

Suffering - Part 1

by Norman Grubb

Suffering is a necessary quality for glory, and we must understand it in order to have glory.

Duration: 44:42

Scripture: Romans 8:17-18, 2 Corinthians 1:9, 2 Corinthians 4:7-9, 2 Corinthians 4:17, 2 Corinthians 7:4

Topics: "Suffering"

Description

In this sermon, the preacher emphasizes the importance of not forgetting who we truly are in Christ. He highlights the reality of Satan's attempts to distract and deceive us, but encourages believers to trust in God and not in themselves. The preacher draws from the example of the apostle Paul, who experienced suffering and persecution but found comfort and deliverance in God. He also discusses the concept of fire and light, explaining how death can be transformed into blessing and power. Overall, the sermon emphasizes the need to continually die to self and rely on God's strength in the midst of trials.

Transcript

I'm sorry I'm being lumped on you again, but there it is. I'll talk a little, maybe, and some of us can talk. Do we square to what the Bible says on suffering? Because the Bible says suffering is a necessary quality.

And you can't have glory without suffering. So we'd better understand suffering, we'd have glory. The Scriptures are full of it.

The great victory chapter, of course, is Romans 8, full of it. The moment he speaks about our inheritance, Romans 8, he says, 17, If children, then heirs, heirs of God, joint heirs with Christ, if so be it, we suffer with him. On condition we suffer with him, that we may be glorified.

The two are bound together, aren't they? Heirs, joint heirs, if so be it, you suffer with him. Then glory. And the whole of this chapter, we call it a victory.

This is not the victory chapter, it's the groaning chapter. It's full of groans. So unless you're groaning, you're not there.

This chapter says that the creature, verse 22, the whole creation groaned it. The whole creation, verse 22, groaned it in pain. Not only they, but ourselves also.

So we're co-groaners. The Bible says this is a victory chapter. This is not the approaching chapter, this is the arriving chapter.

So we've arrived in groaning here on earth. And there it says the Spirit groaneth with us too. The Spirit groaneth if it cannot be uttered.

Likewise, the Spirit hopes I'll affirm it is. For we know not what we ought to pray for. That's interesting he says that.

Making the intercession with groanings which cannot be uttered. And this chapter, this is the victory chapter of the Bible, isn't it? Chapter 8. No separation, all that, no separation. What it ends by saying, in the last verses of this chapter, it says, as it's written, for thy sake we're killed all the day long.

Not alive all day long, killed all day long. Read it. I say we'd better be Bible readers.

Read it. See what it says yourself. Verse 36, as it's written, for thy sake we are killed all the day long.

We are counted as sheep for the slaughter. That's not something about an earthly marble palace, is it? I count you as sheep for a slaughter. That's Romans.

Look at Corinthians. This mighty Paul, who just was sharing and confessing, taking Corinthians as quite a confessing letter. He says, he's comforted, he says, comforted in all his tribulations.

Chapter 1, verse 9. For we have the sentence of death in ourselves. That we should not trust in ourselves. But in God, we went through something.

He was trusting, mighty Paul trusting in himself. That's something, isn't it? A little bit of Satan, isn't it? Sentence of death, yeah, now, don't stop, don't stay there, don't suffer that suffering stuff. What's the answer? We have the sentence of death in ourselves.

That we should not trust in ourselves. But in God is raised the dead, who delivers the dead from death, and doth deliver, and did deliver, and so on. Chapter 4. He says it's a continual dying.

Not only a dying 2,000 years ago. A dying of the Lord Jesus continual. Continual.

Chapter 4. He says, chapter 7, verse 11. No, verse 7. We have this treasure in earth and vessels, that the excellence of the power may be of God and not of us. We are troubled on every side, but not distressed.

Trouble means you feel it. But not distressed, you feel it. You're troubled but not distressed, because there's a divide between trouble and distress.

You're perplexed. Oh, we get mixed up a bit then. This is poor perplexed, but not in despair.

Separate between perplexity and despair, but there is perplexity. So there is trouble. There is perplexity.

There's persecution. Well, we know a bit about that. We're cast down, not out.

Cast down, but not out. We are cast down. This is the mighty Paul.

If you do better than Paul, you do pretty well. I don't despise that one. See what I mean? Always bearing about the dying of the Lord Jesus, not his death, his present dying.

