

The Meaning of Life - 3. Free to Be Ourselves

by Norman Grubb

The secret of real living is that it's not we, but He, and that we live by the inner consciousness of God's presence in us.

Duration: 49:45

Scripture: Matthew 6:33, John 3:16, John 5:19, John 14:10, 2 Corinthians 4:18, Galatians 2:20, Hebrews 4:12

Topics: "Meaning Of Life"

Description

In this sermon, the speaker discusses the concept of replacing negative seeing with positive seeing and believing. He emphasizes the importance of living by positive seeing and choosing the authority of the word of faith as sons of God. The speaker also highlights the role of intercession and the laid down life in understanding the operations of God in fatherhood. Additionally, he mentions that the world is filled with temptations and challenges, but as believers, we have the ability to handle and overcome them. The sermon also touches on the difference between soul and spirit and the concept of entering into God's rest.

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 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 yesterday, 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, on 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 we are

authoritative sons by the operation of the word of faith.

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 God in fatherhood, in outer action. Because fatherhood is outer action, the other is inner, that we will look to.

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 in that person's form. We are really Christ in our human form.

We are really God expressed by us. Tremendous. That's a real person.

The whole universe is God expressed by 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, an animal, it has instincts, it's an animal. We are free people.

And so it's us, it's not we, we're He, we're not we, we're He, and yet we're He, and yet we're we. Yet we're we, we're in action. And it is not we but He, that's the secret.

That's because self is always to be in the foreground. The universe was never seen, I told you that, only in its particular form. You never see electricity, you only see that.

You never see the atom, you only see that. You never see God, you only see suns, sun and suns. The sun and through the sun the sun, that's all there is to see.

So we forever will be Godly manifestations. So we need to know what it is to be a person. That we are free people to be absolutely free people with every potential we have in total action.

And I take it down here, our potential is only like the tip of an iceberg. What it will be when we become free people as sons of God in eternal dimensions. 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 me, whichever your grammar gives you. But isn't I, is 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 3.16 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 3.16 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. I am crucified with Christ.

That's the old one out. As we saw yesterday, identified in Christ's cross, cut off in Christ's cross from that spirit of error which once dominated me. Dead to sin.

May slip into sins but never sin again because sin is the principle of self-sentence. We are cut off forever from that in identification with the death of Christ. I am crucified with Christ.

First I. That I out. Oh wait a minute I live. One.

I am crucified with Christ. Nevertheless I live. Stop a moment.

Dead. Yet not I but Christ is in me. That's the second one.

It's really from wrong self to no self to right self. This is the no self. I am crucified with Christ.

That's the wrong one out to the four. No self. I live.

No it's not I. It's Christ living. Not with me. 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.

Brother Rolands and Buford had out there to go. Paul on the whole speaks, 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 that's what Jesus said. He said I am the vine, you are the branches.

That's one tree. The branch is only the vine in branch form, isn't it? The vine is coming through. It's the vine in its form.

So you're Christ in your human form, that's all. You're Christ in your Elizabeth form, or your John form, or your Tom form, or whatever it may be. This is tremendous.

That's the second I. The no self as it were. As if I've disappeared and it's he. I crucified, 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 been joined 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 in his 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 I, but you've got a wink in it. Because, didn't you, it's he inside you.

That's your private secret. So I live with a permanent wink. Didn't I? It's he.

And to be a permanent joke, because he can live in that. And a bigger joke, because he can live in that. So life's a permanent joke to me.

There was never any greater egotist on earth than Jesus Christ. I think you say egotist, but you don't know English right. I'm sorry for you.

Jesus Christ, the big I. I am the life. I am the way. I am the door.

I am the light. I, I, I. Until you saw inside him. Until you opened up his inner secret of those who could take it.

And they'd challenge him how he could do things. Oh, he says, the Son, I, the Son do nothing but myself. I do what I see the Father do.

What the Father does, I'm doing. And they'd try to challenge him on his judgments. Why do you say this? Why do this? Oh, I judge nothing but myself.

