

W516_Glory_4.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number four of the series entitled Glory. We associate glory with the blessed hope that we have. We associate glory with the throne of God and all the heavenly host. What we want to do this evening is to follow the line of the Apostle Paul and the first references he makes to glory in the epistle to the Romans. Now, without looking at the book. Two What does that refer? Romans We immediately think of the great epistle that deals with justification by faith. And arising out of the very emphasis upon justification by faith. Comes the first reference to glory, which has to do with creation. So should we just follow the lead of the Apostle and see what lessons we may learn from this first chapter of Romans? He says in verse 16, for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth. To the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith. As it is written, the just shall live by faith. And immediately following that, connecting it with the logical connection for he says, for the wrath of God is revealed from heaven. Now you could understand. Perhaps immediately that the wrath of God was revealed from heaven against all those who were sinners unrepentant. But he says the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, because that which may be known of God is manifest in them, for God hath showed it unto them.

[00:02:07] We are gradually being turned to the evidence that creation is intended to give. Concerning the person of God, his character, and how we should act. I think we had a verse in the hymn. The voice that rolls the stars along, speaks all the promises. When God would convince Abraham of the marvel of His. Twice and God's acceptance of him. He told you to look at the stars? Can you count their number? So shall thy seed be. I did once walk along this very road with one friend who was so spiritually minded, he rather rebuked me for considering what a gorgeous sunset it was. I don't know whether anyone here is in that same predicament. But the scripture indicates. Something here, which we're going to read now, that that means to say we cannot shut our eyes to the evidence that God has implanted in creation. Shall we then read further? The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold. Now this word hold can be translated to withhold or hold back or hold

down. Not merely to hold. You may hold your truth and rejoice in it. You may hold your truth down and ignore it or deny it. And that is what is coming out now.

[00:03:51] Who hold back or hold down the truth in unrighteousness. Just turn for a moment to two Thessalonians two to see a somewhat similar allegation made against men, perhaps in the days that are round about us now. Two Thessalonians Chapter two. It says. Verse. Verse eight of chapter two. And then shall that wicked one be revealed? Whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming, even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. Because they received not the love of the truth that they might be saved. They received not the love of the truth that there might be saved, and that as a reaction. And for this cause, God shall send them strong delusion that they should believe a lie. That strong again, isn't it? So will you come back to Romans one? Verse 19, because that which may be known of God. It doesn't say the whole being of God is manifested by creation. That would be equally wrong to say. Because the highest the highest exhibition of the character and person of God is the person of the Lord Jesus Christ. And so far as we know, God through him, we are conscious that there is an infinity beyond that awaits us in the glory. But it says that which may be known of God is manifest in them.

[00:05:44] And here's the simple answer and simple reason. How did they find it out? They didn't. They didn't. For God hath shewed it unto them. God hath shewed it unto them. Let's go on a bit further before we stop. For the invisible things of him from the creation of the world are clearly seen. Being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Have you thought that the world. Not really in the Christian world, but the world before Christ are without excuse with regard to God because they're surrounded everywhere by evidences of a creator. What an insidious thing science can be when it begins to make men who ought to know better. Consider that there is no creator. That things just happened. That doesn't sound very scientific, does it? I remember they used to speak about Topsy. She never was born. She never had no mother. She just came. Well, that was a little slave girl. And these are not much better off in their mentality. The very men who deny the creator are themselves a wonderful creation. There are things going on in their bodies that they themselves don't fully understand and without which they couldn't

live and without which they couldn't abuse the very minds that God has given them. Again, let's pick it up again. The invisible things of Him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.

[00:07:36] Because that when they knew God, there is the next challenge right from the beginning. Men knew God to come back to that again and read on. They glorified him not as God. You see, it's one thing to know intellectually there must be a God. And at the end of it. But what about this glory word? That is a key of our studies just now. Anyone who's got the remotest conception of what you mean when you speak of God, The creator should be overwhelmed with the wonder of creation, and wonder is the first step to glorifying him. So. For the invisible things of him from the creation of the world are clearly seen because that when they knew God, they glorified Him not as God. Neither were thankful. Neither were thankful. I wonder how many times we thank God for the rising of the sun. And for the descending of the right. And for the harvest that's gathered, except we go to church where they're all decorated up. You see, these things are searching words, friends for all of us to consider, not merely think about these other people. Neither were thankful. But became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise. They became fools, but they were professing themselves to be wise. They were not savages. What are the things? To disabuse your mind immediately? Is that.

