life is this, while I was in that previous false condition we talked about, when I was lied by Satan, I ought to become something, as if I had a quality of self-dependence, self-improvement, which is a lie, the spirit of self-dependence was Satan himself, is Mr. Self-Dependent, Mr. Self-Doing-His-Own-Stuff, and that spirit in me was really his spirit, but while I thought in my earlier redeemed days, hadn't got his here, it was, I was like that, therefore I ought not to do so and so, and I ought to fight my temptation, I ought to be afraid of myself, that I give way to my appetites, the fact is, I lived under condemnation and caution, and I often, as it were, like the umbrella of laws, as if, at least, it says you ought not, you ought to do, of course, it didn't stop me, but, because I had lived a life of fear about myself.

Now that's that, in that case, when temptation, what do I do now?

Look, I'm afraid of that, I shouldn't be afraid, I hate that, I shouldn't hate it, I'm hurt by that and so and so, and I was afraid of these things grabbing me with my fears, my hates, my lusts, grabbing me, and my answer would be maybe to struggle against them, best I could, maybe to call on God, not very effectively, to deliver me, often to feel condemned, as I've gone so far, both in in having the temptations and responding to them, that's the old life, now the new life, first of all, I've said I will be tempted, I learned a very great lesson, temptation isn't sin, temptation is what Jesus Christ had, it's part of a humanity, part of redeemed humanity, will be a tempted humanity, get that clear, so it's not, it means, I shall have a fear, a fear, I shall have a hate for a person, I

shall have a hurt, I shall have a resentment, I shall have lusts, physical or the like, gratifications, I shall have pride, I shall have anger, I shall have these things, that's a very great point, because our church is all the pieces, we shouldn't have them, you shouldn't fear it, unless you can't help it, you can't help the temptation, because that's our humanity with response to its environment, its temptations, its environment, its things, causing me to fear things, causing me to resent, causing me to have gratifying desires and so on, so it's a very good point here, otherwise you don't start by fighting your temptation, when you are tempted, oh I am, I am afraid of that, I am worried about that, I am hurt by that person, I don't like that person, I have a sex lust there, I have a

greed there, ambition for more, something, I have it, don't fight it, say I am a human, I respond to my environment, the environment pulls me to want more things from myself and do things more, don't fight it, and just be, the bible says you are drawn away of your desires and enticed, something draws me to fulfil my desire by getting more, more christianness or more gratification or more retaliations or whatever it may

be, more fear, so it's pulling me, something outside me, people, things pull me, that my faculties respond that way, that's not sin, that's in the name of Jesus Christ and it's how I have it, and understand that temptation means, first time me, I'd like to do it, don't fight it, don't say I shouldn't, I like, I do fear that thing, I would like to retaliate that person doing

that thing to me, I just don't like that person, I would like to fulfil my lusts, and don't say I don't, temptation includes enticement, and if Jesus was tempted in all points, then temptation, Paul says, a person is tempted to be drawn away of his own desires and enticed, so Jesus Christ was enticed to want to do what he shouldn't do, it wouldn't have been his intention, he'd like to do it, so temptation, it isn't wrong to like to do it, it's, you're going to get in this world, so we've got to start very strongly there because we're nearly always, oh it is wrong, so we start our life, oh I shouldn't have that fear, I shouldn't have that hate, then you begin to get troubled, you begin to fight something, and the principle, what you fight, fights you back, if you fight the thing, it fights

you back, so the more I fight the thing, the more it says, when you resist the thing, you're affirming it, if I resist, if I resist my fear, I say fear's there, if I resist my hate, hate's there, I'm affirming it's there, it says yes I am, yes I am, and it grabs you, you affirm my fear, yes you do, you do fear, you better fear, you do hate, you better hate, you do have a lust, you better have a lust, so you find yourself, your very resistance confirms to you that this thing which is going to attempt to grab on you, so the more you're that, the more you're in the grip of it, and in the old life, as I say, you take condemnation, you fight it a bit, you call on God, not very effectively, and you live feeling, but what's worse of all, you feel it's wrong to be tempted, now I have no doubt,

not that men think it's wrong that I ever have sex desire, it's wrong that I look upon a woman and she looks nice to me, it's wrong that I have a lust, and they feel guilty because they have sex lust, because we men are like that, whatever the women are, we men are like that, or it may be gratification for more possessions, or as I say, hate, or something, or I shouldn't have them, and you live guilty of the false guilt, as if you shouldn't have that lust, you shouldn't have that reaction, you can't have it, Jesus has, you have it, but the more you feel guilty, the more it's got to grab, there it is, it's got, well now I'm no good, look at the dirty thoughts I have, look at the desires I have, look at these so and so, and I feel I'm supposed to be a Christian, but I'm pretty rotten

underneath, I can see most of it, I'm pretty rotten underneath, I'm like this whitish sepulchre, with bones inside it, and so we're Christians, we go dragging our feet, we never should have to drag our feet, because we're accepting condemnation, where we shouldn't accept condemnation, now the marvellous difference we have in this new liberated life is, when I know who I am, I've had to know it, I've told you all along, it's an inner know-how, it's the Spirit of Consciousness, Consciousness is pointing to you, you're not you, you're not trying to get it, it's got you, we've discussed that before, and it's coming to your consciousness, well it is Christ in me, now then, the real me is Christ in me, now how do I meet temptation?