As I hear, I judge. Of course, in our external relationship, it is separated, separation is illusion, union is truth, spirit is universal one, that's truth, that's reality, this is illusion or shall I say temporary appearance, just temporary appearance, that's all, passes, things that are seen as temporal, things that are not seen as eternal.

And so, if I call it the temporary, the unreal, the illusion, whatever word you use, a separate outlook, when he made a statement like that, oh, I as a son do nothing by myself, 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 long ears of some kind, we can have hindsight, they didn't, so we can go back now, we know, no, no, no, when they finally challenged him, because he tickled, he stirred them up to ask it, he always likes to stir people up to questions, because when they question you want something, you're not just sitting, sitting, go to sleep, as some people do, but, so he stirred them up to,

Socrates had the same principle, stir people up to questions, then something's happening, and so he stirred them up by saying he's going to the father, and apparently going to leave him, that's John 14, and they said, oh, they said, if you're going to the father, would you show him to us before you go, oh, he said, he made it worse, he said, whether I go you know and the way you know, that was rather tricky, because he knew they didn't know the way, whether I go you know and the way you know, we don't know the way, we don't know the way, what do you mean know the way, that's why he said I am the way, that's the new spirit, I am the way, and then one of them 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, it's all eternally one in the fourth dimension of course, 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'd have a new quality of believing, you're not to believe I'm just in some relation to a person up here, believe it sounds like I'm in the father, the father and me, that's not an earthly 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 not 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 recognised he was his father in the son form, he just went into what he said and did, without great efforts and great prayers, just by the basic recognition, this isn't I, it's 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, an

expression of the father, the son, the expression of the father, as he is, so are we, not one day, in this world, so you are now the expression of the father, son and spirit, you are now as Jesus Christ was on earth, you are Jesus Christ on earth, your outer self, an expression of the inner trinity, father, son, spirit expressed by us, so that is this real living, now again I am stressing to you, running over it again, 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 personal capacity by which something is mixed with, that's the Bible terminology for knowledge, that's why even sexual intercourse is called knowing in the Bible, Adam knew Eve because he was

being mixed with, so I just use that to remind you that this knowledge is not, it's something, it's become you, part of you, you know, this is eternal life, as you might know, speaking of the son, speaking of the father, I know thee the only true God and Jesus Christ of Nazareth, knowing is being part of him, so I said to you, I just remind you again, thank God which is a fact of some of you, probably not a fact of all of us yet, you come to know what you see to be within your reach, and you want it, it's available, it's, except what you want it, you can't prove it to love which will get it, but that's what faith is, reach it at something, now this therefore is for those of us who have come somewhere to despair about running our own lives, 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, because you can't run your own life, there's something, somewhere you can't manage your problems, whatever kind they are, you can't manage your temptations or your, the challenge is to have this and be that and be loving and be, you can't do it, something missing, you're not able somehow to be the person you want to be, and you move into the second despair, the despair that I told you Romans 6, oh wretched man I am, not the despair of the sinner, this is the despair of the whole, who could deliver me from this, I'm not, I'm dragged apart by something, I, I, I, I'm dragged about, deliver me, see when he wrote that he hadn't understood the real me was Christ in him, he didn't understand that, so you see, this is

based somewhere on having come to the recognition, I, 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 said you don't know that, we've been through a 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 and the Lord is one spirit, and so when by some means or other we've come to this point of despair where we're redeemed people but we got the mistaken idea

we're still independent people and so we're trying to make it work with God's help, 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, it's Christ living in you, and somehow this can come to that place of faith, faith is that faculty by which we reach out and take something which is available and desirable, it's available and we desire it, we can't say it's a labyrinth, it's only available 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, it's your consciousness, you're here, you don't say I believe I'm here, you say I am here, the faith disappears and becomes fact, so faith always becomes fact, it's fact, faith, the Hebrews 11 says is the substance of things hoped for, 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, I can't say I really, it's grabbed me 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, food becomes real to me, not because I took it, because the food gets me, I take the food, then the food's a reality, it's inside me, I take a chair, the chair's a reality, I take a profession, the profession's a reality, my taking brings me in a position in which something becomes real to me, I say I'll come here this weekend, I've come here, it's a reality, reality isn't in the faith, it's in the thing which comes back to you as a