That's in me. The dying Lord Jesus, I'm bearing about the dying. There's something in me which is dying.

Always, always, always. So that's a strong word, isn't it? Continual dying, continual glory, continual dying, continual suffering. Because life only comes out of death, that the life may be manifested in our body.

But the life is only manifested because there's a dying. So the life isn't... My body shows it. It says here, my body.

I hope you're following it in the Bible. It says here, the body. About the dying, the life of the Lord Jesus may be manifested in our body, so it's physically operative.

It shines out of us. Yet the basis has been a dying, if that's arising. That's strong stuff.

Verse 11, we are all delivered unto death. We're stuck into death. God sticks us into death.

Always delivered unto death, that the life of Jesus may manifest. Then he does call it, in verse 17, our light affliction, some lightness. Our light affliction which is for a moment, some moment, works its force far more exceedingly.

One builds the other up, doesn't it? They're connected. The suffering works out the glory. They're connected.

Our light affliction works its force a far more exceedingly eternal weight of glory. Light, suffering. So we call it light.

Doesn't feel light down here at the start. Weight glory. It's something... In the chapter he says... Oh, a whole list of them.

But he says... Without... Authorities with inner fears. Oh, I can't find it. Somewhere here.

Without a suffering but inner fears. He says that. Thank you.

Six somewhere, isn't it? The whole of six is tough. The whole chapter six is stripes, imprisonment. In all these he's approving us as ministers of the cross.

Well, how? By their patience, afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, searchings, fastings. Wow. That's mounting glory.

And then in... 2 Timothy, in his last letter, before he was executed, he told Timothy again... It's a faithful saying to Timothy 2.11. If we be dead with him, we shall also live with him. If we be dead with him, we shall live with him. If we suffer with him, we shall reign.

And that is again... If you want glory, you have suffering. If you are reigning, you want suffering. If you suffer with him... And it says, if you don't suffer with him, you want glory, doesn't it? If we suffer with him, we also shall reign with him.

And then the pattern. It becomes God that we are perfected in suffering. Not perfected in glory.

It becomes God. It suits God. That's a strong thing, isn't it? It suits God.

It fits God by... It says, for whom are all things. By whom are all things. It makes a captain of our suffering perfected through suffering.

Number one, says the person, the captain, the leader. That's in Hebrews 2. Where he's made like unto us. I hear that all the rattle of the pages being turned all round me.

In my deafness, I hear it. It's a good thing to be deaf sometimes, isn't it? I'm sure we need to be more Bible-minded. I do believe it.

I do believe it. Unless I can give it to my Bible, I'm not safe in the end, you know. The Bible's got to be told to my spirit.

I've got to have it in my Bible first, have it in my spirit. I must. So, there's something there we've got to keep reminding ourselves of.

And this in the... Last year, Fred gave us a whole series on Hebrews. It was very good, the whole series in our talk. Blowing Rock on Hebrews.

But here in Hebrews, it says that... Verse 10, we see Jesus. Verse 9, we see Jesus made little lower than the angels. He might taste death, very mad.

For it became Him, God. It becomes Him, it suits Him, it's right. This is fitting for God.

What's fitting? By whom are all things? By whom are all things? In bringing many sons unto glory, to make the leader of them perfected through sufferings. What sufferings then? And then verse... It calls temptation suffering. That's in... In chapter 4, it's in chapter 2, I think.

My eyes aren't very good these days. Thank you. Last verse of chapter 2. For in that he himself has suffered being tempted.

The word temptation and trial are the same thing in the Bible. So some say that temptation is an inner pull. The trial is out of impact, somewhat.

We're tempted through inner pulls. Trials hit us from outside. Same thing.

The same word in the original. He suffered being tempted. So there's suffering in being tempted, or tried.

There's suffering in it. And then in the great description, the amazing description of the perfect pioneer of our salvation, I think we quoted it yesterday, it says in the 4th, 5th chapter, who in the days of his flesh, verse 7, when he had offered up prayers and supplications with strong crying and tears, this is Jesus, unto him that is able to save him from death, was heard also in that he feared. I'll read it again.

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, strong words, strong words, aren't they? unto him that is able to save him from death, was heard in that he feared. He wasn't saved from having death. He was saved from positive death.