Don't fight it, that'll occupy you, if you're believing in it, and the more you believe in him, the more you're occupied, that direction, it's pulled you out to forget who you are for a moment, otherwise temptation, your human self's there, it's the container, he's the self, he's the capital I, you're the little I, he's the living water, you're the vessel, he's the value of the Bible, you are there, your self is there, now the temptation means to make me forget I'm Christ in me, and I'm hurt, I'm tempted to be hurt, you see, I fear, temptation of fear, I hold lust, for a moment it's getting a grab on me, I, forget I'm Christ, now if I'm fighting it, I'm all caught up, if I say, oh wait a minute, that's just my outer self, my outer self consists of my body, those appetites, and

my soul, we haven't discussed that in more detail yet, that consists of my emotions or reason, my emotions can be proud, or jealous, or hurt, or fear, my reason, oh I can't believe that, I can't believe that, and it's all dark, and see the darkness of things, see the evil of things, and so my reason can pull me to see darkness and get negative, my emotions, to have these emotions, my body with its appetites can pull me, now that's not me, that's my outer shell, we'll discuss that a little more later, my inner self is what I am, it's not my spirit, God is spirit, I am, he fathered my spirit, I am, and now those two are joined, I am consists of my knowing, and my loving, and my choosing, now that's Christ in me, now I forget that for a moment, that's the real I, now when I'm tempted, I don't say it's me, outwardly I'm tempted, don't say it's wrong, I get that, wait a minute, that's not I, that's just to pull on me, then because you know who you are, you can recognize, if you've got to find him, if you haven't found him, you're in trouble, we talk about union as the basis, union means he's found you, and you're not just as your saviour, he's your indwelling person, oh you're there, oh wait a minute Christ, you're, you're, you're my courage, I fear that thing, you're my, if I'm going to do it, I'll do it in your name, in your name, I'll do a thing, a ghost, I couldn't go because you're, you're my courage, or uh, I, I, I hate that person, wait a minute, that's just my outer feeling, but I love everybody, you love everybody, I really love that person, underneath I give myself to that person, outwardly I can't stand them, but I know they're precious, they're redeemed by you as I am, and you know at bottom, I really want the best for them, you move back, don't fight, by recognizing who you are, which is Christ in you.

This is a tremendously liberating message that you've been hearing by Norman Grubb, about how you can really live this victory life, there's so much in our lives as Christians, that we've become accustomed to condemning ourselves for, and the problem that we have is discerning soul from spirit, discerning what is really our union with Christ, and the person we are in him, from the outer pulls that come and reaches at the bodily and at the soulish levels.

Now we've got an article which explains the difference between soul and spirit, you find the need to discern between the two in Hebrews, the fourth chapter, and this article will help you to understand that more thoroughly, it's called discerning soul from spirit, now write for the article, it just takes you 15-20 minutes to read it, it's free of charge, send your letter to 4606 Lamar Avenue, Memphis, Tennessee 38118, 4606 Lamar Avenue, Memphis, Tennessee 38118, or call area code 901-795-0121, that's 901-795-0121, just request discerning soul from spirit, until next time, this is David Ord.

Program 3, this is David Ord welcoming you to another Union Life broadcast, in which we're learning who we are in Christ, we're presently considering the fact that our emotions are meant to be, that our temptations are meant to be, that we're meant to be fully human people, and a great many of us as evangelical Christians have kind of had the feeling that we're not really meant to have these pulls and these feelings and these emotions, the gentle Jesus, meek and mild idea has really caught onto us, so that we almost feel like the Christian life means we're just kind of sweetness and pie and everything's heaven all the time, but we're meant to be real people, now Norman Grubb has been talking to us, he wrote the book, Who Am I?, and he's been sharing with us the fact that our emotions are redeemed in Christ, Norman would you pick up on that subject for us?

Well take it up again, that we've seen that the basis of this new liberation, which is a conscious union, is that I accept myself back, because he's the person accepted me, operating by me, so I'd be I myself, so my emphasis is my freedom, my immersion, everything I'm doing, recognizing underneath it is he, operating by me, but it is on the outside, it's me doing it, it's I willing and I doing and I speaking, I'm free, but because we're in the world which is a self-interest itself, in the power of the evil one, continually in an

environment of temptation, which pulls me about away from being just an expression of Christ in me and Christ for others, to pull me back to be a self for self, and to use my practices, my fears and so on, for my own personal gratifications and so on, so we learn that and we can't go back onto that again, this is first important fact, temptation is part of being humanity and the perfect proof is Jesus had it, and the Bible said, tempting in all points like as we are, yet without sin, and if he suffered being tempted, he was able to succor those who are tempted, we can therefore be used because he's a human, I can know humanity because he is human, well if he is human and tempted at every point, then I'm tempted at every point, shouldn't I be tempted?

