

The Meaning of Life - 1. God Only

by Norman Grubb

The sermon explores the nature of God as spirit, and how we can see Him in everything, leading to a life of total worship and love.

Duration: 53:51

Scripture: Matthew 6:33, John 3:2, Ephesians 1:18, Ephesians 3:19, Titus 1:2, Hebrews 6:18

Topics: "Meaning Of Life"

Description

In this sermon, the speaker discusses the importance of understanding the foundation of the universe, which is built on love. He emphasizes that God is a God of love and that the entire universe is designed to be in harmony and balance. The speaker also highlights the self-giving nature of the universe, as seen in nature and the world around us. He explains that as individuals, we have the ability to choose and that our choices determine our identity as children of God.

Transcript

Lord, we've been knowing your presence all day, that's been certain, and you're the living person here this evening, and you have your own wonderful ways by which you speak by your spirit and by your word and by human lips to our hearts, and so you will speak tonight, and Jesus Christ will be magnified. Amen. I've had an inner search for many years.

I felt I needed a more total understanding and a more total experience of God, of myself, of the ways of God. I was always struck by that word in Psalms where it says, many of God's people know his acts. In that one of the Psalms, he made known his acts unto Israel, his ways unto Moses.

I know a person's acts outside me and can benefit by them. I know a carpenter's acts, I can benefit by his chair. To know the ways of the carpenter means I'm identified with the carpenter.

He and I are one inside, and I've learned from him how to operate from inside and produce chairs, that's another matter. So it's one thing for us to start by knowing the wonderful acts of God through the grace of our Lord Jesus Christ. It's another thing to become co-with God, fellowship with God, cooperation, union with God, so we act as God.

We know his ways and are going along with God in his ways, that's what I was after. Something more total. Paul's always used the word all, all sufficiency, and all things, and bow down to every good work.

All power to all wisdom and all longsufferings, I can do all things through Christ. He loved that word all. Paul didn't say what he didn't know, he didn't talk theory, he knew all.

So there's an all that we can know. I needed an all this expansion of understanding which could become an expansion of experience. It could be an operating experience which met my inner needs, meets my outer needs.

That's of course been the subject you precious people have had every year as you've met in the conferences. I'm only echoing what you hear continually. So that's been a kind of search with me for years, maybe 30 or 40 years.

My basis always has been the written word, that stood to me as the final revelation, as you see all of us here. So I hope all we say is based on and is an explanation of the written word, we can turn back to that at any time, but I've been other sources. I'd like a great deal for the mystics, because they knew union.

I wanted union with God, they knew union. Santa Teresa and John of the Cross and Catherine Siena and John Roy's book and Richard Towler and Macey Cart, wonderful men. And to me the greatest of all, the man who had the understanding as well, the great rather unknown German Jacob Burmer, books are difficult to get, and his English interpreter William Law made a tremendous revolution in my life when I began to feed on them about a few years ago.

And other authors along the way and people along the way have been helps to consolidate in me some understanding which I hope has become experience, because you live by experience of course, live what you are. So that's the kind of thing that I'm seeking to share with you these days, so you must understand please, I'm not a public speaker, I don't have ever known how to make a sermon of five points or something, I forget the last point when it comes or something, and so I just wander on, and I shall wander on these days, mercifully for me, I don't say mercifully for you, I'll be given I think five sessions, and so I just want to understand those sessions will move from one to the other. I should just begin to something today, this evening, and pick it up again next time I speak, pick it up again next time I speak, and make a whole of it.

I think I should say also, therefore, what I start by saying tonight may not mean much by itself, it may seem somewhat floating in the air, not down to earth, because the gospel which isn't a gospel by Christ expressed in human lives is not a gospel, but you've got to get there first. So I have to start, because I have to start on foundations, and foundations aren't so pleasant to look into as superstructure. So I just say to you, if some of you say, well I don't know what you're talking about tonight, okay, Roland told you one of the graces of the new man is to have long patience, well have some long patience then, and stick it out till tomorrow, and the next day, and a few more days, and some of it may tie together, as the Lord spreads out his word.

So I just say those things in the background. I have the misfortune, or good fortune, to be English, so I speak old-fashioned and correct English. Sorry.

I prefer the shortened form of the Americans myself, but I'm only learning that one. So people don't always find my language very intelligible, and I usually talk too fast, so if you get 10 percent, pretty good. Maybe the background scripture word, that's how I just repeat, curiously, it's out of the same letter which we've been repeating all today, the Ephesians, where Paul spoke about top-line Christians.

Ephesians were top people, of course, he's speaking about the heavenly life in the Ephesian letter, and to them he said, now I pray to your eyes, you are understanding me, be enlightened. So they had more to find out, although they were top people. The eyes of your eyes say may enlighten you, come a little more to understand what it is.

To move into what? To move, as he said that in his prayer, his first prayer in the first chapter, to move into what he ended up by in his perhaps greatest of all prayers in the third chapter, when he said that we might be filled with all the fullness of God. That's some statement, isn't it? Filled with all the fullness of God. So I put those together, that the eyes of understanding may be enlightened, which may result in, I won't say discovery, I'd rather say for the benefit of confirmation, the fullness of God.

