

Attributes of God (Series 1): A Journey Into the Heart of God

by A.W. Tozer

A.W. Tozer explores the infinite nature of God and the joy found in the Trinity as central to the Christian faith.

Duration: 49:28

Scripture: Colossians 3:1

Topics: "Attributes of God"

Description

In this sermon, the preacher emphasizes the joyous nature of God's creation. He believes that God sang when He created things and that His joy is seen in the motion and speed of heavenly bodies, the working of creatures on earth, and the light that illuminates our world. The preacher also discusses the transformation that believers will experience when they are presented before God, with no more imperfections and a heavenly body. He encourages listeners to think of God as joyful and enthusiastic rather than heavy-browed and gloomy, and to approach Him with the mindset of a psalmist or apostle rather than a technician or mechanic.

Transcript

I want to take one text, and while I hope to preach the Word from all over, this one text is sort of going to be, is going to sound the note and set the key for this series, which begins tonight. Colossians, the third chapter, verse three verses. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. Those eight words, divided into twos, would make a good sermon for anybody.

I give it to you free. Anybody that wants that can have that as a sermon, the Lord's Word, but I just point out, your life is hid with Christ in God. And I then want to limit that to this, with Christ in God.

And I'll tell you what I want to do. Nobody hesitates to quote D. L. Moody. Nobody hesitates to quote Andrew Murray.

Any preacher can, if wants to, quote Spurgeon, with acceptance. Anyone can quote R. A. Torrey, and quote Dr. Ironside, and everybody says, that's all right. Now, what I want to do over these coming nights is

to go way back, for help, to a book written 600 years ago, and quote a few things from that book, and weave it into the message that I'm preaching about this journey into the heart of God, with Christ in God.

This was written by a very saintly woman. Now, I'm not much of a believer in women preachers. I never heard one that helped me any, and this is not a plea.

I like men preachers, and I even like books written by men, but a man ought not to be so stubborn that he's his own worst enemy. And so if a woman writes a book, a little tiny book you can carry around in your side pocket, and it lives 600 years, I conclude that if it's helpful, I ought to humble myself and read it. So, I want to quote what this little lady said about the Trinity.

She said, suddenly, the Trinity filled my heart with joy, and I understood that so it shall be in heaven without end. Here you see, my friends, is a step up from this utilitarian heaven that most people want to go to, where they'll have everything right, split level, two cars, and a fountain, and swimming pool, and golden streets. She saw that heaven would be heaven because the Trinity will fill our hearts with joy without end, in heaven.

For the Trinity is God, and God is the Trinity, and the Trinity is our maker and keeper, and the Trinity is our everlasting love, and everlasting joy and bliss by our Lord Jesus Christ. And where Jesus appeareth, the blessed Trinity is understood. And here, my brethren, is what we must get into our heads and hearts, that Jesus Christ is the full, complete manifestation of the Trinity.

And he that has seen the Father, he said, has seen me. And he has set forth the glory of the triune God, all the God there is, so that where Jesus appeareth, God is. And where Jesus is glorified, God is.

And where Jesus is loved, God is. A scripture confirmation of this. I wouldn't quote anybody, unless there were scriptures to confirm it.

No man has seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

There you have the Father and the Son, or the Father and the Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. There you have the Trinity.

And whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. That's 1 John 4, 12-16. John 17, 20-23.

Neither pray I for these alone, but for them also which believe on me through their word. Do you believe on Jesus Christ through the word of the Apostle? Do you? Do you believe on Jesus Christ through the word of the Apostle? If you do, then Jesus said distinctly here, I am praying for you, that they all may be one, as thou, Father, art in me, and I in thee, that they may be one in us, I in them, and thou in me. Now another man said, some of you heard my little book review on the radio yesterday, and that man prayed this prayer, he said, O God who art the truth, make me one with thee in everlasting love.

It wearieth me often to read and hear many things, but in thee is all that I would have and can desire. Now when the church shall find that out, we will come out of our gold room as soon as the church finds out that salvation is not a lifeboat only, that it is not an insurance policy against hell only, but that it is a gateway into God, and that God is all that we would have and can desire. And a quote again, Julian, she said, I saw that God is to us everything that is good and comfortable.