reality and says here I am, OK that's it, so the reality comes from the thing or the person you take, not from the taking, I only say that therefore, the way, if anybody says well yes, OK, I want this to be so, 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 is you can say it is, you can say because God's word says I say it is, faith is always the positive word of a fact being a fact, 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 had to move it, thank you Jesus you are, the moment Jesus said that, he said OK I am, and the whole debate came through, he didn't come

through until you had said first Jesus by faith I'm saying you are what I don't feel at all, I'm not least conscious of, I say so because you say so, then he says OK 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 utter, it's got you, oh yeah, oh yes, I'm hearing it, and faith says I say it's so, I say it's so, so I'm only saying therefore, this isn't some new thing, 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 has joined 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 expresses 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 of who you are, but even that's not point to you until it's confirmed to you, oh I know I am, I know I am, so that's all, so if you're any along that line, say you are, 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 out 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'll get you, be honest, so don't try and pretend, don't say I'm too afraid, say I'm thoroughly afraid and if you take

me I don't know what will happen, but anyhow you got me so okay, and you'll find he gently makes everything beautiful, makes everything beautiful, so I hope you'll go away, those of you who have ears to hear that, that word of God, I say I am that, I am forever, never must have again, I'm ever actually, it looks like me, it's Christ in my human form, I say so because the Bible says so, and then the Holy Spirit comes and says okay, okay, okay, and the Holy Spirit, you can't say when, that's not your business, that's not your business, sometimes immediately, sometimes by some external baptism or something, sometimes by some internal recognition, but something which I know, you live by knowing, I told you all along, you're constantly in a job because the job's got you, not you got it, you've

got how to teach that, how to use those tools, how to do that engineering, how to do this, you've got it, it's got you, you're free in it, it's a consciousness, you live, you're free when things become yours, a consciousness, then you practice it outwardly, that's this.

This freedom, as it catches on to us, changes our outlook, because you've begun to live by a new consciousness, I am I, but I'm not I, it's he running things, now until I know that, I'm afraid of my flesh, because I'm so weak, I have none of that, my temptations, my inabilities, my longing to pray and I can't pray, and 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 in churches we're given laws, you ought to, you ought to, what's those words, you ought to nothing, except recognise Jesus Christ as you, that's all, you ought to nothing, cut the word ought to out of your vocabulary, blot it out in ink, the word ought to belongs to law, 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 service here, through an angel he gave us the law, the ought to, ought to, to face us up, you see we're independent, or I'll be what you ought to be, of course that caught us into guilt and finally got us into salvation, now why do you still think you're caught up by the independence, I ought to, the law says OK do it, so the law is still there, why do you think the law's not there, it died out in Satan, you read Romans 7, you're dead to the law, because you're dead to the law when you're not there, what's the law, who's shouting it, I'm not here, Christ is me, who's the law shouting that, he's got no one to shout at,

so you see, don't take us all to, what's those ought to's, no no, no no, the only person who does a job in me is Christ, get on doing it God, throw it back on him every time, so you see we've got, we've got used to suspicious, fearful attitude towards self, flesh, oh I'm so afraid I shall rush off into sin, rush off into that, and I do this and do that, and we sort of live godly, because all we really have is a consciousness of an independent self with Christ, that's not good enough, it's a lie, we're not an independent self with Christ, we are Christ, we're a union, we're not independent with him, he's become the we, now, so in the new life, you get a new consciousness, because you're not running yourself any longer, so you have a change of attitude, not only towards this Christ, towards

yourself, you accept yourself as a wonderful asset, you change seeing self from liability to asset, we've looked upon flesh as liability, oh for goodness sake, I do this and I do this and this, oh I wish I were rid of it,