I don't believe really in teaching, because I believe there's only one teacher and he's inside us, because the Bible says so. Bible 1 John 2 says, if you have the Holy Spirit, you have the, that no man need teach you, because you know all things. Because when you are in true tune with him, everything is a product of his, so in tune, you're in tune with everything really.

So the Bible says all teaching is really inner confirmation. It isn't without a word, so I understand when we share together, I'll throw something out and you throw something back, and between those two, the spirit in me will confirm or deny, confirm or deny, and say okay, okay, or otherwise. And so I say, oh yes, that's it, there's nothing I like, I'm happy about that when somebody comes to me and says, yeah I always saw that, I just haven't seen it put that way, I say, oh that's it.

Because the light of the teacher is already there. So what we're talking about these days is only really to confirm what, what is, what he is, what we are, that's all. I often put it under the terms of questions of, what, who am I? Because all I am is myself, all I've got is myself, all you've got is yourself.

So I better know how I am and how I function. So I sometimes say, seeking to answer questions, uh, what is life? If I know what life is, how do I live it? If I know how to live it, why do I live it? They're pretty well covered, the kind of things I want to have answered. Now you're being blessed in these meetings, obviously, by what perhaps is more, what suits better, a direct practical application of daily living.

We had it in Larry this morning, we had it in Roland and Marcia this afternoon, the practical outworkings. Mine will appear to you more like a theory, but theory lies behind practice. Theory becomes practice, as long as it's not just theory but truth.

But I'm speaking more on that line, especially as we begin. So, from there I'll say, um, the first great background discovery I've had, revelation, I won't use the word careful, revelation. By revelation I mean something which, nothing is real to you unless it's inside you.

So the only way things become conscious, which is yours, according to my gospel of St. Paul, that insider. So it's right to use the word revelation as long as it's revelation of what's already been given, not some new weird thing. So when I say revelation, I mean, oh, that's it, it's become mine now.

That's truth, isn't it? That's what I mean. In my search for some coordination, I felt there are areas of life and meaning of life that didn't fit. I missed some more.

I've got a very simple illustration, but tremendous. When I discovered that there's only one person in the universe, I found something, that there's only one person in the universe, that's it. That's a startling statement.

There's only one person in the universe, and the whole universe is his means of manifestation. I saw that in the Bible, in the beginning, God. In the beginning, God, everything must be some form of God, but we've got more than God.

I had to discover that life isn't God and, it's God only. Get that? It isn't God and, that's our trouble. When life is God and, and you've got a multitude of ands, that's our trouble.

Separation is our trouble, unity is our secret, or unification, if you prefer that word. It isn't God and, it's God only. God, in the beginning, God, everything must be a part of him, some form of him.

And there, when I move through scripture, I find we're told the end. We're told the final consummation, when the last enemy has been destroyed, which is death. The son, in 1 Corinthians 15, renders up the kingdom of the Father, that God may be all in all.

If he's all, he's not some. If he's all, he's all there is. And then, when I, when I saw what Jesus had said, and, and it gave us the inner, inner revelation of who this person is, said he's spirit, I saw.

Jesus said that. There are two great three-worded statements, which are the keys to me. This is the first.

Jesus said, didn't say some big theologian, say it's a woman, with the woman of Samaria. God is spirit. God is spirit.

Now, I understand why spirit is, because the Bible also says we're spirits. The Bible says he follows our spirit. So, I, you know, our real self, our I am is our spirit.

That's the unchangeable universal you. Your in, I am, your I am, that's your spirit. It's expressed through soul and body.

Your I am, your, your knowing and desiring and willing, that's what an I am is, a knower and a desirer and a willer. That I am must have a form of expression which is meaningless. So, our, our human I am, it is expressed through our soul and body.

Our soul is our reasons which express our claim to knowledge. It is our emotions which express our desires. And then the body is our expression.

So, spirit is only manifestable when he has the, when he has his form of manifestation. So, I know the spirit must be, must be a manifested spirit, because we're spirit, we're, we're spirits. Created spirits.

This is a created spirit. For instance, a very simple point is this. I meet you, you meet me.

Maybe we never met before. Suppose your name is Eleanor. I don't always say, I don't always say I met a body named Eleanor.

I always say I met a person named Eleanor. I didn't mean I met a person through a body. Oh, it's quite different.

I met somebody who began to express himself or herself out through something and I caught, not the body, but the person. So, we're always really relating on, on spirit level, if we understand it. So, see that, that put me in focus.

God is spirit. Oh, I said, I see. Of course you know, but not all Christians know.

The whole universe is his self-manifestation. So, when my eyes open to him, I see him everywhere and everything, good and evil. Got to find God in the evil world, we'll go on to that a little later on.

There's nothing in the universe but God. There's nothing in the universe but God, one person only, and he's in myriad, myriad, myriad, marvellous forms of manifestation. So, to me, life is total worship.

As soon as we say I worship here in the early morning, lovely, but life's total worship to me. Everything I see, a minute form, this wonderful person, light form, colour form, this form, that form, that form, marvellous. So, I see one marvellous person expressing himself through multitude, multitude, multitude, self-manifestation.