She said, he is our clothing that for love wrappeth us, and claspeth us, and all encloseth us for tender love, that we may never, he may never leave us, being to us all that is good. Now that's all I want to quote. But I start there, and I point out to you that Christianity is a gateway into God.

And then when you get into God, with Christ, in God, then you're on a journey into infinity, into infinitude. And that there is no limit, there is no place to stop. There isn't one work, and a second work, or a third work, and that's it.

But there is numberless experiences and spiritual epochs and crises that can take place in your life, going on and journeying out into the heart of God in Christ. Now God is infinite. I'd like to talk a little about that.

That's the hardest thought that I will bring to you in any of this, in any of these sermons in this series. The hardest thought that I will ask you to grasp is that God is infinite. Now you cannot understand what infinite means, but don't let it bother you.

I don't understand it, and I'm trying to preach about it. Infinite means so much that nobody can grasp it, but reason nevertheless kneels and acknowledges that God is infinite. But as near as we can make out what we mean by infinite, we mean that God knows no limits, and no bounds, and no ends.

That what God is, he is without boundaries. And all that God is, he is without bounds or limits. Now we've got to eliminate all careless speech here, because you know, you and I talk about unlimited wealth, and there's no such thing as unlimited wealth.

You can count it. We talk about boundless energy, which I don't feel as if I had at the moment. But there's no such thing as boundless energy.

You can measure a man's energy. And we talk about somebody taking infinite pains. An artist takes infinite pains with his picture, but he doesn't take infinite pains, he just takes pretty good pains, does the best he can, throws up his hands and says, it isn't right yet, but I'll have to let it go.

That's what we call infinite pains, but that's a misuse of the word infinite, a misuse of the word boundless and unlimited, because the words boundless, unlimited, and infinite, they all mean the same thing. And they describe God, and they don't describe anything but God. They do not describe space, nor time, nor matter, nor motion, nor energy, nor creatures, nor sands, nor stars.

All of that can be measured. Because, you see, measurement is a way created things have of accounting for themselves. Weight, for instance.

That's how things account for themselves, to intelligence, for the gravitational pull of the earth. You know how much you weigh, and some of you wish you didn't, but it's the gravitational pull, we call that weight, and that's how your body accounts to you for your condition. And then we have distance, space between heavenly bodies, say, that's distance.

And we have length, extension of a body into space, that's length. And we have various other ways of measuring things, because everything is relative, you know, and it's just in part, and it's limited. You can always measure things.

We know how big the sun is, we know how big the moon is, we know how much the earth weighs, we know how much the sun weighs, we know how much many other heavenly bodies weigh, we know how

much approximately there is in the ocean, we know how deep it is. We can measure it because, you know, even though it seems to be boundless, it really isn't boundless at all. It always has a bound.

You start in Liverpool and start traveling this direction on the Queen Mary or the United States, and when you get out of sight of land, you say, well, this ocean is boundless. But you wait a while, and the happy old lady that stands out on Bedloe Island, down at the southern part of Manhattan, you will see her, and she'll be a bound for you. That's as far as the ocean goes, and so you go upriver and get off.

So there's nothing boundless but God, and there's nothing that is infinite but God. Because, you see, God is self-existent and absolute, and everything else is contingent and relative. Everything is relative.

There's nothing very big, and nothing very wide, and nothing very wonderful. It's all relatively so. It is God that knows no degree.

The poet says, one God, one majesty, there is no God but Thee, unbounded, unextended unity. For a long time I wondered why he said, unbounded, unextended unity. It was a great, the great hymn writer, Faber.

I wondered why he said it. Unextended. God doesn't extend into space.

God contains space. C.S. Lewis said if you could think of a sheet of paper infinitely extended in all directions, and you were to take a pencil and make a line one inch long on it, that would be time. When you started to push your pencil, that's the beginning of time, and when you lift it off the paper, that's the end of time.

And all around this, infinitely extended in all directions, God. That's a good illustration. Now, if there was a point where God stopped, then God wouldn't be perfect.

You see? For instance, if God knew almost everything, but not quite everything, then God wouldn't be perfect in knowledge. Isn't that right? His understanding wouldn't be infinite, as it says in 147th Psalm, first fifth verse. If God knew almost everything, let us take all that can be known, everything that can be known, past, present, and future, spiritual, psychic, and physical, uh, everywhere throughout the universe, and let's say God knows all about that, except one percent.