like Paul said, a wretched man, when it's settled into me, I'm not I, Christ, he's the manager, he's the one running this show, I find, oh I'm beautiful, this is God's asset, it's through my emotions and my will and my physical and my mental and my volition, here he comes, this is beautiful, I accept myself back daringly, I'd be free to be myself, because he's to run it, I heard a dear brother just recently preaching on this kind of life, and he said life is committal and maintaining, he's wrong, it's life is committal and being maintained, which is quite different,

quite different, it isn't committal, I must maintain, I must hang on, I must hang on, or he'll slip or something, you're maintained, when you don't know he's there, even when you disobey you he's there, even if you're sinning he's still there, he's a tough one, he sticks to what he gets, Christ, I have a book called Once Caught No Escape, I've been trying to escape 50 years and can't, he's got a tough couple of hands, that one up there, he grabs and won't let go, I'm rather glad really, so don't bother, don't bother yourself, dare you?

I won't bother myself, I'll be myself, because I'm a run self now, I'm not a maintaining self, I'm a maintained self, even that word abiding is used wrongly, some of you here who know Greek, very simple, the word abiding is to remain, remain in me, remain in you, now how does a brooch remain in a tree? Well it's remained by just being, isn't it? A brooch remains just by being in the tree, it's remaining as a being, now your abiding isn't, oh I must get back and abide, it's recognising you always were there and always will be, recognising you always were there and always will be, remaining is, OK I'm there, so abiding is, OK I'm there, even if I've made a bit of a fuss, OK I'm there, God's not seeing my fuss, he's too busy loving me, and too busy giving the blood to blot the other out, God doesn't see sin, he put sin out two thousand years ago in the blood of Christ, he can't see it, he sees the blood, not the sin, it's we silly people who see the sins, and so he gives us the assurance of the blood, and we're claiming he doesn't see it, 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 wakes, precisely where you are, what you are, precisely as you are physically, mentally, spiritually, you are what you are, be yourself, just be yourself, and I say almost forget God, what do I mean by that?

Well, you all are people with 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, you're engineering, if you're teaching, you're teaching, now you're not saying, I'm a teacher, I'm a teacher, I'm a teacher, I'm a teacher, you're teaching, you're not saying, I'm a doctor, I'm a doctor, I'm a doctor, I'm a doctor, you're doing medicine, you're not saying, I'm a cook, I'm a cook, I'm a cook, you're cooking, you see, you don't go back to try and remember who you are, you just be as who you are, forget Jesus and be yourself, because you are Jesus, forget Jesus and be yourself, because you are Jesus, be yourself, dare to do your funny cooking, I don't know what your husband will say, dare to do your

teaching, dare to do, see, that is he doing it, don't say, is he doing it, forget him and do it, so there's a, life's a queer thing, you first have to have an inner consciousness, by which you know something, then you forget you know it and do it, and you're doing it, you're expressing your knowing it, you don't keep saying, I know it, I know it, I know it, you do it, so don't keep saying, Christ, Christ, Christ, be him, be him, 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 will, don't be afraid, you are the will, use your mind, 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, to be free to be yourself, think your 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 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, I just do all my life exactly what I like, so, great fun, sounds dangerous, God handles 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 him for granted, God's got him, you'll see him come back,

well, this is life, being ourselves, 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 person, you probably know her, she works in the patent work, the mother of Jimmy Carter, and his sisters, two sisters, Ruth I know a little bit, the other one less than I know very well, Gloria, she's a tough one, I like her, she's the older one, she's married, Gloria Spange, farmer's wife, lives quite near, loves her brother, and I love her, because we met first about ten years ago, and she found this secret in the conference, oh it's not I, it's Christ, she's a kind of down to earth person, drives her motorcycles, gets the