That's a very important thing because it's so often taught, we shouldn't fear, shouldn't hate and shouldn't lust, you always get them, and the Bible says, we say temptation means we got all these wonderful appetites and appetites through which he expects himself, he expects himself through our emotions, our reasons, our bodies, they manifest Christ, but they can be, they are open in the environment to be pulled the other direction, temptation is pulling me this other direction, and therefore it's this recognition that life will always consist in these areas in which we're pulled to forget for a moment it's Christ in us, and to fear something or something of so and so, and our first stage is to begin to accept the fact that temptation is part of a human being and the proof is the man of

man was tempted, so we're tempted, therefore we accept temptation, and then we're saying this fact, just last talk about it, that if you think temptation is wrong, then you fight it, you're in trouble, you affirm it, very firmly, makes it real, when you resist a thing, you say you're here, so if I'm afraid, I say I shouldn't be afraid, I'm saying fear's there, I say yes I got you, if I don't like a person, I say I shouldn't like him, I shouldn't dislike him, I'm confirming this, I think it's my dislike, I'm confirming my dislike, if I got a sex lust, I shouldn't have a sex lust, oh I'm confirming I got a sex lust, so my very resistance to the thing is affirming it's reality, and there it is, there it is, what should I do, and then I've contained it, if I shouldn't think I shouldn't, if I

got this wrong idea, I shouldn't have a sex lust, I shouldn't have a hate, shouldn't have a fear, shouldn't have resentment, then I feel guilty, and I'm bound up there, and I may call on God to help, he doesn't help very much, and so I feel anyhow I'm a pretty miserable kind of Christian, so I think that's a healthy Christian, because Jesus Christ was the healthy person, and he was a totally tempted person, and the Bible said temptation is you're drawn away of your appetised practices and enticed to want to fulfil them for self ends, so all these appetised practices which can be used for Christ and in the service of mankind and love of people, can be diverted as they did in the old life under Satan to self ends, so I don't deny that or fight that, I recognise a temporary impact of these

things on me, now when I don't fight it, that means I'm not going to be occupied any longer in believing in that thing as if it's all it's got, what should I do with it, I haven't very long got to a term where I say to you, oh there you are, what about it, I accept it, it kind of pulls its teeth, it's rather along the line of Jesus used the illustration in Matthew in the seven of the mount, he says agree with your adversary quickly when you're in a way with him, lest your adversary take you and put you in prison, look upon the adversary as a temptation, if you fight it I'll grab you, we're all there, I'll grab you, agree with it, argue with it, you kind of pulled its teeth, oh yes of course I'm tempted, oh it sort of pulls its teeth, you kind of numbed it, so yeah of course I'm tempted,

of course I have that desire, so you do see this point, temptation is not sin, in a moment we'll show the difference, temptation is not sin to Jesus, Jesus has it in all forms and Jesus never sinned, so it says

temptation is not without sin, so temptation is not sin, get that very clear because you think it is sin to fear and to hate and to lust and hurt, then you're in trouble, it isn't sin, Bible says, he said in all points, yet without sin, so temptation isn't sin, now when I've got there, I'm not condemning it because it's sin and not fighting it, I've kind of pulled its teeth, now I am free, because now when I know who I am, I'm talking about those who found the inner union and knows Christ in me, wait a minute, that's not really I, because the real I is Christ in me, that's my outer

self which temporarily is being pulled by this direction and making me forget I'm part of him, so that's not really me, that's my outer self, that's not my real self, now I'm free because I'm not fighting it, because right now I say, wait a minute, that's not who I am as Christ, I don't have to fight him, I don't have to pray for him, oh no, you affirm, you just affirm who you are, who are you, Christ in your human form, you affirm that fact, now that turns your attention back from the hate or the fear to Christ, well Christ of course is courage, Christ is love, Christ is peace, Christ is power, Christ is purity and the very recognition of him in you causes, oh that's it, you're my courage, I can go and do anything I couldn't be afraid of it, I can be alone in my house and say you're my

courage, I can go in dangerous spots, you're my courage, or I don't like that person, you're my love, alright Christ with your love I love them and you show me how I can express love to that person who's hurt me, or that person I don't like, or my lust, oh Christ I can look at that person and lust again, I just don't lust, I see it as a beautiful person, belongs to you, I see not for my gratification, that person belongs to you, I admire them as they were, appreciate them, but how can I sell them, not how can I get them for sin, so now Christ has turned your temptations into assets, now that is the point, see while I think I should fight him as if I could change things, that old stuff, and I shouldn't have it, your temptations are liability, oh and for goodness sake, that's for Paul

crying out, who takes this miserable tempting body, it wasn't a tempting body, it was a beautiful body, through Paul's body we're redeemed, because Paul hadn't marched out to the Gentiles, he never had the gospel, but temptation also, because he looked at those things, he shouldn't have any temptations, so why on that level, you see it's a liability, it's an asset, why, because your very temptation gives a new foundation for Christ to manifest himself, when I am tempted to dislike a person, now I say that's what Christ does, I love the person, I can't stand, I don't know how I can do it, but he does, I say okay, my very fear becomes a foundation, oh I fear Christ, that's where my courage comes to, when I fear you're my courage, so the temptations become assets for fresh manifestations of