He knows 99 percent of all that can be known. Well, I'd be embarrassed to go to heaven and look into the face of a God that didn't know everything. He has to know it all, or I can't worship him, because I can't worship that which is not perfect.

And so God has to know all there is, or else I can't worship him. And then when it comes to, say, power, if God had all the power there is, except a little bit, and somebody else had a little bit of power hoarded that God couldn't get to, then we couldn't worship God. We couldn't say that this God is of infinite power, because he wouldn't be of infinite power.

He'd just be close to it. But falling short of it a little bit, he wouldn't be quite God. He would be short of infinite, and while he would be more powerful than any other being, and perhaps even more powerful than all the beings in the universe lumped together, he still would have a defect, and therefore he couldn't be God.

For our God is perfect, and perfect in knowledge and perfect in power. And if God had goodness, but there was one spot in God that wasn't good, then he wouldn't be our God and Father. If God had love, but didn't

have all the love, just 99 and nine-tenths percent of the love, or even a higher percentage of the love than that, God still wouldn't be God.

God, to be God, must be infinite in all that he is. He must have no bound and no limit, no stopping place, no point beyond which you can't go, but that when you think of God or anything about God, you have to think infinitely about God. Some of you people have charley horses in your head for two weeks after trying to follow this, and I don't know what I'll have myself, but brother, it's a mighty good cure for this little cheap God that we've got around here now in modern fundamentalism.

This little cheap God that you can power around with, the man upstairs there and the fellow that helps you win baseball games and all that, that God, my brother, he isn't the God of Abraham, Isaac, and Jacob. He isn't the God that made the heaven and the earth. He's some other God.

You know, we can create gods just the same as the heathen can. We educated Americans imagine that it takes a heathen to make a god. You know, you can make a god out of silver or gold or wood or stone, or you can make it out of your own imagination.

And the God that's being worshipped in many places is simply a god of imagination. He's not the true God. He's not the infinite, perfect, all-knowing, all-wise, all-loving, infinitely boundless, perfect God.

He's not that God, but he's something short of that. And so Christianity is decaying and going down into the gutter because the God of modern Christianity is not the God of the Bible altogether. That is, we fall short of it.

I don't mean to say that we do not pray to God. I mean to say that we pray to a God short of what he ought to be. So we've got to think of God as being the perfect one.

Now, there's a lot I'd like to say about God and a lot I want to say about him, the divine Godhead in the Trinity. And I want to give you a little shock here now by saying this, that God takes pleasure in himself and rejoices in his own perfection. I want you to hear that and don't say, you know, Mr. Troger didn't mean that, or don't come and argue because it won't do you any good.

I've prayed and thought and searched and read the word too long to dare ever to take this back. God takes pleasure in himself and he rejoices in his own perfection. The divine Trinity is glad in himself.

God delights in his works. You remember that when God created the heaven and the earth and all things that are therein and man upon the earth, that while God was busy creating things and creatures, it kept saying, and God saw it all and lo, it was good. Then when God created man in his own image, God looked and behold and said, it's very good.

God rejoiced in his works. He was glad in what he had done. And when we come to redemption, my friends, redemption is not a heavy work for God.

God didn't find himself in a fix like John Foster Dulles and have to rush off somewhere and try to straighten himself out and get right with the angels and get these foreign policies straightened out with the archangels. God did what he did joyfully, my brothers. He did what he did joyfully.

He made the heaven and the earth joyfully. That's why the flowers look up and smile and the birds sing and the sun shines and the skies blue and the rivers trickle down to the sea. God made the creation and

he loved what he did.

He took pleasure in himself and took pleasure in his own perfections and in the perfection of his work. Then when it comes to redemption, I repeat that this was not a heavy task laid upon God by moral necessity. God wanted to do this.

There was no moral necessity on God to redeem mankind. He didn't have to send his son, Jesus Christ, to die for mankind. He sent him, but at the same time, Jesus said he did it voluntarily.

He said, I came of myself. He did it of himself. If God was willing, it was the happy willingness of God.

A mother doesn't have to get up and feed her baby at two in the morning. There's no law compelling her to do it. The law probably would compel her to take some care of the little type, but she doesn't have to give him that loving care that she does.