He went through death to resurrection. He wasn't saved from the outer death, but through the outer death came resurrection. No death, no resurrection.

So the salvation didn't take place, he was saved from the cross, because there hadn't been the cross, there wouldn't have been resurrection. So there is a resurrection that comes out of the death, out of the

death, out of the suffering, comes the glory. It says so here.

And then it kind of brings it home. It goes on to say, oh dear, my eyes have... Yes, then, next verse. Hebrews 6, Hebrews 5, 8. Though he was son, yet learned he obedience to the things which he suffered.

What's happening? Is this the suffering? It is from my eyes. What's up? Oh, I'm fine, thank you. I'll get it from inside.

Thank you. Thank you, dear. Caring for the poor and needy, thank you.

Thank you, love. See here? Though he was son, yet learned he obedience to the things which he suffered. We talked yesterday about how you learn a thing and get it, about becoming a doctor and all that, how you become a beer, a godder.

By learning, you learn obedience, you learn it. Obedience, of course, is the part of the believing. The only obedience we have is not doing it, but believing it.

Because we believe he's the doer. So all the doing we do, the real doing, is believing, and then he's the doer, and then we do it, but we're doing it, and then he's doing it. Then that's the learning of obedience, we know that.

We talked about that yesterday. Being made perfect, so he's perfected through suffering, he says, perfected through suffering. Settled in something.

So suffering settles you in something. What does that mean? Settles you in something. And being made perfect, he then became the author of eternal salvation, unto them who went the same way, the obedient way.

To those unto whom they must obey him. Remembering all the time, obeying is his believing, because we're so geared to thinking that obeying is working. Obeying is the obedience of faith.

We had that yesterday, Steve brought that up just again. The obedience of faith. So he piles it on, doesn't he? You see, what is suffering? Suffering is what I don't like, that's all.

Suffering is what I don't like. Quite plain. Maybe spirit suffering, or soul emotional suffering, or body suffering.

I don't like it. It presses me to find a remedy. That's the secret.

It presses me to find a remedy. That's why the great king of gods says, life is inside you. Subjectivity is truth.

Objectivity is outside you. You escape it by saying, oh, it's out here somewhere. Real life, answer it inside.

His great words, existentialism. You live in existence. Existence is inside you.

How do I handle that? How do I make that suffering operative? You live from inside you. Not, oh, I get off it somewhere, it'll go tomorrow, it'll leave off for tomorrow. Life is not objective.

Objectivity is operating by, oh, they're out here, we'll handle them. Subjectivity, what's that mean to me? Why is that like that? I must find my answer inside me. And that's dialectic.

That's opposite. I don't like it. I've got to find a remedy, a thing I don't like, inside me.

Oh, they'll find their day tomorrow. That's not the answer. It's to find their day in the storm.

That's subjective. Objective says, oh, it'll be found tomorrow. Subjective says, it's a fine day today.

It isn't a fine day, it's a bad day. Find out how it's a fine day. Find how a nasty day is a nice day.

That's inside you. That's subject living. That's existential living.

Existence is inside you. Existence is inside you. How do I handle that? How is that really workable to me honestly? Not just saying, oh, it'll be nice tomorrow.

This is the life. And suffering forces me, if I'm real, to find my answer inside me. And then it comes to my body.

It says, if you bear the dying inside you, find out how to die and rise inside you, it comes out then, out with your body. You show it. It's spontaneous.

It's spontaneous. So you say, there's something here. Force and the glory comes out of suffering.

And the perfect person has to be a perfect sufferer. Learn the obedience of being made perfect. Be made perfect through sufferings.

So I'm not a perfect person if I handle sufferings. Not made perfect through victory or through glory. Through sufferings.

The Bible says so. Number one person, Jesus, perfected through sufferings. And when he knew how to handle and turn the sufferings, the glory came out of the sufferings.

How is that done? Because sufferings forces me to be what I don't like and face it, I don't like it. Sufferings, I don't like it. Like Paige, I couldn't hear too much, was saying yes, she hated me.

I couldn't stand me. We all have done that, hopefully. Hated me, but I must forget, how do I like me? Now I don't find the outside by pretending something.