Christ, and you welcome your temptations, and you turn around to want any elementary prayer, beautiful prayer, they were just boys, the sons wanted to teach them to pray, baby stuff, they gave that beautiful Lord's Prayer, it's great depth, but it says little statements on it, as you look in, they're great, it says lead us out of the temptation, deliver us from evil, that's the beginning, because you're at that time, oh you might be afraid of being tempted, we're not afraid of temptation, temptation is an asset, it gives us a chance of proving Christ, now you know what James says, James says, he started this orphan, life is full of temptation, because temptation is an asset, you need to chance it to prove God, chance it to trust Him, it trials your faith, and he says Christ is all joy,

count it, doesn't feel it, when you die of a temptation or trials, because it gives you a chance to prove God, trials your faith, gives you a chance to say Christ you're the person, you're the person, so you see, enjoy your temptations, because they give you a new opportunity for Christ, you begin to ask the temptations to be free from it, because they give you fresh opportunities of proving Christ, so temptation becomes an

asset, now you're seeing the freedom in this new life, when your freedom is your asset, and you do what you like, because it's really Christ expecting His light through you, and you're free and be yourself, and when your freedom is your asset, and then your temptation is also your asset, it's the poor devil who is everywhere, even if temptation has become an asset, so

I thank God for the devil giving me a few chances to prove Christ a little more, so the whole life becomes this reigning in life, whether it's on the positive, I'm just free doing my stuff, or whether I'm negatively being diverted, which I am all the time, and it takes a little time, sometimes remember temptation, I haven't talked about sin, I'll talk about sin in a moment, but temptation, it may take time, because the thing will grab you, and you may not, you get a passion for somebody, you get a fear, a hate, you may not lose it in a moment, so it may take time for you to say, Christ you're there, you're there, and you've got that thing, I mean I have a little illustration, when I travel about the country by air, and stay with my friends, talking in house groups here and there, and they

drive me to the airport, maybe they're busy, they leave me, so I almost lose the plane, I'm so late, oh I'm beginning to get tense, oh I don't get there in time, I shall get to the airplane, now tension means I've forgotten how Christ sees me, and I'm afraid running this thing, I shall lose the plane, oh you silly fellow, I'm running the show, leave me, and I don't make a great fuss, I have a laugh at how silly I am, wasting my time in little tension with Christ as my sufficiency, my very tension gave me a fresh opportunity to say, Christ is my sufficiency, so it's not a big sin, it's just a little fun we have between us, had tennis over the net, hitting the ball to and fro, so I think, I think Jesus has fun with us too, so we do, so we enjoy our temptation.

This is a tremendously liberating message about how you can live a full life with all of your emotions, and your human faculties, and your body being a vessel for Christ to express himself through you.

Now we've got some important literature which will help you to really understand this message, so that you can take these things and study them in your own bible, you can look up the scriptures on which this whole message is based, and you can see for yourself what Paul, and John, and the other authors of the new testament came to see as the mystery of the gospel, which is Christ in you. Now I want to mention again that article, How to Handle Temptation and Failure, it takes you just 15 or 20 minutes to read it, How to Handle Temptation and Failure, now jot that one down, now another one you need to have is Discerning Soul from Spirit, telling the difference between what is coming from our union of Christ, and what is an external pull on us at the level of soul and body. Discerning Soul from Spirit, mention those two articles, and a third one which we've not announced before.

Now if you haven't written for those articles yet, be sure to write in for them, because we can't keep mentioning the same ones. Get a letter off in the mail today, or call the number that we're going to give you in a moment, request How to Handle Temptation and Failure, Discerning Soul from Spirit, and the new one I want to mention, Adversity or Adventure, now this is from a chapter of one of Norman Grubb's books, it's just a very short one-page article, but it's a life-changing article, Temptation, Adversity or Adventure, just mention the article, Adversity or Adventure, send your request to 4606 Lamar Avenue, Memphis, Tennessee 3138118, I'll say that again, 4606 Lamar Avenue, Memphis, Tennessee 38118, 38118, or call area code 901-795-0121, that's 901-795-0121. Until tomorrow, this is David Ord.

Missionary with the Worldwide Evangelization Crusade, and Norman has been sharing with us his experience of how he came to really know the fulfilled, positive, faith-filled, confident, abundant life that

Christ came to reveal to us, and Norman, I'm going to ask you if you'll pick up right here on where we've been in the series of programs and continue for us now in how this life works out. Well, we've been talking about the wonderful way which negative temptation becomes asset, we can't go into great difficulty because we've done so in these previous talks, where we're saying it in this fulfilled life, it's a fulfilled life, when I found that my humanity, especially as deity, and the old deity of Satan's out, and I'm out of the false lie that there's something about me that can be improved or bettered, whereas I'm only the container of the better, the better person is the Holy Spirit in me, like the worst person in me is Satan.