toughies round her, she gets the kids from wealthy homes, her parents don't know what's happening, and she gets them with her drugs and so on, and loves them, and wins them round her, with her motorcycles and so on, she's a great girl, a fifty year old girl, and I'll tell you what, I've just had this weekend with her, I'll tell you a moment about that, incidentally I'll say this, I mustn't enter into American politics must I, but you know to me it's a tremendous thing, there'll be someone standing for the presidency who knows Jesus, you see I had privilege for fifteen years of being in close connection with the international Christian leadership movement, which has a presidential prayer breakfast, Abraham Brady, that was my great friend, I wrote his life, so I've been at all presidential

prayer breakfasts since they started, since President Eisenhower's first one, now they're dear men, I believe many of them truly want to do the best thing they do, I've never heard any of them mention and say God, they say God, Jimmy Carter says Jesus Christ, and there's I said, and let me tell you a secret, I've met some secret hard core republicans who whisper, I'm going to visit, I'm going to vote for Jimmy Carter, of course they don't dare tell their core republicans maybe, I had the privilege of visiting with him I know because in a place of need I was brought by Gloria to have a time with him some time 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, because you're seeking God's glory, not man's glory, and I believe it to be true, well this little story illustrates what I mean, Gloria, the sister, came into this freedom, Christ said, oh it's Christ starting my life, I just run off on my cycles and do things, it's Christ coming through to these young fellows and so on, and she got hold of this, was thrilled with it, and went home, this was about eight years ago, three weeks after I had a letter from her, and the letter had a real good touch in it, she said, wrote to me, she said, you know what the Lord has given to me in this conference, well she said, this is what happened to me, when I came home, I found her at my things, she built 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, I can't help you on that one, a lecture on herbs, but she said, I knew nothing about herbs, so she said, for about three days I gave

myself to studying herbs to give them a lecture, so she said, we'll say it was a Saturday, I gave it, when I came back that evening, she said, I felt guilty, I'd forgotten about God for three days, so busy on herbs, so she said, I delved down, I said, oh God do forgive me, I've been too rigid, sick of you these three days, she said, you silly girl, I was cosy with you all the time, it was my lecture not your lecture, wasn't that a good one, I reminded her, she was with the conference this week, I reminded her of that, that's a fact.

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 with temptation too, the great scripture on that is Hebrews 4, 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, all life is action, when you have what it takes to do action it's fun, when you haven't it's tough, so 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 ten dollars worth of God's goods with twenty dollars you buy from rest, if you go to buy fifty dollars worth of goods with ten dollars you buy from strain, which way round, so rest is adequacy in action,

inside action, 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 will labour to enter into rest, labour means study earnestly, don't fail, only when you fail is 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 of dividing asunder a soul and spirit out of the joints and marrow, and it is the 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 roughly speaking marrow is the life of the bones by which the bones operate, joints are the operation, spirits are marrow by which

things operate, joints are those which operate it, soul is that which operates it, spirit and soul, you see the way we humans are made, 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 in prison if you are lost, or your spirit has just been perfect, spirit, spirit, spirit, your new body hasn't come back to you yet, 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, I desire, I love, I want, I desire, 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, that's motivation of

life, 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 desires I have emotions, that's soul, by my emotions, like we express our emotions with praise and love as our emotions come down, that's not our spirit, that's an expression of our spirit in soul form, the same with my knowledge, now I must be able to express my knowledge, I express my knowledge by my reasoning, give a reason for the hope within you, that's your soul, you try to express and think and expound things, you know things, you can't always express them, or you express them wrongly, that's your soul, and your body of course Now your soul and your body, I beg your pardon, your soul which is emotional reasons are 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, what feeling isn't you, feeling is soul or body, it's very precious in the right hand, through your feeling God comes, but also

world can come, and doubts can come, and discourse can come, and flesh can come, so you've got to learn the differentiation between soul and spirit, in other words, your feelings are not you, 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 out of some temporary effect on you, go back where you are, inside, oh God's here, here's the river living, here's the

water, the springing up, up springing 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 the absurdity, reasons will shout the absurdity, out of reason you say absurd, I don't take those, reason says that's absurd, I don't go, I go inwardly, I say well God and I fixed this thing up, we believe that, that's a fact, and you go back to your, you go back from your soul to your spirit,