How can I turn a nasty me into a nice me? I've got to get my answer. That's why Kierkegaard really was a great teacher. He said the art of subjectivity.

Subjectivity means subject inside, the object is outside here. Subject means it's in me. You must find your answer in you.

And it starts with conflict. I don't find an answer, I don't like it. How can I turn a don't like into a do like inside me? See, that's the teaching of the cross.

That's why Jesus said, or Kierkegaard said, you see, how can you handle your sins? How can you handle your sinnerhood? Baby said, how can you handle your sins? By a leap of faith inside you that he took them away. Now that's absurd. Where's God? Where's this resurrection stuff? You've leapt.

The absurdity of it. Oh, I believe he did it. I believe in resurrection.

I believe in the Holy Spirit to forgive me. So I dissolve my sin problem by my Jesus problem inside me. Oh, he took them away.

Salvation, rebirth, rebirth. Oh, he took them away. You've got an inside solution.

You couldn't be saved unless you were miserable inside. But you had to be inside. And the whole world tries to escape their sins.

That's their objectivity. Oh, this terrible world they use it as a mistake. They call adultery a mistake.

It's a horrible way of talking about girlfriends. We're in a bad life. Girlfriend is usually fornication and adultery.

We never say so. Our papers are full of girlfriends, which is fornication and adultery. We never say so.

Only the Bible says so. Or we might call it a mistake. It isn't a mistake, it's a sin.

Oh. The world escapes objectivity. He's a girlfriend.

Often you meet the best people of the day. Like this poor fellow who resigned from standing for president because he'd been attacked on the gold business. Escape, escape.

All he needs to say, they actually challenge him, that gary man. He comes from Nazarene so he should know better. Have you been adultery? Well, he could have said, I'm sorry I have, but God has mercy.

We believe him. You say, I shouldn't ask that. Don't say, I shouldn't ask that.

Say, I have done it, I'm sorry. That's honesty. It isn't a mistake, it's a sin, I'm sorry.

I wish he'd say that. Objectivity is truth. I must face it and find the honest answer.

How can I find the answer inside me when I'm a nasty person? I must find I'm a nice person by a leap of faith. I've discovered the nasty person was Satan in me and Jesus has put him out and the nice person is Jesus in me so I'm a nice person. I find inside me.

Now my body shows it. Harmony. I'm a Jesus person because I was a Satan person and we all are stuff and Satan was put out by Jesus and I believe the leap of faith.

I can't prove it. That's why somebody quoted yesterday. God says we walk on 60,000 paddles of water.

Life is built on doubt. Doubt is suffering. Paul says, dear God, you always suffer.

Faith is built on doubt. You can't prove it. Richard told that bit in his thing he's going through.

The battle of faith. Can't prove it. Shall I starve? Shall I do this? You can't prove it.

You can't prove you're saved. You've only got a book. Who says the book's true anyhow? You can't prove anything.

You've got the leap inside you and of course you get the inside person but you can't prove him. The Holy Spirit says, oh yes, that's so, oh I see. You can't prove that.

You're a fool of faith. It's the foolishness of faith. The wisdom of God which is wiser than men.

The weakness of God. That's the weakness of God. Can't prove it.

But somehow you know it. To the world we're talking about. This is inner suffering resolved.

All life is resolving inner suffering. But all I have to face is that it's always suffering. It's always suffering.

And we touched it yesterday. One of you talked about it a bit. I get your name.

I talked about being pulled and getting back again. Being pulled to self. Say that's Satan pulling me.

And then praise took it up as far as I could hear it yesterday. Pick it up. Of course that's our principle.

So you see, suffering means I'm pulled and I don't like. But I'm supposed to like everything. Oh, I'm off-beam.

I don't like it but I'm supposed to like everything. Jesus took three hours to get his inner self right. I don't like cross.

But I better like it because I've come to do it. Not my will but thine be done. The cup which my father has given me shall not drink it.

But it took him three hours to say that one. So it's not out of place to be pulled by suffering. And it may be suffering by imagination, by what you think may come or what has come or might come.

It's not the point. It may come on the feeling level. Of course that's the soul level.

Oh, I don't feel imagination. I feel a fuller life. We're precious.

We're full of feelings. We use our feelings rightly. We love each other, or meant to.

