

Hell - Part 1

by Norman Grubb

The sermon explores the concept of being a 'God container' and the role of faith in relating to God and the universe, highlighting the importance of experiencing the reality of God's presence in our lives.

Duration: 31:11

Scripture: John 3:16, John 14:6, Romans 10:9, 1 Corinthians 2:14, 2 Corinthians 5:7, Hebrews 11:1, 1 Peter 1:8-9

Topics: "Hell"

Description

In this sermon, the speaker emphasizes the concept of being forms of something. He explains that just as a cook learns the art of cooking, a teacher learns the art of teaching, and a doctor learns the science of medicine, we are forms of something as well. The speaker suggests that we are forms of God and that our purpose in life is to manifest God's presence through our actions. However, despite our connection to God, the speaker acknowledges that many of us feel dissatisfied and conflicted within ourselves. The solution, according to the speaker, lies in realizing our eternal relationship with God through Jesus Christ and experiencing the fullness of peace, joy, power, freedom, and love that comes from that relationship.

Transcript

It's wonderful how everybody has come. I don't know how you do about hearing. If you will be backroom boys, you'll be backroom boys.

Whether you'll hear, I don't know. I'm not a cat, I can't look both ways at once. I won't go right the way round.

So I'll do the best I can. As Tony says, good many of us here, we've soaked together in the things of the Spirit. And we've come to see together, and quite largely speak the same thing.

What we're always hoping it all is, because this is our foundation. We only wish to know and interpret and have an inner consciousness of what's already here. That's all we're saying tonight.

We hope it's only an interpretation in some form, coming through a human channel of what's has been my standard ever since I went out. Sixty years ago, I should think, the mission field. I'm very glad to have my my dear friend Peter Froome with me tonight, who has such a blessing, such a fellowship down there in Taverna Park, not far from here.

And we've been close in spirit for good many years too. Now I don't know how we better get at what we want to get at, or what the, or the spirit wants to get at, that humans are means by which God expresses itself. Humans are God containers.

If I'm a God container, that's pretty sufficient, thank you. I can't have much more than God. But a God container means I know I'm a God container, not I hope or feel.

I know it. The human is created and destined to be the outer region for which the living person in the universe, he who is perfection, he who is the love, he's the power, he's the peace, he's the joy, all these are forms of him, is himself and operates by person. He's a person, must operate by person.

He manifests himself through a tree, or through every beautiful thing, everything is Godly manifestation. Because he's spirit. The spirit is matter, and even science is getting us pretty close to that, if spirits slow down the form of his ability.

So everything is a form of him. But you can't, God's not a carpet, it's a beautiful, everything is a form of him. God is a person.

And so from eternity his premise always has been that by person he should be freely himself, and we as a person should be free. We're free people, acting freely, really, we're acting freely as persons, yet really we're not we but he. So I say we live with a kind of wink.

We live as if it's we, it ain't really we, it's he. But you live what you know. We live by our know-how.

That's what consciousness is, that's where spirit, spirit is the knower. Paul said, a human spirit, what man knows the things of the earth, the spirit of matter is in him. So your knower is your, yes, your I am, I know.

My I am is I know, I desire and I will. That's I am, that's spirit, obviously you are. You're here tonight because you know you can come.

You're here tonight because you desire to come, you may regret it now because it's a little late. And you said I'll come, that's all. And your car brought you, I come here, that's faith.

Faith is my freedom of putting myself into something available. I know I can come, I desire to come, I'll come. That's faith.

I put myself in, I come, and being human takes half an hour to get here, maybe by a car, now you say I am. When you say I'll come here, you say I am here. You make that all the time, when it took you half an hour to get here.

That's all a person is. Freedom by inner consciousness. And the true inner consciousness is this, when somehow I know, I've taught myself, I'm the living God, in His love and purpose and power, this living person, in an inner union with me, which I'm conscious is not I, it's He, and yet it's I. I get back myself to be perfectly free and think of what I like and do what I like and say what I like with this big wink, and I see.