Now I've been replaced by Christ in me, I've moved into that relationship in which it's unsettling me, the person operating me is he, and yet I am his self-agent, his flesh agent, and therefore I'm accepting myself now back as his chosen, sanctified, used agent, and I've moved into this free life to be myself because I've had imparted me in the conscience, it's not really I and he, and that sets me back to accept myself because he accepted me to be myself because he accepts me as such, or if I go into life, I operate life as if it's me, yet inwardly I know all the time Jesus, just as Jesus acted like himself, he said inwardly often dies the father, so we act like that, and we're free in our activities and our emotions, our involvements in life and interests, everything, we're free to be

an ordinary person, yet behind the ordinary person is Christ, and then we're saying yet because we're in this environment which is, the world is geared to a spirit of self-centeredness, it lies in the spirit of a wicked one, the spirit of Satan, self-centeredness, so the world gives us self-interest, self-seeking, self-gratifying, not self-giving, not being for God and others, being for self, so we always will live as Jesus did in this environment of temptation, and temptation means temporary pulls to want to go my own way, through hates or fears or jealousies or lusts and so on, even as Jesus did, and we learn it isn't a sin, because Jesus tempted all points, which means you're tempted to want to do a thing which is for self, yet without sin, so temptation isn't sin, so we've got to get

our whole idea, it's wrong that I'm afraid, or that I hurt, I'm hurt, or I resent somebody, or hate, or have a lust, they're wrong, I always get those, so we're seeing how as a consequence of that, in the old ways, we made trouble because we resisted the thing, by resisting it, we affirmed it, when resistance, you're saying like, yeah, you are a fear, you are something, get me, so we are in the old condemnation as if we shouldn't have it, and so often our church has taught us, if we shouldn't have fears, hates, and so on, we always will have, now we say, yes, that's part of the mechanics of life, Jesus had it, so we do have a fear, and do have a hate, and do have a resentment, do have a hurt, and do have a lust, and we don't resist them, but we recognize them, but we recognize, that's not

we, our ears have been christened, that's been our outer form, our body appetites, and our soul, reason, and emotions, and they're being, as they will be, they're poured in this world, into hates, and fears, and lusts, and worries, and temptations, and sins, but that's it, I will always have that, Jesus had it, so I accept it, therefore I don't fight it, now when I don't occupy in fighting it, and being condemned, I accept it, then I'm free to say, wait a minute, that's not really I at all, that's just the outer effect of this world on my beautiful self, which God's using, but it can be pulled the other way around, it's being temporarily pulled the other way around, and making me forget I'm Christ, now when I'm free, like I say, because I know who I am now, because I know I'm not I, but

He's in me, wait a minute, you're here Christ, you're here, and you're my courage when I'm afraid, and you're my love when I hate, and you're my purity when I lust, as I affirm Him, I find His love, and power, and purity, they use my negative as a foundation to express themselves, so in place of my fear, He

expresses His courage, He turns my fear into an agency of His courage, and my hatred into an agency of His love, and so He turns my temptations into new means of self-manifesting His Christ self through me, so we've learned this wonderful fact, that in this new free life, where you're free to be yourself, your temptations are your assets, where you used to love and love it all, there I am being tempted in this, and how can I go to there, no, no, you'll get them, they're assets, because

your temptations give you a fresh opportunity to not fight it, recognize it, not to the sin, but as an area which we get a temporary diversion, wait a minute Christ, you've got it, and then it's a new recognition of Christ coming through in a variety of situations, now that does bring one other aspect in, that is sin, now the scripture we've been quoting is the one from James, where it says we're all tempted, we're drawn away of our own natural appetites and faculties and desires, and it draws, entices us to use our own urns, and so we're being used for Christ, for our own gratification, our own retaliations, those temptations make me want to misuse myself, my outer self, that's temptation, now then James says that's not sin, that's temptation, he says, he uses the phrase, when your lust,

your desire conceives, it's being forced in, what does that mean, my desire, I desire to retaliate, to resent, to hurt, to fear, the lust, I desire to do it, now it is, now when lust has conceived, conceptions of marriage, that means I must have accepted that, all right, I'll fulfill that lust if I could, I'll hurt that person if I could, I'll hate him, I'm worried, I must just give way to my fears, now I've inwardly accepted the temptation, kind of made a part, a mate of it, married it, I said, when you do that, that produces a sin, then the fact is, you do go on fear, and live in your fear, and you do hate a person, and you do use your anger for wrong purposes, or you do follow a lust, now you commit a sin, the sin is purposely doing the thing you're attempting to do, it isn't the

temptation, now occasionally we do it, because we are free as people, to that extent, you see, the difference the Bible makes there is between sins and sin, and the Bible says, you cannot sin, because you're born a God, that's in 1 John 3, you cannot sin, because you're born a God, were you a sinner, so I do say no, sin is principle, sin is a product, sin means, I'm again, an expression of Satan, who is self giving love, you can't be an expression of Satan, he can get you temporarily, he can put his dirty feet on you, and grab you for a moment, he can't marry you, he can't own you again, he's out, and so you can't be sin again, which is an expression of this deity of self-sacrifice, he's out in the death of Christ, Christ's sin, so you can't be, you cannot sin in the sense of being an

expression of sin, sins means, he can make a little, a temporary pull on you, John Bunyan brings that out in his unholy war, his second book, not the book of progress, he said now, we're like an old fort, the old day with the walls around it, and there's a master of the castle, and the master used to be Satan, now in comes Jesus Christ, through the death of his reign, cast out Satan, we receive Jesus Christ, he takes a place, Satan in our castle, like our personality, there he is, now Christ's in the castle, now he says, Satan's outside with all his hosts, his armies, like temptations, now Satan says, I don't own that castle, but I'll trick him, I'll deceive him, I'll send a soldier or two right over the walls, like a temptation, I'll pull him into a temptation, and if you don't