There is only one person. I tell you, there's a key there. Jesus said it very simply in Matthew 5, where he said if your eye is single, it radiates through your body.

This time your inner eye, of course. Your eye is single, your body is full of light. Single, of course, is seeing one.

Then he added a curious statement. He said, if your eye is evil, what is through the darkness? But the opposite of single isn't evil. The opposite of double, why did he say double? Because to see double is evil.

To see anything God, even to see the devil through God, or shall I, God through the devil, to see anything except God, you're in trouble. Certainly, when you perfectly see a perfect God in perfectly everything, you're there, in with him, in his manipulating everything to that perfection which Roland spoke and this afternoon, that beautiful perfection, which is here now. Let me see you clear.

All our troubles is seeing many things in many people. All our troubles is seeing one only in all things, everything, everywhere, forever. Some glory.

That's the one. All in all. Now when you see, though the universe will see one day the all, now you see the end, that God may be all, so he's what all is, he's all, he's all.

In all, in his forms of manifestation. You're a kind of peanut sized all in all, you're a little all spirit, so you'll live through your all body. It's not very peanuts of a size, what we call much of a cross, but that's all.

This is the one. It may not mean much now, or maybe to you, many of you, it means a great deal. I speak to companies here, I know, who do know these kind of secrets, but they don't meet with everywhere.

It had to become a revelation to me, a revolution, a revolutionising revelation too. And the other simple fact, which settled it up for me, was when I asked the further question, well if this one is all, like that sewing, weaving business, you express what you are, you produce what you are, what kind of person is he of whom this is all? And we know the answer, thank God. If Jesus said God is spirit, John said God is love, is, is and has, is, is, is.

You're an iser, not a haser. You're a being, not a becoming. And he is, is love to me, that's all he is.

There isn't one single thing about this, what love, wrath isn't in him, wrath is in the silly you, because you go wrong, not in me. There's no wrath in God, he's nothing but perfect love, endless love. Everything is that, but what's love mean? Very simple, we know, put in simple terms, love means for others, the love we're talking about, love means for others, love means I'm for you, we're so precious to others here, I'm for you, in some way which I can be a benefit to you, here I am, if you're love, if you're a benefit to me, you're

here I am.

So love has this motivation, my joy, my completion is if I'm a, by some means, something for others, that's love, that's all it is. That's why I think I got that kind of revelation topped for me, when I saw in the last, the final simple given of the one on the throne, I think twenty times or so in revelation, the lamb on the throne, well you know the Bible really is rather funny, I mean, to call almighty God a little bar lamb is some difference, almighty God, every part of the universe is this person in its self-expression, almighty God, a lamb, some startling difference. So I said to myself, why a lamb? Well I think I saw at least an interpretation, which maybe you see if it's clear to me, I take the lamb to be symbol of the most helpless little creature you can think of, I have a nice pussycat but he has got claws, which are annoying sometimes, a lamb hasn't even got any claws, not I know of, it's helpless, it's a simple little play thing, a helpless thing, available, do what you like with a lamb, play with it, shear it when it grows up, kill it, eat it, it's available.

So it's a symbol of a little creature who's helplessly available. What then I said to myself is the difference between the earthly lamb and the lamb of God, why? This, this little lamb is helplessly available, this one's purposely available, he means to be for you, he exists to be for you, what happened to him isn't the point, if you go to hell for us, which he did, he'll go to hell, if you shed his blood for us, he'll shed it, anything, so I may be perfected, I may be completed, I may be as happy as I'm meant to be through eternity, I may be as available, as efficacious as I'm meant to be through eternity, as perfected as I'm meant to be, you know you're a God, don't you? Bible says Jesus said we are God, you know that, don't you? Who has a starting statement? In John 10, not he, we. He quoted the Old Testament and said if the word of God comes into you, you are God.

So you see, we move to be co-Gods, co-Gods is to be a co-everybody, this is. So there's something in us which seeks to be totally what we should be, we should have ability, we should have capacity, we should produce the goods we should produce, we should have the inner satisfaction, we should have the happiness, there's something about we should be total, that's the word glory, it means that, but we're glorified also, it says Christ is glorified in his people, so we're glorified, he says the glory I have with you I've given them, he says, so amazing we are, it says we're already glorified, whom he has justified, he's already glorified, we, what needs to lift our sights, who we are, don't we?

In this Christ relationship, which we're talking about, in this God relationship, what we are, but I'm only saying there, that just bringing out this fact, what a mendous fact, the universe is a person who exists to perfect his universe, not to perfect himself, his total satisfaction, he can totally complete all his love purposes in his total universe, starting with us, that's all, he hasn't any other interest in him, that's love, that's where we see the contrast between the universe governed by God and it's that, now if you see it, if you see, you see total love in operation now, when we get off our negative thinking, our media and so on and see positively, you find a perfect world now, yes you do, in perfect operation now, it doesn't look like it, as we've got to learn to replace faith by sight, I think I got that wrong, I mean replace sight by faith, in simple form we've got to learn, as we go, to change to be a see-etter to a see-througher, got that?