I've got to know that's not conscious. It's the same principle as every one of us operating by profession. You don't operate a profession, you operate it by it.

Whatever your profession is, if you're an electrician or a carpenter or a plumber or a doctor or a teacher or a lawyer or a cook, you've passed into a condition which you operated by your cook know-how or your

plumbing know-how. You, the outer person is a carpenter, the inner person, the carpenter's know-how is expressed through you. If you're a cook, your outer form, the cook, we call you a cook, is really an inner cooking know-how expressed through your hands.

All life is being taken over by know-how, and then you're at ease, oh, I know how to do that, that's my show, and we even give you the name. You learn cooking course of a cook, learn teaching course of a teacher, learn medicine course of a doctor, you get the name of what you are. It's really, it isn't you at all, you're a form by which the science of medicine or the ability to teach this or the ability to do that, it comes out through you in form.

So all life is some inner body of know-how coming out through you as a form. We're all forms. It's what we're forms of.

And the whole fun of life, if it was settled into your know-how, that's why we have maybe four or five years of training, apprenticeship. So what you have to get rather painfully, get you, oh, I know that now. Well, you may have more to learn.

Oh, I like to do that, I know that, I know that, I don't know that, I do know that. That's the fun of life, that's the comfort of life, that's what we pay people for, for our competency. When we pay you drip for doctors' huge salaries, we don't pay you because you give us one pill, we pay you because it's taking a few painful years and cost you 30,000 pounds, dollars, to find out which pill to give me.

That's why we pay for your competency, not for your pill. And all life's like that, and we contribute to each other from our know-how. Now, the real know-how is the one-person universe, is perfect power, wisdom, operations planned, expressed in operation by me, by you.

Different variety, but he expresses himself, comes out as himself, himself as love, himself as peace, himself as power, himself as adequacy, himself as wisdom. All is integrated by us, and in such a relationship that he's kind of hidden away. As I say, you cook, it isn't really you cooking, it's your cooking ability coming through you.

It looks like you. And so we are people, it's we, it looks like we, it isn't we at all, it's Christ. And he's coming through our willingness, and our freedom, and our love, as Christ's coming through.

God coming through. So this is what we're talking about, isn't it? And thank God it's already known, I know, to a lot of us here, we've moved into this. So I suppose, I say in a sense, we're rather mixed folk tonight.

Some of us have talked this over plenty and studied the Word of God in its plenties, some of us have not been here together, and so it's a kind of in between the two. So I suppose it's best by, as it were, very elementary to start with, it's best by saying, I'm taking it we are people who have had, who already have spiritual outlook. We're bored of the Spirit.

By that I'm taking people who have found that we were, we were lost people in this world, or with inner consciousness. I'm taking the big majority of us here, what we call born again. What's born again mean? It means we discovered I'm a wrong person, I've got my sins, and my God's broken law, and I'm not what I should be, and I'm away from God, and I've come to an inner consciousness, I'm a wrong person, need to be made right.

And I've taken a further step, whether through preaching or through the Word, wherever it is, I've been told about Jesus Christ, that he's God's love, that he came in person, came in physical person himself, by Jesus Christ, went through a process which I may not at that time wholly understand, in which he died on my behalf, took him to his death, went to hell on my behalf, took away the guilt, the consequences of my sins, wrath of God and so on, and died to me and rose again. And because I want to be right and have salvation, have forgiveness, eternal life, I took this first step of faith. Faith means your free choice, that's all.

All life's faith, depends which way your faith's going. Our faith used to go in our self-competence. If you've been saved, it's been shattered on you.

You've not lived by your self-righteousness, that's been shattered. So your faith has lost its moorings. It didn't live for faith.

The same faith that has moorings, oh, I'm all right somehow, I've got this, I've got that, it's been shattered. Where shall I put it? Jesus Christ offers me forgiveness, offers me acceptance, offers me love, offers me eternal life, offers me to be a child of God. So I transfer my faith, and the means by which I do it is the outer form.