She wants to do it. She does it because she likes to do it. I used to do it for our little fellows and enjoy doing it.

I don't think I would now because I don't get up with the alacrity that I used to when I was twenty, two or three. But a mother or a father, they do what they do because they love to do it. Now I'd like to have you know that this awesome, eternal, invisible, infinite, always omniscient God, the God of our fathers, and the God and Father of our Lord Jesus Christ, and the God we call our Father which art in heaven, while he is boundless and infinite, he can't be weighed nor measured.

You can't apply distance to him, nor time nor space, for he made it all and contains it all in his own heart, and while he rises above it all, at the same time, this God is a friendly, congenial God, and he delights in himself. The Father delights in the Son. This is my beloved Son in whom my soul is well pleased.

And the Son delighted in the Father and said, I thank thee Father, Lord of heaven and earth. And certainly the Holy Ghost delights in the Father and the Son. Then when it came to the Incarnation, the Incarnation wasn't something that God Jesus Christ did with gritting his teeth and saying, I hate this thing, I wish I could get out of it.

He came to the womb of the Virgin Mary and some of the dear old theologians, they said he abhorred, notice that, he abhorred not the Virgin's womb. Notice that expression. In one of our hymns, he abhorred not the Virgin's womb.

The writer thought about this and said, now I'm writing a beautiful hymn and said, wait a minute here, the womb of a creature, how could the everlasting, eternal, infinite God whom space cannot contain, wouldn't it be a humiliation? Then he smiled and said, no, he abhorred not the Virgin's womb. And he wrote it and we've been singing it for centuries, that the Incarnation of Jesus Christ in mortal flesh was not a heavy thing that Jesus had to do. The second person of the Trinity, the everlasting Son, the eternal Word, made himself flesh joyously, joyously.

And so when the angels sang about the Incarnation, they sang joyously about it. And then salvation, notice that in the 15th of Luke, that when Jesus Christ saves a man, he carries him on his shoulders and what's the word there, the verb? Rejoicing, rejoicing. He does it rejoicing.

He comes home rejoicing. And the same will be with the consummation in that great day we'll speak about a little later. Now, God is not only pleased with himself and delighted with his own perfections and happy in his work of creating and redeeming, but he is also enthusiastic.

There is an enthusiasm in the Godhead. And I want you to see, my friends, that in creation there is enthusiasm. If there wasn't enthusiasm, it would run down shortly.

Look at energy, for instance. When you stop to think of what you are made out of and what everything is made out of, atoms are made out of protons and neutrons and electrons. And you can't keep them still, not a second.

They dash in all directions at tremendous speeds. And the heavenly bodies move the same way. The old Greeks called the movement that they made as they passed through space the music of the spheres.

I don't think they missed it by very much at all. And I quoted before several years ago, but I hadn't thought of it, but it comes to my mind now. I think you ought to hear it again.

We ought to hear this every once in a while. The man who said, From harmony, from heavenly harmony, this universal frame began. When nature, underneath a heap of jarring atoms, lay and could not heave her head, a tuneful voice was heard on high, Arise ye more than dead.

Then cold and hot and moist and dry, together to their stations leaped, and music's power obeyed. From harmony to harmony, through all the compass of the notes it ran, the diapason closing full in man. I believe that, that God sang when he created things.

And that the motion and speed and the hurrying bodies as they move about, and the working of little creatures in the earth, the earthworms to make the soil soft, and the working of the sun on the earth, all this is God joyously working in his creation. It's seen in creation. It's seen in light.

Do you ever stop to think what it'd be like if there was no light, if there wasn't any light anywhere? There wasn't any light. Nobody had any light. If God Almighty were to put a lead sack around all the heavenly bodies and suddenly shot out all the light there is, I wouldn't want to be alive.

I'd want to turn myself off like a bulb and cease to be and ask God, please, to annihilate me, and I don't believe in annihilation. But light and speed and color and sound, some people are afraid of color. They think that spirituality consists in just being drab, like I'm dressed tonight.

They think that spirituality, just being drab. My brother and sister, God made color, and he made all kinds of colors, and he made all shades of colors. Now, look at the sunset.