Through the thought we see atter, at everything, at, at, at, it's just, it's only temporary phase stuff, temporary, not quite illusion, but just passes by, things that are seen in a temple, things that are not seen in eternal, we live in gear, where we always see through, not see at, you find Jesus always saw through, always saw through, Paul always saw through, they had to walk their way through from one to the other, we're human, always, so the key in life is when we are see-throughers, instead of see-ettters, I'm saying all

this, all this in relation at this moment to this marvellous fact, this marvellous foundation of the universe, a God who is nothing but love, therefore this universe is built on love, for love, to be completed in love and nothing else, and that's why there's a basic harmony, we have the word harmony coming up today, because love is harmony, love is everything should be in balance, in proportion, so together, people and things, that's love, that's love harmony, that's God, and we see the startling contrast, because we live in a world governed by people who are, who are self-lovers, not other lovers, that's where we see chaos, this world presents, it's meant to present, we're meant to see the opposite in this world, so it was torn apart, because people always, in the end, want to get what they can for themselves, all history has been kings and tyrants, you had some business about the 1776, if I remember rightly, and so, all the, people want things for themselves, fighting for themselves, because self has been the influential power of those in power, so it's a chaotic world, have, have nots, wars, jealousies, hatreds, because the pull is, what can I get out of myself?

So, in self-loving self, there's fundamental disharmony, in self-giving self, there's fundamental harmony, and this one is the person, the whole universe is a self-giving person, look, look around us, look at nature, look at what we have been through today, look at sun, look at flowers, look at, self-giving universe, we can see it, can't we? It's nice to see, and the whole world is that when you see it, it's a product, a manifestation of a self-giving person, so we're in a marvellous world, which has only one basic, which can never be changed, we can fool around with it, and learn by fooling, it can never be changed, it's the expression of a person who fixed eternally is nothing but love, and the whole universe is, is moving into this, is now when you see it, we're to know how to interpret that now, uh, and into this eternity, and we see this glaring contrast in persons, precious persons, we can talk about them, who turn it around the other way, with continualness, we can't get out of it, we can't when, uh, this, um, um, I mean, I'm in some, uh, I'm in some touch with Jimmy Carter, I know him, I mean, even if you have a man who does love the Lord, he won't, he won't change the world, Jesus Christ will change the world, he may help en route, bless him, I'm all for a person who has a bit of the Holy Spirit, but nobody can do it, whatever you, because there's a fundamental virus there, isn't there, we can talk about that, the self-centered virus, but that guy's put out in Jesus Christ, as we heard this afternoon, and the, the other one's put in in Jesus Christ, but we can talk about that.

So now, uh, that began to settle me, oh, I can fit, I can see what the universe is, where it fits, when I see one person, the universe is a person, there's nothing else but a person, things, things are only outer expressions, the whole universe is a person, and as we come to see in Marlow's case, we is part of that person, forms of that person, person, whole universe is person and persons in one, that's all it is, we don't talk principle terms, we talk person terms, principles are dangerous, they become its and things, person is, is the truth of the, I am, we had it in our course, I am the way the truth of life is.

The next settling in I, I had, was when I saw, which is, really I suppose obvious, but in the, it's only a forgotten sun, that, uh, it's a simple, a universal can only be known in its manifested form, a universal is everything, you can't know everything, you only know when it comes out in a particular form, then you know the universal by its form, it can't be known any other way. For instance, electricity has been here a good long time, I reckon, it wasn't discovered until people began to see sparks coming out, Faraday and Bell and so on, because these sparks come, all these sparks, get to something which is manifested, then it turns to light, turns to heat, turns to power, now we know electricity, not by electricity, but by its manifestation, oh that's electricity, and that, that heat, that's electricity, that's power, that's electricity, then we explore further how to, uh, how to make good use of, of, of this, of the universal power.

I'm going over time, I do go on forever, I'm afraid, I have to watch, um, do I go on? I don't know, all right, um, I'm going to take you for a step further, which at least begins to what I, begins to bring what I'm saying down to earth, shall we say, and that is a universal is unknowable unless it comes out and forms, ever seen an atom?

Atom's been here a long time, I reckon, oh, this is atom, things are forms of an immense power we call atomic power, oh my, they're forms of something which is in my form, let's move back from the forms to the power, and let's learn, learn how to, to, to fuse the hydrogen atom or something, get some more power, so you see the principle, you cannot see a universal fact unless it manifests in forms, so the father could never have been seen unless he manifested himself in his only begotten son, so the heart of the universe, the, the, the manifestation of the universe is his son, right in the centre of the universe is the manifested God, the father is manifested by his son and could not be known without him, that's why we know his father, because we know the Lord Jesus Christ is a son of the