You can't do it the outer form, it's just a form. The book will lead you to the person. The book can't save you.

The book's the means by which I know the person. But this is the only way in which we do find that person. And so, through the book, if we're born again, we come to that place somewhere or other, we say, all right, Lord Jesus, I believe that what it means, I receive you as my savior.

Now you did a very big thing then, because up to that time, all your faith has been in things visible and material. In your philosophy, maybe, your church, your whatever it may be. Something within which is visible.

Now when you receive the Lord Jesus Christ, you took a big step because you received the person you never have seen, touched, or felt. You didn't just take a crucified Christ. Anybody can believe in the history of the crucifixion.

Who's going to be the resurrection? Only fools or wise men, as the case may be. What's this resurrection stuff? So you're moving into a dimension which doesn't belong down here at all. Who is he? Where is he? But because my need was so great, because I knew I was a sinner, and in this condition, and because this word of God had got hold of me, and because I believed that what was presented to me was the love of God in Jesus Christ, in the Bible, I took this leap.

And if you're saved, in your inner self, somewhere along the line, you said, Jesus Christ, I take you. Words have effect. You had to do it.

This is the first way in which we learn to operate faith on the spirit dimension instead of the matter dimension. Everything we do, we do it because I'll choose that, I'll take that faith. As I say, you came here tonight by faith.

Now it's faith in the spirit dimension. And the principle, the meaning of faith is, it's the way into substance. This room is substantial to you because you came by faith.

Faith made it substantial. It wasn't substantial. You heard it was here.

It may or may not have been here. You heard it was here. You put faith in the fact there was a home here and a room to come to.

And you came. Now faith is substance. You don't say, I hope I'm in the room.

You say, I'm in the room. It's become substance. You live in the comfort of consciousness in this room.

So faith always disappears. Faith being the first way in which I relate myself to something available. And then it comes back and relates itself to me and says, here I am, that's it.

So faith always is substance. Now the spirit substance to which we moved into, spirit substance, if you're born again, something happens, you know it happens to you. I can't tell you how you took these stages, by whatever way you did, knowing, lost in need, condition, admitting it, receiving Jesus Christ, came into your consciousness, Jesus is my Savior.

How else do you know that? You become the world's fool, that's all. How do you know? But you do. You had the first form of spirit substance.

See, spirit's reality because God is spirit, therefore the invisible is real. This is just passing, fiddling stuff. We still spend time on this.

If God means this house to burn up, he can give him a better one anyhow. Who cares? No? We don't. This is, this is, loud emails from here.

You see, this is all, it is all, it's all immaterial. It's pay shadow stuff. That's eternal.

The things that are seen in a temple, the things that are not seen are eternal. And so we have, the person, this person you can't see, this is the eternal person. All these are by-products of him.

They've come, merely come in material forms out of the immaterial person. Now when we receive Jesus, we receive the immaterial person, we may say he's got a resurrected body, but that's not the point we're making at the moment. He became a person not of this dimension.

He rose again. Where is he? Beyond material sight. But in our need, in our obedience of faith, we took him.

But my point is, I came back to your consciousness of him. You began to be spirit conscious, born in the spirit. Somehow in you, I don't know how, you know, well Jesus is my savior.

I don't know how you prove it, you can't prove it, except you're in the consciousness. And I've got peace, I have peace with God, my sins are forgiven, I'm loved, God's my father, I'm in the eternal home, in the eternal family, and you've entered a new consciousness. This is reality.

You are now in reality, eternal reality. You're in that area of relationship which is eternal, which will never cease. Eternal relationship, father, son, spirit, and the family.

And whatever will come out, out from there. So I'm talking, therefore I'm taking up the jump, as it were, I'm taking it from where that 99.99%, hopefully, if that's, say in your own words, Amen. Now, it may have been that way of doing it, but somehow you say, yes, that is, I somehow do know Jesus Christ is my savior.