What is that? Just something scientific? Ah, you can't fool me. You think that God made that lovely, beautiful thing out there and splashed the sky with old rose and cerise and blue and white, and that God wasn't smiling when he did that? You tell me that that's just an accident of nature, scientifically explained? Oh, you've got too much learning for your own good. Go empty your head and get your heart filled, and you'll be better off.

Because I believe God made the sunset, and how do I know? I know because the Holy Ghost wrote 150 psalms, and in the 150 psalms he celebrates the wonders of God's creation. Some don't believe that we are the love of God's creation. They don't.

Now, there's a woman who wrote in England years ago, and she says that's soulish, and if we love anything that God made, that's soulish, and we'll lose it in a great day. We ought to trim ourselves right down, walk around, I suppose, looking like the inside of a black dog's mouth, dark and gloomy and rather sinister. The fact is, my friends, that God made the colors.

Now, the devil didn't make the colors. The devil, of course, gets people to use them, but he didn't make them. God made the colors.

He made the light, and the light gave us the colors. Put the light of the sun through a prism, and it'll break up into its seven major or its seven primary colors, and then out of those primary colors you get all the colors you have. Now, I don't believe that a woman ought to, a Christian woman, ought to try to look like a Christmas tree.

I don't think that, but I don't think there's any harm in wearing colors. Now, some of you dear old ladies won't like me for this, and you'll want to paddle me good and say, what's happening to the old man? No, I'm not breaking up. I always believe this.

I always believe in colors. I like to see color. I like to see it everywhere God made it all, and so God's enthusiastic about it.

I find enthusiasm in the Godhead. I see enthusiasm in energy. I used to preach about this.

You use it for an illustration. They say if you take a glass of water, there are atoms enough in a glass of water to blow up a whole city, and that sounded rather extreme, but one day a little fellow, a little sawed-off fellow with a sharp nose, gave the order, and some men flew over Hiroshima and dropped a bomb, about as big as a glass of water, and blew the city to bits, and killed 120,000 people. Just atoms, just a little atom.

That's all it was. It doesn't happen to be H₂O, but something else, but just atoms. So, I tell you, with so much energy in the world, and so much ability to come back and make good after you've killed a thing, out in my state of Pennsylvania, the money-greedy dogs have gone out there, and here's what they've done.

They have gone and bought up the coal rights in certain sections of the state. Beautiful hills that I grew up to see and love, beautiful sun-kissed hills, sometimes misty blue in the setting of the sun, and I would see them there, and I, as a boy, loved them. And the creeks, or cricks as we called them, that ran below, and the little runs that ran out to the rivers and down to the sea, was all very beautiful to me.

And I went back to my old place here a few years ago, and I found that these money-hungry fellows had sold out the coal rights. And do you know what they did? They didn't dig a hole and go back after the coal. They took bulldozers and dragged the top off of the earth, trees, grass, everything to get down to the coal and lifted the coal out.

And the result was thousands and thousands of acres, whole hills that used to grow up with their green to meet heaven's blue, lay gashed like one vast grave that hadn't been filled in. And the state of Pennsylvania said, You've got to fill it all in, or we'll fine you \$300. And they looked at each other and grinned and said, It would cost us several thousand to fill it in, so here's your \$300.

And they left it as it was. And I went away grief-stricken to see my beautiful hills, now great, ugly, shool, great, ugly sand pits. And I went back in a few more years.

And do you know what nature had done? Dear old, busy, enthusiastic, fun-loving, joyous Mother Nature. Do you know what she did? I don't know where she got the seed, and I don't know where she got anything. But I know she began to draw a green veil over that ugly gash.

And now if you'd go back this summer, I think by this time, or certainly by next summer, it will have cured itself. God Almighty put in nature the ability when an evil man, loving money, would take bulldozers and steam shovels and gouge great, ugly holes in God's lovely creation, God gave Mother Nature ability to go right back and in a few years, pull a curtain of green over it and start the trees again, and now you can see nature. You see, she's busy, she's enthusiastic, but there's no she, it's God, my brethren, it's God.

We ought to stop thinking like a scientist and think like a psalmist. We'll get right with God when we think like a psalmist and an apostle and stop thinking like a technician or a mechanic. The tribes are troubled when we think like mechanics.

We say nature did this, and of course I've used the expression, but I'm explaining by nature, I mean God, enthusiastic over his work. So there is God working with color and sound and bodies in space out there traveling around. Man can make them travel 25,000 miles an hour, but they're poor little old creeping oxcarts compared to the speed God gets out of them.