Saviour, it's the Lord Jesus Christ, the son of the Saviour, which introduces to him as the father, and you'll find whether a genuine faith trying to find the way, if you don't know Jesus Christ, you've finally got a vagueness about the God, because it happens, it can't know, it's known as a person through the person, the manifested Jesus Christ, well you know him as a person of the Saviour, oh he's my father, he's his father, my father, now we've got there, and the other supremely important purpose of, of manifested person, this is the manifested person, we're moving on to talk about persons, extremely important is this, it's the next level of manifested persons who enlarge and produce more and more the purposes of the father, he's the kind of, the reproducing level, I mean what I mean

is this, no great founder of a firm spreads his firm abroad, Henry Ford starts it, he can't continue it, he has to have another level of sons and executives who takes the Ford genius and the Ford resources and makes a British Ford and a Dutch Ford and a German Ford and a Canadian Ford and so on, so the second level of sons and executives take the resources of the father and reproduce them in all kinds of new forms, that's the purpose of sons, to be the agent which the father comes out in new manifested forms, that's the son of course of creation, let there be light, that's the first revelation given us in the Bible of the word of faith, the word of faith, we're going to talk more of it, it's very simple, we'll talk more of it, he's called the word isn't he, the word of faith, what's that

mean, you know best, you know, it isn't faith, prayer, isn't trying to get God down here to do something because he's asleep and we're awake, do wake up and come and do it Lord, the truth of the universe is a living God who's pressing himself through in love, he's the pressure point, he's pressing himself through in love and purpose and grace and perfection, pressing himself through, the son's there to let him through, that's all, let there be light, so when faith is hard work it's off beam, when it's fun and easy it's on beam, let there be, why, because faith is saying you're on the job God, go to it, I'm saying you're doing it, that's all, you're only affirming as the agent that God's doing a thing, he's pressing on you that he intends to do, not that you try to get him to do, he's

already doing and you're letting him through, that's all faith is, simple as can be, and this is the first manifestation in history of the worldly operation, let there be light, let there be so and so, there's the sun operation, now what's the tremendous importance of that, suns, suns, now there we go beyond understanding, we might see how the sun could let the father through as water, sun, moon, vegetation, minerals, animals, persons, that's now the like himself and the consummation of the letting through was persons leveled up into spirits, spirits unite with spirits, that's what we have union with God, where he

made his own image, in his image and where it was spirits, so there came into being the beginning of a vast family of spirit sons, whose real basis isn't their body, that's only

out of form, don't be a body son, be a spirit affirmer, much better, the true spirit, the I am in utter form, this came to be, equal with God, leveled with God, in his image, began to come into being, that was the summit of creation, and just to complete that understanding as I began to fit these things together, I made a big leap, I make a leap now for a moment of the whole human history which is what interests us of course, how we function down here is what interests us, I'm jumping at the moment, here we are, the birth of a family, the creation shall I say of a family, like God, made in his image, who will unite with him, who will be co-gods, co-brethren, co-saviours, co-cooperators with him, with his son, kept, began to come into being, now we're going to talk a little further about

the family and how it functions, leaving all that, what do we find at the other end, just to put it in focus, what do we find at the other end, we find the last thing we're told is when we have come into a redeemed relationship with the sons, our Lord Jesus Christ, we are made co-heirs, what's the meaning of that one, heirs of God, joint heirs with Christ, now the word heir is both an excitement and a privilege, because the word heir means you've inherited something, well it's rather a thrill when the old answer has died at last, you've got twenty five thousand or something, all right, whoo, there's a new, twenty five thousand come to me, it's a privilege and a thrill to be inherited, it's a privilege, it's a responsibility, what shall I do with it, of course if you're a right person you

get to camp far south on missions, that depends on the kind of person you are, but you see what I mean, you're moving out of those so-called jokes, you know what I mean, you get this, an inheritor is privileged and responsible, he's privileged, look, come to me, what shall I do with it, can I get this, that you and I are already inheritors of the universe, can I get that, in Hebrews chapter one, where it's, as no one else could say to us, that the son is the total manifestation of the father, the brightness of his glory and the express image of his person and all statements of that kind, and then it says here, whom he has appointed heir of all things, Hebrews one two, so quietly this son inherits the universe, fantastic of course, we're co-inheritors, now it's too big even to be a thrill

for us, I think probably it's too advanced for us even to catch him up thrill yet, of the fact that we inherit his universe, but um, a little touch, but responsibility, inheritance is thrill, responsibility, therefore one thing is necessary, if God's going to manage his universe by his sons, he better have reliable sons, that's sure, or they'll make a mess of the universe like they have in this world, he's got to get reliable sons, and he's provided himself with reliable sons, and you're some of them, if you're born again, yeah, I take it, thanks God, perhaps everybody here is, what I mean, very simple, very simple, what is the, what is, I told you, what's the basic drive of the father, why is he a safe God, not only, why is he a safe God, because he's a lover God, he's a, not a loved, a

lover father, he's safe, because he exists for the universe, what happens to him isn't the point, what happens to the universe is a point, he's harm, he's safe, he's harmonising everything, at any price to himself, in the exercise of his powers, wonder and glory, to that one end, that's all, a safe father, you're a safe son, if you're a lover son, not loved, a lover son, it's a very, we had it in Romans, the motivation we had, we can't have, we must be for others, if something's basically happened to us, that's what we've got to get to, so the, our basic drive is something for others, we may wobble and wobble around a bit, but there's a basic drive, a new man drive, the new man drive, a basic drive, you're a safe son, because you're, we're safe, when what we're doing really is for the

benefit of the others, that's why one John's, one of the, of course, it's a great, one John's a great letter which interprets love to us, and he speaks there, he says, you stumble when you hate your brother, why?