And somehow I do know my sins are forgiven in his precious blood. But I didn't know very much what that means, enough to know it. And I have eternal life.

Somehow you've got that peace with God, to our Lord Jesus Christ. And more than that, there has been an uncontrollable love come into you. Because this is what we're going to find out, of course, that the universe, the person whose love, everything he does is love, is expressed in other love.

The whole universe is God expressing himself in love. He exists. The coming of Christ proves that for us, to perfect us.

So his nature is other love. And the really practical evidence that you're born again, you couldn't have, but you began to love. You may have thought it was your love, it wasn't.

The Bible says, when you receive Jesus, the love of God is shed upon your heart by the Holy Ghost who is given unto us. See, my love is my love faculty, but it's turned self-love, self-self-love. When I took Jesus, something happened to me.

You couldn't have, but you began to love the person who died for you. When I first saw him at 19 years of age, it dawned on me, oh, that's what the blood means. I couldn't help believing him, loving him.

Of course, the situation, but I hadn't got to go to hell. I fell in love. I've been in love ever since, a good many years now.

See, one, my love, it's the love, the other love, which caused me to love somebody else more than myself. I began to love Jesus more than myself, and then the Father more than myself. If you hardly know the Spirit, through the Spirit it makes its effect.

And then you want other people to know. You begin to say that having pure self-truth, you want your friends to know this speech that you've got and this eternal life you've got, you want to be for others. That's a new birth, isn't it? So I'm taking it that in different ways, put in different terms, all of you, you can say in your own terms, inner, inner, inner, amen to that.

That means, therefore, you become God-conscious, Jesus Christ-conscious. It's Holy Spirit-conscious, really, because He's the one in us who manifests the Father and the Son to us. It's all the same.

He's the means by which the Father manifests Himself and the Son. So now we're moving on to the central problem which has to be solved. And that is, somehow, although we've started to write, and though we do relate to Christ, we're very dissatisfied with ourselves.

We don't find the totality, fullness of peace, fullness of joy, fullness of power, fullness of freedom, fullness of love. We don't, there's something missing. We're in a conflict.

And if we have a certain amount of life mixed up with so much hates and fears and jealousies and prides and lusts and so on, so we've got a kind of mixed-up life. In which, deep in our center now, we do belong to Jesus, we do belong to Father, we want to please Him, we want to, we want to bless other people, but our life is, is, has its contrast, because it has the other side in which we feel we so often fail to be what we should be. What's the problem, what's the question about failure? See, what we're saying is this.

What we're saying about life, we're talking about life of total satisfaction. See, if I know I'm not I but Christ, that's pretty satisfying. I always say, I'll have Christ until I find a better one.

I haven't found a better one yet. I mean, if I've got the living God in me, I could put plenty of Him there. See, we're talking about a total life.

When you've got all, you've got the whole lot. You've got Him, you've got the whole lot. And you've got the basic satisfaction, He's the satisfaction, He's the power, you've got Him, and you're conscious, you're conscious and you've got the basic totality in life, completion in life.

And that's what frees you. You who are competent men and women, because you have a certain totality of competence, well, you're free. Because to a certain extent you know your stuff, you're free to do it.

Oh, I know that, and then you enjoy it. It's on the basis of a certain element of competency. So we're talking about now an inner competency in which this, it isn't only I've come into a relationship to Christ, and that's wonderful, but that I become He.

My outer form really is an outer form within the He. And somehow I always laugh, it's a joke to me, he lives in me, it's a far bigger joke to me if he lives in you. But that's up to him.

Life to me is a big joke because I think God has a pretty poor taste. I look around and agree with Him. But that's His choice, not mine.

And so life is a laugh to me, but it's a fact. Far deeper than the laugh is a reality from which I can operate. From which, because it's a relationship from whom, of course, really, I can operate.

Now, what's gone wrong? In a sense, a very subtle thing has to be settled. I have settled it. I want to be a real person.

You see, this is the actual revealed mystery of eternity. A universe can never be known. It's only known by its form.