understand temptation, it's not sin, Satan can make you think it's sin, he says, it's like this, I'll put a soldier over your walls, when he decides, he'll stick up a banner and say, I own this castle, that's a lie, he doesn't own a castle, he only owns a temporary temptation, and they'll call on the body of Jesus Christ, he goes out again, or it's a sin, he goes out again, in other words, you see, you can't be sin again, commit a sin, a soldier of Satan, get over the walls, and might even go as far as calling you to make a sin, but he doesn't,

therefore, say, I own the castle, that's why John says, don't say we have no sin, we're within range of sin, and sin can get into you, they said, if we confess our sins in one job, we're not sin, you're within range of sin, if we say we have no

sin, we conceal ourselves, they said, if we confess our sins, which means a soldier has got over the wall, has jumped in, it made me really do something I shouldn't do, go into some sin, giving way to jealousy, or hate, or anger, or lust, or something like that, it made me sin, now, the lie is, stick the banner, I own this castle, you don't own a castle, because you're under the blood of Jesus, and the blood of Jesus cleanses sin out, so what, instead of saying you're owned by that thing you say, you confess your sins, say it's faithful enough to forgive them, faithful because Jesus died for you, just because he fulfills what Jesus did by his atonement, and he forgives you, and cleanses you from unrighteousness, if we confess our sins, he's faithful, because of the cross, and just to

forgive us our sins, and to cleanse us, it means, cleanses my conscience from a sense of righteousness, so I don't remain any longer in the thing, I say it's out, the precious blood is out, now, that's how I handle sin, sin, I may be tripped into a sin, and we admit sometimes, it may be difficult to discern between the sin and temptation, at what time have I given way to temptation, well, if it's easier, call it a sin if you like, but the point is, you commit the second sin, if you remain in the guilt of sin, because the second sin is remaining guilt, when the guilt wears off the blood of Jesus Christ, and you must start guilty, if I've sinned, I am guilty for a moment, that's why I confess it, confessing means, I say what God says about it, and God says it's a sin, I say the same, that

much, but then the moment I say that, God doesn't see it any longer, then without the blood of Christ, God sees only the blood of Christ, he doesn't see sins, and you're not to see sin, so I can continue in a worse sin, oh, I'm an awful person, and no, and because Satan's great trick on us, isn't to get us sinned, it's to get us guilty, if you get us guilty, oh, you're all bound up in your guilt, so don't let your sin make you remain in guilt, have a moment of guilt, it's finished, praise God, and turn your guilt into praise, how much more is the blood of Christ cleanse your conscience, the guilt conscious from dead world, and you praise the Lord, say praise the Lord, I've committed sin, I'm redeeming this precious blood, indeed, I've lived among Africans who love to come in the evening,

the fellowship, and tell their story, not to glorify sin, but to glorify Christ, how they had a temptation to a fear, or a hate, or a lust, something, took it to Jesus, God, you cleanse the precious blood, now they come back, rejoice with us all, brothers, and I've been cleansed of precious blood, so they turn their very sins into assets of recognizing again the grace of God, so sins are only occasional, sins are when you do go beyond temptation and do something, and it may as well be a fine point as to when you did go beyond, well, if there's any doubt, you can say it's a sin if you like, because the moment you say a sin, it's not there, the moment you confess the sin, that's what God says, you admit, you're honest, you admit the truth, it's not there, it went down 2000 years in the

blood of Christ, and so you say, praise God, it's not there, so my sins become a new recognition of the grace of God, a new place of praise, and be sure when I do that, don't say the old trick, oh, I do this thing again and again, back on that old self, as if so could Jesus, don't say that, say, don't say, oh, I do it, say, God, you keep me, I'll do it again unless you keep me, I'm going to trust you to keep me now.

Now, if you're having trouble discerning the difference between temptation and getting involved in sin, we've got some articles that'll help you, every one of them's just a short one or two-page article, but we

want you to have them, the first one you should write for is how to handle temptation and failure, how to handle temptation and failure, and then request that article, Discerning Soul from Spirit, Discerning Soul from Spirit, and the third one in this series of articles on this whole question of temptation and failure is the article which is entitled Adversity or Adventure, Adversity or Adventure, now, you can have those if you just write to 4606 Lamar Avenue, Memphis, Tennessee 38118, that's 4606 Lamar Avenue, Memphis, Tennessee 38118, or call area code 901-795-0121, that's 901-795-0121, request How to Handle Temptation and Failure, Discerning Soul from Spirit, and Adversity and Adventure, until next time, this is David Ord. Program 5, this is David Ord welcoming you to another Union Life broadcast in which we've been talking with Norman Grubb, who wrote the book Who Am I?, and we've entitled this series of broadcasts Who Am I?, and it's to help us to understand more fully who we are in Christ, what our present inheritance is in Him, where He lives His life and expresses His nature through us, and we are His agents in this world. One of the areas that Christians have the greatest problem with is in the idea that somehow they have to resist sin.