Because when you hate your brother, you want to do what pleases you, and you stumble, if your attitude to your brother is, how I see it, you stumble, if it's centring around what you think it ought to be, what oughtn't to be, you stumble, if you are, if your motivation is him, you'll always be right, however much you seem to stumble, if you're doing what you see to be best for him, it's your right, love is for others, love is harmony, so you see, God has his, his, his perfected universe, we have a vast family, millions of sons who are safe sons, because they're lover sons, because they have a total basic motivation, they're here to do what they can to bless and complete that share of the universe for which they've become responsible, speaking those terms, so isn't it tremendous, that we've already been destined, fixed and chosen and destined as co-sons with his son, his son leveled himself down to us up to him, so we're co-sons, co-brothers, co-heirs, actually co-gods, because we operate with all the forces of God, as we talk about a little later on, because a spiritual son has a father within him, we have to go on that, you know that, earthly, you see, we got so used to earthly, earthly characteristics, that we always see people outside, we fall into the outer world, so a son's there, a father's there, we seem to separate people, not in the spirit, one's in the other, all this one vast unity now, everything's easy to see it, one vast unity, but a father's in his son, so when Jesus was on earth, he could say, it was significant, he'd say, they'd say to him, show us a father, will you?

They were living in the third dimensional separation outlook, height, length, width, there's no height, length, width in God, geography isn't in God, there's no space, time in God, it's universal, and so they were using geographic terms, oh go to the father, where are you going to, show us to him, oh no, he's got it all wrong, if you've seen me, you've seen the father, but he wasn't the father, he was the son, he's walking about in the flesh, it looked like a very common man down here, doing a few miracles and so on, of course a few saw differently, he said, if you've seen me, you've seen the father, seen him, seen the father, yes, he says that, and John goes in, if you've seen, you've seen the father, thank God, that's how we know what the father's like, isn't that wonderful, he's exactly like the son, and the son to put it, a loving person, he's pretty fierce on hypocrisy, he loves everybody, he loves adulterers, and loves thieves, and loves murderers, he doesn't like, doesn't like hypocrites, that's the only one he can't stand, otherwise he has a universal love, is that, if you've seen the son, you've seen the father, so you see, spiritually, fathers dwell in sons, oh now we're going to get somewhere, fathers dwell in sons, and the son is a spontaneous manifestation of the father and his character, when the father nature is a loving nature, the son's nature is a loving nature, so, by these means, I don't know what it means to you, I began to first of all get a co-ordinated outlook on the whole eternal being, beady of being, tremendous, unfilled with a universe that's only love, unfilled with a universe which is a direct expression down to his last leaf and last hair, where he said even our hairs are numbered, well his computer isn't inside his computer, it's because he's inside the hair, that's why, because he's inside everything, isn't Jesus wonderful?

A little sparrow doesn't fall together with a father, isn't that wonderful? Well of course, the sparrows are part of the father, the sparrow falls with the father, that's all, quite easy, wonderful, when I've seen this one person expressed in this, in our tore up world, in marvellous beauty, marvellous glory, marvellous harmony, if there wasn't scientific harmony, you wouldn't be having people running around on Mars or something now, would you? Unless every single millionth of a millionth of a millionth was in order and doesn't change, you wouldn't have people flying up on the moon, would you?

We already see the harmony, the laws, the perfection of God, which we mess up a bit, oh we already messed up our part of the surface, that's all, God's busy cleaning up the mess, that's all, through Jesus Christ, quite simple, and when I see this, so I see this and then see that to be manifested, he could only be manifested by forms, because the universe has to be, he's his beloved in the Trinity, he's the God in the manifested son form, and the spirit is the one who reproduces what faith, what son does, spiritual reproducer, thought, word, deed, thought, thought is the father level, word is the son level, the word of faith, deed is the spirit level, because everything is Trinity, because the whole world is Trinitarian because it's forms are in the Trinity, as if it's in the Trinity, but

then to get this, that in this eternal purpose, which always was his, and as his son began to let him through as this and this, he was going to let him through as people on his own level, made in his image, like in spirits, who would level up and unite with the father and the son, and the Holy Spirit, and be part of that family, be equals, I always love the word where it says of God, he wants fellowship, see we are so trained because of our lost condition, because of our guilt, and because of our fears, of course the Bible says, you've not got the spirit of bondage, you've got the fear, but we've got so used to that, that we have a kind of distant awe of God, and often our very church postures make us think of that, but you know I love it where it says, God wants fellowship, that's in 1