You cannot know electricity. It's been here a long time. When certain people began to discover how to turn electricity into a form of light and heat and power, oh, that's electricity.

So you never know electricity in its universality. We know it only in its manifest power of wires, heat, light, and so on. So you see, the universe only operates by its manifest form.

The atom takes us along to find out this isn't what it looks like at all. We're only now sort of amazed at it. It looks to us pretty sorry before it has a whirling mass of funny things they call atoms or something.

But, you see, we've had to discover there's a huge universal power which finds a topic now in new ways, which produced its form. We know the power by the form. We go back through the form and operate the power a little more.

So this is the eternal basis of being. That the eternal person can only be manifested as a person by a person. That's why in the deity he has a son.

That's his own deity's son who is a manifested form. And that manifested form can become one of us. He ends by being one of us.

We being part of one of him. Because that's always his purpose. His purpose always was to have millions of persons who would first arrive from the person through creation.

And they'd be created persons. He'd create a person yet he'd still link them up together. They're just one.

And so we operate like the creator person. We're brothers of Christ. He is uncreated.

We're created. Yet we lift up the brotherhood. He's our brother.

We function as a great body in action of whom he's the head of the body. Number one brother. As well as being saved and so on.

This is the purpose. So, you see, we have a very serious matter to face. And that is, as I say, a universe is only known by its agency.

And so the agency has to be put into its right focus. I mean, I say it in a way like this. If I come in from the dark, I might say to Betty, Oh, mind turning a light with you? I shouldn't.

I say turn on a lamp. It's really a lamp expressing light. We lost sight of the lamp and caught a light.

It isn't really. It's a lamp by which light expresses itself. That's God and man.

Such a union takes place that we are common humans. No, we're not. There's an expression of Christ and God being seen through us, coming through us.

So we're the lamp which expresses light. We're so one, the Bible calls us the light. The Bible doesn't say you're the lamp of the world.

It says you're the light of the world. That means that he, the divine light, is so united himself to us that we are expressed as him. Now, the importance is, the lamp's in the foreground, not the light.

You couldn't have that light except by that lamp. The lamp's in the foreground. The light comes through the lamp.

The subject said you forget the lamp, but that's the fact. So, you see, we've got to discover our lamp conditions if we're to be light expressers. And we've got to find how we relate on the lamp level to the light so we are expressions of light.

Via the lamp. That's meant we've got to find our personhood. You see, it's marvellous to be a person.

We've only got to see, without God, what the expressions of persons are, look what this world has developed. Tremendous men, magnificent developments, just by the brain of man. Not with their direct expression of the Holy Spirit in the sense of born-again people.

Because there's such enormous potential, capacity, tremendous beauty, wonder in the human. Because it's like God. It's like God.

Made in his image. So, we see, we have to go through a process, and this is a tangled up way, in which I have to find myself first and find I am a self. Then I have to find where I function in a rightly focused self.

I'm a rightly focused self when I am a real self. Yet this week it didn't really I see. I've been in a kind of inner death, in which it isn't I, normal glove, doing this and that.

It's Christ, and yet it is normal glove. The perfect expression is Paul's expression. He said, I as an individual was crucified with Christ.

Now I live in Christ's resurrection. Yet not I live for Christ within me. In the resurrection I've discovered it isn't I, Paul.

Christ has replaced me. I live. No, I don't live.

Christ is within me. Now I live by the fear of that fact. I'm back.

I'm back as Paul. I'm back. I'm back on a new hidden relationship.

I've settled. I'm in focus and know who I am. Then I can function because I know who I am.

So the great necessity is to know who I am. Now that's taken us through certain phases of personhood. And that's where in a sense our problem arises, which we have to spend some little time examining.

We come up against another eternal reality of being there. And that is nothing is manifest except much opposite. That's why God had to begin to have a son.

He couldn't be called a father if he didn't have a son. So until that eternal one who is love had a son in the deity, he couldn't be known as a father. He had to have somebody who isn't the father and the father's son.