you find that's a very comprehensive necessity, to be able to differentiate between soul and spirit, because continually things are coming to us which have disturbed us, when we see that disturbances aren't really our spirit at all, we accept it as something temporary which has bothered us, stirred us up, hurt us, given us depression, given us so and so, that's not what I am, that's only outer expression, I move back from outer expression to 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 release in the depression, or courage in the fear and so on, so that's only a helpful area which can help us to walk in this free life, that when our freedom is disturbed by apparent feelings, emotions or reasons,

no, no, there will always be changeable, the spirit is 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 I got quite clear there but, don't mistake temptations for sin, don't mistake temptations for sin, you will always be tempted, our privilege is to be lights in a world full of temptations, this is the devil's world, it's God's world, 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, tempts me, tips me, tempts me, you will always be that, that's your privilege, your privilege is to be in a world that's part of the suffering, to be in a world which always, you'll share the temptations of the world but you know how to handle them, they don't, you know how to have victory over them, they don't, so you're there to have the same incoming temptations, temptations, temptations, I know how to handle them, I help the other person to handle them, well they're beaten by them, that's the difference. The other purpose of the temptation is, it's part, it confers to him in affirming Christ, because my temptations are the moment I say, now God you've taken over, now God you're here, so the arising of the temptation to self-reaction is a different kind of, stirs me up to affirm Christ. Only just to get those things clear, you get what the scripture says, James is a psychologist of 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, we become so sex-minded, it's just desire of any kind, 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 not to like that person, I'm tempted to fear, I'm tempted to be troubled, I'm tempted with sex desires, wrong ones, I'm tempted with wrong thoughts, temptation is not sin.

The simplest proof it's not sin is, Jesus was tempted at all points, he never sinned. 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 to him, 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 in 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, don't be bothered by temptation, you'll always get it, don't be bothered by it. You always have, always coming into, temptation is this and this and this and this, because they're the springboards, sometimes they're slow about it. I'm an awful person for having to catch planes, and I suppose that my guests must be put up by the devil or something, my hosts, because they always run me to the last moment, that the devil was 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, I allow myself ten minutes to turn from temptation to acceptance of Christ, so I'll give me a gap.

Oh, silly, God will get me there, God will get me there. But you see, I wasn't seeing, I was thinking, oh, I look at this, I shall miss that plane, I shall miss that plane. No, no, that's my soul tension, my outward reactions.

No, that's my chance, God, you're writing this, you want me to get that plane, I'll get it. I transfer temptation back as a leap of faith, it becomes a fresh confirmation of Christ. You always get them, you always 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 lusts, sex, and it is 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 heart.

Looking and lusting is different, lust is the heart. Now, I like to look at women, I'm so glad you aren't all pearly women in India, all covered by one blanket, you look beautiful. I like beautiful women, so I look at them, I like 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 they go 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 get any kind of things, you can look at temptations as you like, but the Bible says to complete that scripture, I must stop now, if any man's tempted, 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 foreseen, conception is marriage, that means my heart has chosen that girl, I'd seduce that girl if I could, that's it, I'd just give way to my hatred, that's it.

Sin is when I've taken a thing or undone it. Sin's 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, I'm a bit 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, you say, oh, I dislike them, oh, of course I love them in God's love. And it's your springboard back each time to the affirmation of the Christ in you. You don't live tempted, but there it is there.

And I can't stop now, when we sin, that's been provided 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. Well, would you admit it, God says, it isn't there, and you see it isn't there either. He's faithful and just to forgive us our sins and to cleanse us.

And the Africans taught me, I live and have some lovely things, I can't stop telling you about my life among the Africans. They 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, gee, God says, that's not there, I only see the blood that disappeared, and the blood is gone, you see, 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.

To not believe the precious blood is worse than the sin you committed. The first sin you do, the second sin is not to believe the precious blood, don't commit the second one, get up, accept the precious blood, praise God and go on. I say, now Lord, I'll do it again, tell me it's this, you keep me, you go on doing the keeping.

That's all, bless you.

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