Some of those heavenly bodies, the way they go, and why did God go out there and say, now get going fast? I don't know, God was just happy in his creation, that's all. He looked and lo, it was very good. This infinite God was enjoying himself.

Somebody is having a good time in heaven and earth and sea and sky. Somebody is painting the sky old rose and cerise and blue and pink and white. Somebody is making trees to grow where only dashes grew a year ago.

Somebody is causing the ice to melt out of the river and the fish to swim and the birds to sing and lay their blue eggs and build their nests and hatch their young. Somebody is running the universe, and I believe I know who it is. I believe it's the Eternal Father, strong to save, whose power rules the restless waves.

I believe that it's the Trinity, that it is our Father, who art in heaven, Jesus Christ, his only Son, our Lord. God is having a good time in his world. And so let us not think any more of God as being heavy-browed and gloomy.

I repeat that when God made the heaven and earth, they sang together and all the sons of God shouted for joy. There wasn't a funeral at the creation of the world, there was an anthem, and all the creature creations sang. And at the incarnation they sang.

I know some of these textualists, they shut you right up, they put a clammy, pasty paw over your happy mouth and say, now the angels didn't sing, peace on earth, good will to men. According to the Greek, it says they said, peace on earth, good will to men. But all you have to do is read that, brother.

You can't read that without getting lilty. Something begins to move in you, you get a rhythm, you get music in your heart. Peace on earth, good will toward men, they said.

That was singing. There was singing at the incarnation. And then at the resurrection there was singing.

I will sing among my brethren, said Jesus in the psalm. And when he rose from the dead, it doesn't tell us in the new, but it foretells it in the old that one of the first things Jesus did was to sing. And one of the last things he did before he went out to die was to sing a hymn along with his brethren.

I'd love to have heard that hymn. You'll identify it, it's found in the psalms, I don't know which one. And think about the rapture.

Have you ever stopped to think about the rapture? Now some of you have got so far from prophecy, you've been scared out and intimidated and chased down the alley until you don't believe in the coming of the Lord anymore. The post-pre-tribulationists and the post-tribulationists and the all-millennialists and what have you have all scared a lot of you people, and scared me. I still believe Jesus Christ is coming back to the world he made and died for.

Still believe he's coming back and his feet will stand on that day where they stood once on the Mount of Olives. You believe that? I believe he's coming back. Now I'll admit that I don't go with everything I see in the chart.

I don't want to know more than Isaiah. I'll be satisfied if I'm just a shade under Isaiah, but not more than Isaiah. So I'm not trying to know more than Daniel and Isaiah and John on the Mount of Olives.

I knew John was somewhere, but I'm getting tired and forgot where he was. Well, brethren, I believe he's coming back again. Everybody knows how to die, but have you ever stopped to think you'll be all mixed up when you come to the rapture? It's going to be something that's never happened before.

Lots of people have died. Old Jacob pulled his feet into bed with him and leaned on his staff and gave up the ghost and slept with his father. That was a dear, quaint old way they had in doing those days.

They slept with their fathers. Everybody slept with grandpa. And there they lay all row on row, sleeping together.

That's the way they died. They knew how to die. You know how to die.

You just lie down, and when it gets so that you can't live, you die. We're not too much worried about dying. But the rapture, I tell you that, that's the hard one.

What's going to happen? Here you are sleeping out here, dear Mrs. Deet, sleeping over here, Brother Wood and Brother Moore, and all out here, Brother Gately and all of these that we've known during the years. They lie sleeping all around. And if the Lord tarry while you and I'll join them, we'll go.

We can't live forever. Down here, I mean. And you'll die.

But them coming up out of there, getting up out of there, and if you're walking around on the street and, Lord, do you hear the sound of a trumpet that's louder than the horn of a diesel engine, and you recognize that timber isn't earthly at all, it's heavenly, and it isn't even the music of the spirit, it's the music of the voice of Jesus, the Son of God, and suddenly you're transformed. You don't know what to do. You know, you don't know how to act.

You can't find out anywhere. When they're going to be presented before the Queen, they know how to curtsy. You know, if I couldn't do it, I'd fall apart.