You've got to have an opposite to know anything. You can only be known by that way. So you see, we live in a world of opposites.

And the fun of life is relating opposites. The fun is to relate a hard framework to soft cushions and make this nice chair. That's the fun.

You ladies know how to relate sour things to sweet things and make these things you poison us with. I beg your pardon. I mean, you feed us with.

All life is a fun of interrelation. Everything's interrelationship. Dark and light and hard and soft and sweet and bitter and even male and female.

A few others. Interrelationship. All life is opposites.

And healthy life is when you know how to handle the opposites, how to make them relate in each situation, in each problem. All life is confounding the choices. And how to relate to your choices, moving the right choices.

This is the basis of conscious personhood. We're only conscious because that's not this and this is not that. We're only conscious because that's that and that's this.

The opposites make consciousness. Now, there's one tremendous basis of the principle of opposites, which is the basis of all opposites. If you get this basis right, you'll handle the opposites.

And the first basis is, which kind of opposite are you? Because all there is is the universe itself. I say again, the whole universe is only forms. These will disappear.

We know that. The Bible says they're going to be burned up one day, it's better not to come out. These are fiddling forms.

They're forms of a person. The whole universe is an expression of one living person. In the beginning, God, who is spirit, who is love, is an expression of an infinite variety of love and beauty forms.

Everything is formed with love and with perfect self-giving. When you begin to get right, you don't see evil, you know. You see only a misuse of good.

Even though there are barnacles on the ship, I prefer to be ship-minded than barnacle-minded. Much better. You've got to learn to move on and see good only.

And evil only is a misuse of good which God is busy putting back into right use. Then you've got life healthy. But that's a little farther on.

So you see, there's a fundamental, a basic choice. Which kind of person am I? And that's why such a striking thing as the Bible says is something God can't do. That's one of the most striking things about the nature of God.

He's almighty. Everything is He. Can I say something you can't do? The Bible says it isn't.

And the Bible suddenly says, God can't lie. Can't lie. Find it in Titus 1, find it in Hebrews 6. Now to say, not God didn't or shouldn't, hadn't.

Can't. I say can't. You say can't.

I can't get it quite right, but you get a little way. I can't teach you English in one evening. I'm sorry.

Now, there's a great significance about that. Why? Because a liar is a self-loving self. If I lie to you, I lie to gain my end at your expense.

To hell with you, I don't care about that. I'll get what I want. A liar is a self-lover, self-seeker.

He's self for self, not self for you. Now, you get this first person. A person, every person, you and me, every person, you consist of desire.

You must. You must satisfy yourself. You must love yourself.

Jesus said, you don't love your neighbor and you love yourself. You must love yourself. Of course you do.

Don't kill yourself and tell me you don't, because you do. Of course we love ourselves. We're meant to.

We're meant to look after ourselves. We're meant to enjoy ourselves. We're meant to be fulfilled selves.

I must be that. Now, there are two possibilities. I can be a self.

I'll get everything from myself and to hell with you. I don't care what happens to you. I'll grab and grasp and get and satisfy myself that way.

What happens to you is my concern. That's why the world is going to hell, of course. So one form of the alternative for self is self for self.

The other alternative is self for others. The way it says God can't lie means God, right in the state of his own eternal being, as he was put across there, when he said, I died to be a self for myself. I'm not going to use the world for my ends.

I'm not going to use the universe just because I want. I'm going to be for it, not it for me. So I'm going to be a self-giving self instead of a self-loving self.

And I'm going to satisfy my satisfaction, my pleasure, by being for you. And I'm satisfied when you can be all you're meant to be. When I can give you all you should be and for eternity you'll be what you're meant to be.

I'll be happy and we'll all be perfectly happy. That's a self for others. The opposite of self is what happens to you is done to me.

Of course, Jesus dying is the proof of what God is. If necessary, he'll die and he'll get us perfect. Alright, I'll take upon you the mess you've got, I'll take it upon myself.

Tell him we're busy.

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