We need to learn a few things like among ourselves these days. We're meant to anyhow. All feeling can be the other around.

Fear and fuss and fate and so on. Or it can be physical. It doesn't matter.

So suffering has diverted me to something I don't like. I was meant to. That puts me in the process of faith.

Faith means I've got to resolve an inside problem. I don't like that, whatever form it takes. I had one last night and old Lanny was attaching me to say I'd better get back to faith.

I like attackers. What shall I do with that? We must start there. Jesus started there.

You must start there. That's why I'm so sorry we don't put Lanny in. Don't live by what you see.

We need Lanny in. He isn't always right on everything, but he's right on that. Don't be affected by this house burns down.

If it does burn down, there's another one coming. See through the burned down house to the new house. But we must stop being hurt by a burned down house.

We must be real. So we have to start suffering. We don't like this, don't like this, and don't like this.

But you cannot resolve it by saying, oh well, it'll pass over. That's what the world does. It's a mistake.

It is a mistake, it's adultery. It is a mistake, it is alcohol, drunkards, murder or something. It isn't a mistake.

Cut the word mistake out. It shows how hypocritical we are. Even Reagan talks about mistakes.

They aren't mistakes. He should have done better. He said he should have.

They aren't mistakes, they're real. Mistakes is babyhood objectivity. You don't live objectively out here, you live in subjectivity.

What does it mean to me? Why don't I solve it? What's happened? Why have I got a mess? What's the mess? How can I turn the mess into a solution? Inside me. And you don't read that, maybe, because even if they turned Kiergod, his great word, we turned that into heresy. Schaefer, silly men like that attacked the great Kiergod.

Kiergod and Burma are the two greatest men. Jacob Burma, the mystic, and Kiergod, the philosopher, are the two greatest men. Out of them I learned something.

And his subjectivity is, what is subjectivity? Existence. Existence. Subject.

You're subject. You exist. You're subject.

Not object. Subjectivity is your you. You.

You. You. Not out here.

Find the answer in the you. Why? Why don't I like that? Why is that doing this? Now are there any answers in me? Because the answer is the absurdity of faith. It's in a person who came once, they say he came, they say he died, they say he rose again, and I've believed it.

And if I don't believe that whole thing, I'm most miserable. And I'm believing this person, and this, by the leap of faith, the solution, the solution, the solution. And he's God's devil.

Now you get it. Finally he's God's devil. And Jesus found Calvary, he's God's devil.

The cup my father hath given me. Now, he said at the supper table, the prince of this world cometh, and nothing in me. Everything on him.

Everything on him. Nothing in me. He got it there.

But even he had to go to Gethsemane and face it out. The prince of this world cometh, my day has come. Mind you, Jesus lived under threat of death.

We baby people call police if somebody threatens us with death, and we get God's news on us. Baby stuff. Jesus lived from his first miracle when he, on the Sabbath day, he raised that person going to water and healed them.

And they said, from that day we're going to kill this man. So he lived under threat of death. He cometh, my day has to come.

They won't get me yet, but he was under threat. He lived under threat. That's suffering.

He didn't just get threatened later on. He was always threatened. And we howl if we're threatened.

We bear a great fuss. One of my dear missus had a great fuss just recently. Some burglar got into her house.

We're all in a magazine commiserating her bravery. Goodness me. It's a terrible thing to be threatened by a burglar.

We've been raped and glorified. Several of our women have been raped and glorified by God. One of our greatest women is one of the greatest women because she was raped and glorified by God and told everybody.

And she's been, she's blessed thousands since. She went back to people who raped her to win them for Christ. See we, we all escape, don't, objectivity escapes.

Subjectivity resolves, resolves inside you. Now we've all done that because you wouldn't be here if you hadn't. You resolved to have your sins, resolved it inside you.

By Jesus you couldn't prove. The spirit had to take you, he's a real Jesus, did do this, and the thing isn't done and therefore your sins aren't there, and so on and so forth, and you, and you found your peace, resolved. The truth that edifies is truth to you.

Pierre-Claude said that. Edifies is, the truth that edifies, edifies is, oh yeah, that's peace with God of course. The truth edifies you'll see a safe dinner, inside you not outside.

That's this thing. That's subjectivity. Oh yes.