Now, we've all been taught this practically, and we've grown up with this belief that we've got to somehow fight temptation, but there is another answer to sin, because the scriptures say that we resist the devil steadfast in the faith. Now, what does that mean, to resist the devil steadfast in the faith? Well, one day, Corrie Ten Boom was on a train, and she was pulling out of a station, and she looked out the window to a group of Anglican clergymen in Britain, and a friend of mine was among them, and they were looking quite staid in their dog collars, and she shouted down the platform to their great embarrassment and a few reddened faces, remember, don't wrestle, nestle. Now, that's the key to resisting the devil steadfast in the faith.

It's knowing who you are in Christ and saying, I'm not that, I'm this. Now, the man who's been explaining this to us very thoroughly is Norman Grubb, and he's going to pick up with this whole question of how we resist and how we stand steadfast in faith, knowing who we are. Well, we've already gone into that a considerable length, so I don't think I can go back very far in explaining it to us as those who, first of all, have found what we speak of as the union life.

We've moved a very great way into the replacement of the old consciousness of the spirit of Satan expressing himself through our own life, through redemption which is in Christ, to the replacement it's Christ himself expressing his life in us, and we discover there's nothing more to do with us. The lie Satan gave us was that there's something about us by which we operate by self-effort, self-interference, which is his character. He claimed to operate by independent self, because he was only a servant of God really, he claimed that.

So he infected humans with the idea of independent self-effort. So we've got this false idea that something we can do better, we should improve, we should try. So our final revelation about the human self is when we discovered that's a lie.

Humans don't live by self-effort, they live by the operation of the other self, the deity itself in them, whether it's the self-centred self of Satan in you, or whether it's the self-giving self of Christ which is in you. But the human, as Lars comes on to say, there's nothing more to do with me. This very trying is a form of sin, it's self-effort, it's sin.

My trying to do good, my making resolutions, my wanting to pursue, make a better way of life, that itself at whole basis is part of the spirit of error. And when I discover that, that this very trying is a thing, it was an

infection I got from Satan, I drop that. I say I don't try, I'm just the vessel that contains.

And the person who operates isn't I, it's the person in me. I cease therefore trying to do all that stuff. I see myself just as a vessel, or just as a branch, or just as a temple.

What matters is who's in the temple, what kind of vine is expressed through the branch, and so on. Then I've been able to move in now into my vessel. It's a living water in the face of the water of death.

I'm now a branch, it's a new vine through me. And so I've moved over from this whole false idea of my self-improvement and so on, I've realised there's another self operating in me. Now I've moved in by faith, but it becomes a consciousness to me, a new consciousness, that a new person is expressing himself in me.

That's the spirit bears witness to me, that life now is he, permanently the person who's the real me in me. I'm just a vessel through me operates. Then we learn how in this new liberty we get ourselves back, find his whole purpose is he gives a wonderful humanity, that he operates through my thinking, willing, acting.

So now I accept myself back because he accepts me. I'm no longer this false idea. I never was a dirty person, I was used by a dirty God.

I've been delivered from being captive to a dirty God. And I'm now God's beautiful person. I accept myself back and begin to operate my thought, my will, my action.

Underneath knowing the inner secret, it is he, I enter this wonderful new way of life when I'm a free person, appear to be myself, and think and will and act and involved in all these things, activities of life. Inwardly, I know it's not I, it's he. Just as we say, you have a profession, you know you've got the capacity to cook or capacity to teach, and so and so, well you forget that, you just cook and teach.

Really, you're expressing the capacity. You don't say that, you just cook and teach, it's really expressing capacity. So we live ourselves really expressing Christ.

We don't say that, we do express ourselves, expressing Christ. We realize because we are meant to be in a world which is the opposite of that, world which Christ came to redeem and we're to be the agents for which he fulfilled his purposes. We're in a world where it gives us self-interest itself, that's what the temptation level is.

We're meant to be humans in a human situation, and humans respond to all their environment, and environment is geared back to hates and fears and lusts and so and so. That's temptation, and we realize we always get that, we accept that, but we accept it isn't why it's right to be tempted. This is a practice ground for proving Christ.

Just as Christ is tempted in all points without sin, so we learn a very good lesson, don't fight temptation, don't condemn yourself, accept I do fear, I do hate a person, I have a lust, accept it like that. That's the first area, you accept it, if you fight it, it fights you back, grabs you. If you accept it, well you pull his teeth, and then instead of being occupied with the thing which is causing you to hate, fear, you say, well it means that's just my outer self.

You're free to say my real self is Christ. As you affirm Christ, recognize Christ, Christ himself replaces, uses your temptation, in place of your fear, to express his courage through, in place of your hate, to

express his love through you, and his negative because the opportunity to express his positive. But then we say there is sin, sin is, the bible describes it, when you've gone beyond temptation which pulls you, you've accepted the pull, you've kind of married the pull, you've married the thing which pulls you, you say, oh I do that, oh I do it, now that's a sin.

Now, occasionally we do that. It may sometimes be a fine point as to how far we move from the temptation of sin. Well, if there's any doubt, you can always call it sin if you like.