John 1, truly our fellowship is not just for the son, with the father, fellowship is fun isn't it, fellowship is freedom, that's what we have here, levelling up, we're not going to be sat on our face for God, we're going to enjoy him and have some fun with him, he's going to have some fun with us, you watch, he loves it, it doesn't love that, it doesn't love equality, we older parents, it's lovely to watch our children coming up, our joy is when they equal up with us, and they cease to be daughter and son, become kind of fellows with us, going through life, we love it then don't we, we can share with our sons and then we found the end, they become fellows, isn't that beautiful, I don't know what beautiful statement made, marvellous again, my God, this almighty person, when he almost

proudly said, oh Abraham is my friend, and Moses is my friend, hasn't God delighted to call two men his friend, and then Jesus said, so are you, so are you, I don't call you servants any longer, you're friends, so we lift up our spirits right up to this free level, we become free, we'll talk about that later as we go, we become free in this, when we understand in reality the union relationship, we're free, and so I, you see, I was just seeking to see this amazing, he pans through the ages, that person, all that is in the universe is persons, you get that, the universe is one person expressed in forms, the forms are only expressions of the person, they aren't expressed the person, they're the forms, same with your body, it's a form of you, it's tabula, you're the one inside, that's one,

and in marvellous purpose, he's himself come out in a manifest form in his deity, his own son, and he's linked us up with his own deity, he says, I'll have a few millions more sons, because he gets more than we think, I believe in many sons coming into glory, I believe there are all kinds of ways in which many people we don't know of are coming in there, I won't talk about that now, and a vast family of millions of sons, it's always for this purpose, to have a vast family, who couldn't be anything else, who become, I'm going to talk about that, become fixed, can only be self-givers, cannot any longer be self-lovers, and so they've got this motivation and their freedom, they retain their personality, they express themselves as they are, a variety of personality, and you have a whole

family, a love family, and this love family with this purpose, somehow and way, ministering on in the universe, whatever that means, as the universe, and we are part of that, can you get that?

No wonder I laugh my way through life, it's a joke and a glory, well, that's the kind of background.

Now, I won't go on much farther, to have mercy on you, but I'll touch a little more, so as to give more little time as we go on, um, there are certain conditions which have to be settled. See, here's a curious fact of life, curious, it's a fact of life, life cannot be manifested except by opposites, and all choice hangs between opposites what faith is, a thing can only be known by its opposite, you can't know light unless it's dark, you can't know sweetness as bitter, you can't know yesness as no, you can't know lifelessness as death, the words, they're two sides of one fact actually, what we sometimes think of as positive, they're one, but they must, they only become a thing through the two, uh, you ladies who cook, you can't make the thing sweetness is first non-sweet, and the same kind of non-sweet made sweet, you must have the non-sweet material first, which you make sweet, then that makes something sweet, it must have a non-sweet to make sweet, isn't there?

You see, you've got to have both sides of a thing to make it, to make it an entity real, uh, you go to bed and come to a bed here, well you, you, you must start by a negative wooden framework, uh, you, I hope you sort out the framework by the mattress, the soft mattress, you've got to have a soft mattress to make comfortable bed, you've got to have a hard bed to support it, you can't have a bed without a combination of the two, all life's combination of two, how to combine, so the truth of all life is all life is handling opposites, all our problems, how to balance opposites, how to make them work, opposites, all our problems are opposites, how to handle them, how to make them fit together, the actual way in which they fit together is really the one swallows up the other, the bible term

is life swallows up death, in other words, when we are in eternal life, we should only know eternal life because there was death, we're out of that, see, there's always the, um, and, uh, sweet swallows up bitter, light swallows up dark and so on, that's, that's the process, now we come right up against facing this if I'm a person and finding my answer to it, you cannot be a person unless you're conscious of opposites and you have the capacity of choice, you could have come here tonight or you could not, obviously, all life is between opposites and all life is knowing, knowing opposites and knowing how to relate the two so one eats the other up, swallows it up and the choice makes the two into an entity, you're, you're, you're coming here tonight to swallow it up, no I won't, I'll stay at

home, you swallowed up the nose with your ears and that's made a, here you are, all life is that, now there's a, just a, as a, as a tremendous basic issue here which is the human, the necessity of the human history, the fall of man has been a necessity, God meant it to be, no foolery, it wasn't just some uncomfortable bitter luck, it had to be, we'll see why, the fall is as necessary as salvation and, and, and, and the resurrection is necessary, to be a whole person, all I say is this, did any of you ever see that remarkable fact that there's a place in the Bible where God's power is denied him, where God says you've not got power there, period, that's a bit of a strong thing to say almighty God isn't it, isn't the whole universe, God does exactly what he likes, you would think so, the

Bible suddenly says no it isn't, in two verses the Bible says there's something God cannot do, he cannot lie, now the whole strength of the word is the word cannot, that's in Titus 1 too, it's also in Hebrew 6, but where you see, if it says it didn't, okay, or shouldn't, or hadn't, okay, I can't, so it confronts God, God does something you can't do, that's something isn't it, why, because God's the first person in the universe, he's a person, a person's only a person because he stands between opposites, he's chosen and become fixed, he's fixed his opposites together, a person's only a person, so he stands between choices, he's made his choices and he's fixed them, and then he remains a person on the level he's fixed him, why can't God lie,

because a liar is a self-getter, if I lie to you,

I don't care about you, I care about myself, I'm going to get what I want, if you're hurt you're hurt, period, but I'll get what I want, a liar is, I'll get what I want, a liar's a self-getter, God cannot be a self-getter, he can only be a self-giver, what happens to him isn't the point, as long as we get what we need, that's God, and that cannot be tremendous, it means that right in the very heart of the being of God, a fixation has taken place, God cannot be the opposite, brother or sister, if you're born again, you've begun to have a fixation yet, a son of God is a fixed son and can only be what he is, I'll get on to it a little later, you know the Bible says you can't sin, some of you don't agree with that, the Bible says so, I'll tell you what, it'll later on, one just thinks, I'm