Oh yes. So the thing of a faith you can't prove. You have a book, you can't even prove the book.

And the spirit, who is he? Some weird person, something to me, I don't know. But that is, he's real to me. And the truth edifies, I live by that, we live by that.

We now find the edification that we're Christ as us. That's our deeper edification. We were Satan as us, now we're Christ as us.

That's our great secret of course. Truth edifies is truth, we die for it. Give ourselves for it.

Because life is passion. We're made of passion. Of course we are.

Made of fire. Everything's fire. God's fire.

Fire and his fire become less fire. Light, light. Or consume each other one.

So the Bible calls it fire and light. Tremendous realization there. Hebrews 12 consuming fire.

Fire consumes or something happens to it and it becomes light. Death, we know scientifically death in this helium atom business. And it releases energy and becomes light.

Instead of burns, it blesses. That's the paradox. What burns, blesses when it's resolved inside it.

It's resolved in the sun element. And what's resolved in the sun element for helium fused, that's what it tries to do, the fusing the atom of course. When the heat fuses it, out comes this new power.

New power is light. And the whole life electricity is light. Walter Russell taught us that, the secret of light.

Light is electricity. God is light. This is light.

Everything's light. Everything's light. Light, fire in an edifying form.

Self-giving form, self-getting form. Fire is self-getting. Light is self-giving.

And that's what God is, was, is. Fire, light. And we become that.

And we're all fire. We're passion. Of course we're passion.

Thank God we're passion. Depends where your passion goes. Lust is a beautiful word.

You burn with lust. Depends what kind of lust. So, we've got, we've put bad connotations in some of those words, but there they are.

The word in Greek is epitume, which means strong desire. With lust, my lust is to eat with, to feast with you in kingdom, Jesus said. The Greek just, we have, we use the word lust to create just strong desire.

Passion. And now our passion goes into this. Our passion goes into give Jesus the solution we've got, the inner solution.

And give people the whole business of I as he. But suffering. Suffering.

So it is suffering, suffering is every form of thing. Trial. Suffering.

I don't like it. We always get it. All life consists in that.

You see what Paul said? Perplexed. Who isn't perplexed? Who isn't perplexed? Don't run away. Accept your perplexity and turn it into a solution.

Don't run away and say, oh well, we'll find the answer somewhere. Get the answer inside you. That's gehegod.

Subjectivity. Get it inside you. Find the answer to that perplexity.

Perplexed but not in despair. Oh, I see. It's a bit of a mess.

It's God's mess. You watch. God's coming through that mess.

Now then, I've got inner harmony. I've died then. I've died to being governed by negative perplexity.

It's God's perplexity. I may not quite see how yet, but God has the answer. I'm satisfied.

I'm watching for God's answer. Now I'm back in harmony and the life of the body is coming. His life, the resurrection of life is coming through our body.

Other people can catch the harmony. All life is there. In every form.

Pressure, pressure, suffering, suffering. Every life. Life's built on don't kid ourselves.

But the point of getting it is you then see it's the background to glory. We aren't fighting our sufferings. That's the poor world's fighting our sufferings.

Many try to escape it by calling it mistake or something and try to escape it. Or dissolve it somehow and put up our terrific armaments and all this ridiculous stuff. Get the nation to debt through doing it.

All this miserable stuff we do. Fear, fear. So we have to do it out of stuff.

Make armaments and all this sort of stuff. We, existentialism, solve it inside you. Find the solution inside you.

And there's a solution inside you. Of course, it's God's stuff. It's God's devil.

That's something Jesus came to. It's God's devil. The devil could, I told you, the Christmas will come, it had nothing in me.

Subjectivity. Outwardly, objectively, tore him. Tore him to bits.

Inwardly, he didn't get him. And you're an inner person. This is only part of you.

It's things that are to you in Temple. Light of friction. Inside is me and Jesus was an existentialist.

Satan had nothing in me. But it took him three hours to settle it. After that, that was supper table.

Then he went out to the garden. For three hours he said, well, I don't like this now. I don't like this.

I don't, if it's possible, I don't want to do it. That's real. Of course, we see that Satan, you see, Satan on the tempting level is good practice.

Satan's only a nuisance when he gets us into sin. But that's only occasional. So, tempting level is good practice.