And we said before, you can't, we can't sin again because sin is the principle of self-sentence, sin is Satan's character expressed through you. You can't express Satan's nature as a way of life again, because you're born a god, you express Christ's nature through you, but he can catch you temporarily. That's not sin, that's sins, into a sin.

Well, when I am conscious I've committed some kind of sin, all right, don't make a great song about it, be honest. I say, well God, yes I, I, I, I had done that thing I shouldn't have done. Uh, I have written something I shouldn't have written, I have told a lie, uh, I have cheated, uh, I, I have fulfilled a lust, I have done something I shouldn't have done, all right.

All God says is, you can't, I've said that in the precious blood of my son, but you must confess it, you're on, you must be honest, so you confess it. Confess means you admit it. The moment he says that, after a moment you have guilt, or you should have, then he says, ah, stop that guilt.

That went out, then Christ took your guilt. Christ's blood, uh, death, resurrection, wiped all that out. I never see sin again, don't you see it? So we must learn then, uh, if there's quick sinning, there's quick cleansing.

If we do sin, jump from sin to cleansing quick, because the devil's trick isn't merely to get us to sin, it's to get us guilty. If he gets us guilty, he's bound, oh, I'm no good, then we're all bound up. Uh, I, therefore, I do not have any guilt.

I have a momentary guilt, then I say, I'm not going to give it any longer. Praise God, I'm forgiven, as if I'd never done it. Uh, in righteous, Christ's righteousness, as righteous as he is, I, I praise God.

So I get up and praise God, and very often they can be used, as I did among my fellow Africans, I found they use that as their witness, they tell how they were slipped and cleansed, slipped and cleansed. So they glorified God, because the slip became a new agency, seeing the precious blood, and helping other people to know how in their slips they can be cleansed. And with that goes one other, uh, false concept, this old idea that the self improves, of course we're out of that, that old, uh, lie, that self betters itself, whereas that, that self-effort was Satan in us, we got that wrong, we thought it was the tendency to think better of ourselves.

Therefore, there is a danger, when it's a thing you've done again and again, oh, I'd do it again, oh, I'd do it again, as if you yourself could change that, there's something about you that shouldn't do it again. Now, what's there? If it's something that becomes a habit with you, I've done it again, I've done it again, oh, I'm no good, I've done it again, what's that danger? You really think, I ought not to do it again. No, that self can't change.

The only, the only way you don't do it again is Christ in you, Christ in you. So, you boldly say, I sure going to do it again, I'm not myself, I'm you and me. I'm going to count on you as you keep me.

You don't say, I oughtn't to do it again, please help me, I'll do it again. Move into faith, say, my faith is that same without the precious blood, not only that, but you are the one living my life, and now I put the heat onto you, it's up to you now, and if you don't keep me, I'll do it again. You're the, I'm going to trust you, you're my keeper, and you'll enable me to go through.

If I do it again, I'll pick up and do it again. Don't, go back, go back and back, back and back and back again. Say, well, I've done it, here it is, I'm forgiven, it's all right, you're my keeper, and there I stand, and it's your job, I'm going to prove you keeping me.

So, you don't try and make a good resolution that you shouldn't do it again, maybe you would, and you're afraid, cut it out, say, yeah, in my humanity, which is, didn't any longer lift itself, it's lifted itself, it does those things. So, in my humanity, I do that thing again, but my humanity contains deity now, and therefore, I'm saying, Christ, you're my keeper, I'm going to affirm that I should experience your keeping, so when the thing arises, you're giving me the working grace, so it doesn't happen. The greatest need we have as Christians is to be able to resist the devil steadfast in the faith.

It doesn't say that we're to resist temptations and all of this type of thing. We resist the devil wiping his boots all over us and telling us that we're no good, we're not saints, you're no saint, look what you did. That's what we resist, and we resist it by faith, by affirming who we are in Christ.

A lot of these scriptures have been misunderstood and misapplied to put God's people under tremendous condemnation, when in Christ there is no condemnation, and it's no wonder so many of us just haven't known the victory life. We haven't seen the fruit in our lives, we haven't seen Christ manifest through us in the flesh right now, because we haven't known who we are in Christ. Now, this series of programs is one of the most important series that you could ever hear.

It is the key to living the Christian life. When you recognize it isn't you living it, it's Christ living it as you, that he is in union with you, and he is the one who lives the life. Now, we've got a magazine which is bi-monthly.

It's free of charge, and we want you to have it. It's called Union Life. It's been published now for over four years, and a tremendous number of people are finding that this magazine is liberating them into the glorious life that Jesus came to talk about, the joy unspeakable, the peace which passes understanding, the rest, the freedom of knowing who we are in Christ, is something that it's worth writing for this magazine for.

Now, if you'd like the magazine, send your letter to 4606 Lamar Avenue, Memphis, Tennessee 38118. That's 4606 Lamar Avenue, Memphis, Tennessee 38118. Ask for Union Life magazine, bi-monthly, free of charge.

We want you to have it. There's no requests for money. No one's going to call on you without you asking.

We just want to share with you what we've come to understand is the victory life in Christ, that he's the one living the life. Request Union Life magazine. Now, if you don't want to write, you can call area code 901-795-0121.

That's 901-795-0121. Be sure to tune in each day, five days a week, at the same time. Until next time, this is David Ord.

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