not sinning if you're born again, no you can't, you can commit some sins but you can't sin, there's a difference, but I'm saying, you see, a safe person is a fixed person, that's become part of his being, and here you've got the beginning of the universe, a person, God is fixed, he can't be a self-getter, self-seeker, self-gratifier, so he can only be a self-giver, isn't that marvellous, that means whatever happens in life, the only sin I can commit is to say, well, what kind of person are you to do that, if once you raise your questions of what kind of person God is, you're sinning, whatever the situation is, you say, God, I can't account for that, but you're always in love, you're in gear, so if you've never doubted, everything that happens has love in its background, you'll find out a

little later on, everything, so there's a fixation, so the universe is a fixed person, now then, we're persons, and the sun is a person, through the sun we're persons, now then, you and I are only safe persons if we are eternally fixed, and God can rely on us as much as we rely on him, that's why one of the most precious scriptures, statements I know, Paul made himself, in 1st Timothy, he said, he thanked God who hath enabled me, for he counted me faithful, putting me in the ministry, isn't that beautiful, not because I count him faithful, that's it, it's almost a joke to say, God, it's full goodness me, what else can it be, we're wasting time on that one, aren't we, I think we crack a great many jokes in God's sight, the kind of things we say to him, God, but when God says, I count you

faithful, oh, isn't that wonderful, he said, nearly, Paul says, he counts me faithful, God a gutful, Paul was a caught one, he was a born slave, so are you, when you know it, you know it already, but you perhaps need a little further clarification of who you really are, who we really are, now this is it, that God has safe sons, now that's why, I'll be stopping here in a moment, that's why we had to come down and start in the garden of Eden, we had to start with a choice, because I can only be a person, if I'm conscious of my ability to choose between choices, and I make my choices, and then certain things happen as a consequence, so it had to be, that it had to start by a fall, it's proved to us, because 1 Peter 1, cardly says this, speaks about the blood of Christ shed for us, not that

silver, we're not redeemed with silver and gold, but the precious blood of Christ, who as a lamb, without blemish, without spot, listen, who verily was foreordained before the foundation of the world, may have hit us in the last time, so God foreordained his sons to die for before the world was to die for, that's upside down, oh, we are, we have sinners first, they get a saviour, God has a saviour first, they get some sinners afterwards to get saved, but the others were out, see, because in other words, God always, this always had to be, we had to go the following way to become redeemed people, we had to go the last way to be found people, and this is the process we'll pick up a little more tomorrow in the fall.

Put in simple terms, and with this I'll close, it's quite obvious, most of us are adult people who've got a position in life, we either run a household, or we may be expert cooks, or we're lawyers, or teachers, or in business of some kind, now every professional man has passed through a phase when he's discarded the wrong way before he's settled in the right way.

You cannot be proficient in a job until you first learn how not to do it before you do it, otherwise it's not safe. The magnificent people who put up this magnificent home, they knew how to put it up, but before they knew how to put it up, they knew how not to put it up, they knew, don't make your measurements this way, don't do it that way, they learned by discarding the wrong ways before the right, that's education, education is to learn, I don't, a doctor said I don't use those meds, I use this meds, that's what we pay a doctor vast fees for, pay a lot of money for one pill, we don't pay for one pill, we pay, of course it's thirty thousand dollars to find out which pill to give me, why, it takes a long time to discard, to say which is the wrong pill and the right pill, that's education, a person's safe because on the whole, oh I don't use my tools that way, I don't teach it that way, I don't cook it that way, I don't make it that way, then you're safe, this is how you do it, do you see? So you see, a safe, a safe human is only a safe human if he's tasted what it is to be a self-centred hellish human and become a self-given hellish human. Unless you've first tasted what it is to be a self-centred hellish human and be a wrong kind of self, a misused self, and then got disillusioned and found their way through, you're not safe, you don't, you can't safely become a self-confixed, a self-giving, self-loving, self-giving, self-loving human, you can't become a fixed lover until you cease to be the other.

So we'll see how, we'll pick it up again tomorrow, God had to take us humans through some wonderful human processes, every one of which was planned and necessary, to settle us into this new quality of life we live, so we live it at ease, live in spontaneity, know how to handle it and handle it, and know what the unified life is. The unified life which we come into is God and you are one and you know it, because the only thing you ever have is inner consciousness. See, all I am is an inner person, and all you ever have now is what you know you are, that's all.

Yes, as I say, a person who knows professionally, I know how to be a doctor, I know how to teach, I know how to play music, I know so and so, you're safe, because you see, you've come to know, you only have what you know inside, not outside you. And so, see, we humans have to come through this process until we become fixed knowers on the right level, living by fixed consciousness at the right time, the unified level, when this amazing fact has become, I'm not I, I'm Christ in me, I'm not I really, I'm Christ in me, you're not really you, you're Christ in human form, oh, your real self isn't you, it's Christ expressed through you, and you know it, and live at ease in that fact. That's what we're going to move on to.

Thank you.

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