And occasionally it goes into sin, then it's trouble. But that's only rare. And so Jesus had Satan on tempting level.

Not my will. He sensed that this was Satan saying, come on, come on. You shouldn't do that.

Come on, come on, come on. No, I should do it because God said I should do it. He resolved inside him in bloody sweat.

They couldn't meet with that prayer. They went to sleep. Three times over, alone, alone in the garden.

Inside him, inside him. He came out in some bloody kind of sweat of some kind. He resolved it.

And then when they did take, when the soldiers did come, you know, and Peter cut the ear off the high priest served and all that. And Jesus healed him. He said, suffer that.

The cup which my father has given me, he got it. The devil was God's cup. So I've resolved it when the enemy becomes your friend, becomes your means in which God does something.

The cup of my, Satan was God's cup. God's cup. That's inner solution.

That's perplexity not in despair. Persecution but not forsaken. Cast down but not destroyed.

But you are first cast down. And you are first perplexed. You are first persecuted.

And that's the suffering. So there isn't glory without suffering. Now we all suffer.

You see, until I recognized that, I must get in principle, we all, everybody suffers. The poor world suffers but doesn't want to do with it. We have to be, we have to be people who do know what to do with it.

That's our point. The world, we all suffer but doesn't want to do with it. We do know what to do with it.

Inside you only. You do not know outside. You have to reverse the outside into the inside to find the answer inside me.

Existentialism. Inexistence. Inexistence.

Who, how do I respond? I'm in existence. I'm inside me. How do I respond? I don't like it.

Where's the response? Now, wait, wait, wait. That I is that Satan getting at me. My real eye is Christ.

Oh, oh, oh, oh, oh, oh. Satan gets at my suffering. Satan gets at me.

Don't like it, don't like it. It must not start that way. It gets me.

As well you said yesterday, you're pulled. You see, and so we always get pulled and the whole life is how to resolve the pulling by saying, well, I am pulled but I forget who I am. That's all.

Praise the Lord. Now yesterday in the other way, I forget what I talked about it. Paige put it up last night.

Very good. You're pulled. You must be pulled and that pulls Satan on you.

That's good health. That's good practice. That's all.

You see, it may take days. It may take a long time. If you're a learner, it may take.

It took even Jesus three hours. That's Jesus. So that's okay.

And being pulled, Satan's saying, here, here, here. And you hear him. You hear him.

You see it in situations, imaginations and so on. Hear him. Here, here, here.

And that's real. They're waiting me. I go inside myself.

I go inside myself. I inside myself. Hi, you're not that.

You, you're me. Hi, you're not that stuff. You're me.

Now inside you move. You move back to who you are. You always were, just forgotten.

So temptation means you forget who you are and you must do so to be real and the suffering is there. And the suffering begins to be glory where it's still suffering but God's got an answer. You watch.

You watch. God's got, God's got, God's playing tricks. He's going to turn this thing into a good thing.

He turned Calvary into resurrection. No resurrection, no Calvary. I mean, in other words, no Calvary, no resurrection.

I mean that. There couldn't be what we are forever, but for Calvary it had to be walked. He prayed that he might, he prayed he shouldn't be died.

Interesting. He said he prayed, you know, he prayed that he shouldn't be died. He did die, but the dying, the outer dying caused the resurrection.

So there it is. So you see, all life is this. It's under every kind of form.

Big forms, little forms, outer forms, inner forms. All life is suffering. Because this is the only way you're perfected.

You've got to be pressing the thing like you learn your, you talk about being a doctor, until you learn your medicine, until you practice it. Until we learn our Christ, until you practice it. See, so the suffering, it's necessary, it perfects us.

It's the only way. Evidently God had it. Now that's we can't wholly prove, probe.

Where it says God can't lie, it means there came a time when God turned down being a self for self. Now, that's the best we can say, because that's using temporal terms, eternal facts, which can't quite fit together. But somewhere in eternity, there was that amount of suffering.

A God who could have been me for me, brought his son into being and me for you. And the fire became a light. There's a death there.

There's a death in God. And that's the glory of Jacob Berber gave us that, we talked about that this morning. And then Alan Parker, the lawyer, picked it up and produced that little booklet, A Cross in the Heart of God.

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