But they do it. They curtsy. And they know how to approach kings and queens and presidents and all other VIPs.

But nobody's told us what to do when we get over yonder. And suddenly you're walking down the street and you're somebody else, and you look at yourself, no more warts, no more wrinkles, and you feel your face, no more hollow holes, and you feel your head and hair. It didn't use to be.

And you're glorified, and you look away and see the Son of God, and you like him. And you won't know what to do. The people lying in their graves, what'll they do? Do you know I know what they'll do? I mentioned this one time.

Where did I mention it? Trouble with getting around so much, you forget where you've been. But I mentioned it somewhere, and a man came up afterward, and I said, we were going to sing. Sing, rise and sing ye that dwell in dust.

That's what it said. Rise and sing ye that dwell in dust, for the earth shall cast forth her dead. And a man came to me and said, I heard a sermon, a great sermon preached one time called Singing Dust.

Singing dust, that the dead who sleep in the dust of the earth shall rise, and they'll sing, and it'll be singing dust. Well, there's going to be singing at the rapture. And there's going to be singing at the consummation, in that great day.

Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us. That's the theme of the new song. The theme of the new song isn't I am.

The theme of the new song is thou art. You notice the difference? When you leave the old hymnody of Wesley and Montgomery and Watts and the rest of them, it was thou art, thou art, thou art, O God, thou art. Then when you get down to the modern hymns of modernism, the modern fundamentalists, it's I am, I am, I am, I am, I am.

It makes me sick to my stomach, all this I am-ing. Well, I know we can testify, and we have a right to, and occasionally a good hymn of testimony is all right, too. But we've overdone it.

We've overdone almost everything else we've ever done anything about. We've overdone it. So we've overdone this I am, I am stuff.

My brethren, let me say to you that the joy of the Lord, the song of the ransomed is going to be thou art. Thou art worthy, O God, they said, to take the book. Thou hast redeemed us to God and has made us kings and priests, and we shall reign on the earth.

And I heard the voice of many angels round about the throne and the beasts and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands. And you put on a blackboard how many that is, and I'll buy you a dinner. I beheld and I heard the voice of many angels round the throne and the beasts and the elders, and the number of them was ten thousand.

Well, isn't it strange that men are made, actually made? They've got such timber, and when I say timber, I mean timber here. They've got such timber in their head that instead of getting happy over this, they solemnly try to figure out who these deacons were and these elders and beasts and these creatures. And they write books on who they were and what they looked like.

Isn't that strange? How dumb can a scholar get? We, I don't know about these creatures here. See me five minutes after the rapture, and I'll tell you about it. But now I just have to take it by faith.

Thou hast made us kings and priests, and he said, all these creatures, saying, worthy is the Lamb. Now, look at me, I'm wonderful, I'm happy, happy, happy, happy. No, the Lamb, the Lamb is worthy.

So that's the consummation. Well, my brethren, the infinite Godhead invites us into himself to share in all the intimacies of the Trinity. And Christ is the way in.

You know, the moon is geared this way toward the earth. Relative to the earth, it's geared this way. It turns, and the earth turns.

But they turn in such a way that we only see one side of the moon. We never see the other. They're hoping to go around and see the other side.

I'm not interested. It's the dark side. But we see only one side of the moon.

And I thought the eternal God is so vast, so infinite, extends out so far into infinitude, that I can't hope to know all about God and all there is about God. But God has a manward side, just as the moon has an earthward side and always keeps that smiling yellow face turned earthward. So God has a manward side and always keeps that turned manward.

And that side is Jesus Christ. Jesus Christ is God's manward face, God's manward side. Jesus is the way God sees us.

He always looks down and sees us in Jesus Christ. Then we go back to my quotation, where Jesus appears, the blessed Trinity is understood. Now I close, and I want to ask some questions.

Are you contented with nominal Christianity? If you are, I have nothing for you. Are you contented with popular Christianity that runs on the authority and popularity of big shots? If you have, if you are, I have nothing for you. Are you content with elementary Christianity, the beginnings, the elementary beginnings of things? If you are, all I've got for you is to exert you earnestly to press on toward perfection.

But if you're not satisfied with nominal Christianity and popular Christianity and the first beginnings of things, and you want to know God, the Triune God, for yourself, why, pray for me and I'll be preaching on these subjects.

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