[00:09:20] Right back in the early days of mankind, there were a lot of savages, and they gradually evolved into the upright beings like you and me. But what about Adam? What about the first name? He talked with God. God brought before him the animals over which he had dominion. And he gave them intelligent names. He was turned out of the garden. He sinned, but he lived 900 and odd years. And you can't tell me that both his children and their children and the others who gradually grew up all the way around for 900 years, never went to Adam and asked him questions about the creation and about the creator and about the garden that he had and lost. You can't think there were such fools as that, can you? They were not savages. He is a terrible point. They became savages. Not that they were. We think about these early days as a lot of people almost naked, dwelling in jungles and whatnot. That isn't true. They took to themselves the idea that they were the wise ones. Professing themselves to be wise. And I fell into the same trap that was set in the Garden of Eden when she saw it was good for food

and would make one wise. It was. Here it is. Here it is today. Professing themselves to be wise without the wisdom of God is only leading in this direction. Think of the challenge in one Corinthians chapter one. Writing to Corinth in Greece, the home of philosophy and wisdom.

[00:11:12] He said the wisdom of man never will lead you. To God. The foolishness of God is wiser than men. And the wisdom of God is manifested in Jesus Christ and Him crucified. Which to you is a stumbling block? So there are searching thoughts here for us after this meeting is over to ponder. Their foolish heart was darkened, professing themselves to be wise. They became fools and changed the glory of the Uncorruptible God into an image made like to corruptible man birds, four footed beasts. Creeping things. Here's another thing. The image of God. Do you remember the creator that the words of the creator. Let us make man in our image after our likeness. Perhaps a truer rendering is let us make man in the likeness of our image. Who is the image of God in the Scriptures? Christ. Adam was made in the likeness of Christ and he was given Dominion Unlimited one. Dominion over the animals. The whole world here. But in Psalm eight. Wait. It says, Thou hast given him dominion over this. The apostle Paul says. You see, that's the secret of Christ and Christ as a dominion, not only over the animal world, but over principalities and powers. And he says he is over all things except God that put under him. But he says nobody has seen that till you come into my writings. I just mentioned that in passing. And written by the side of Psalm eight in the Septuagint are the words the secret of the son.

[00:13:07] The Secret of the Sun and the Apostle picks it out and says, I have a knowledge of the secret of Christ, which in other ages has not made known as it is now. But that's another story. Here we come. Then they changed the glory of the Uncorruptible God into an image made after corruptible man and so on. Let me stop again. I have no personal opinion as to what Parliament should do in the vexed question that has come up so many times and is up today. Capital punishment for murder. But the thing that has struck me is this. That. I've read articles in the newspapers and I've heard folks speak on the wireless, and I don't remember any one of them ever going to the Book of Genesis and read these words whosoever slayeth man. Chauvin, who shared this man's blood by man, shed his blood be shed. Why? For in the image of God made him an. Petrol. Man is made in the image of God, and the wicked one is to distort and destroy that image. And God's purpose is that his redeemed children shall one day

be in the same image of that Son of God, of His. The whole purpose of the ages is here being attacked and being attacked by making them so wise instead of as they were so foolish. Then he goes on to say, verse 24 wherefore God also gave them up.

[00:14:55] And that's the word that demands the alternative word reconciliation. The world needs reconciling for them being given up. See a world created by God. And then being given up. And what was the result? Look at it. Uncleanliness, Dishonoring themselves. Verse 25, they changed or exchanged the truth of God for a lie. The first lie spoken in Genesis three is now being expressed again from another point of view. But they exchanged the truth of God for a lie and worshiped and served the creature more than the creator who is blessed forever. Amen. Well, there is a passage. Even if we say no more about it, which is serious enough in all conscience, isn't it? So let us give a little bit more thought to this question of. The creation of which we form a part. Distributed the Book of Job. Job because of his three companions and and they didn't quite know everything. He was so riled with them. He said he would maintain his integrity. Integrity. If he stood in the very presence of God because they said, Oh, job, you must be a secret old sinner. Otherwise you'd never be distressed like this. And then God spoke to him. And the way in which God convinced jobe of God's righteousness and jobe's need of a righteousness was an appeal to creation. You read the chapters quite a number of chapters dealing with things in heaven and things on earth and plants and animals, he says.

[00:16:49] Have you entered into the treasures of the snow? Pick that out just for once, shall we? Have you entered into the treasures of the snow? Have you ever seen a flake of snow? Just for the moment, before it melts. Have you seen the photographs of snowflakes? Do you know that one person has taken a thousand more snowflakes? And not one of them are the same, but are all built on the same geometrical statement. The geometry in God's world. I suppose you know that the radius of a circle goes around the circumference exactly six times. You know that. You remember that from school. And if you join the points like that and the points like that, you get a six pointed star. That's what the snow does. Every snowflake with its multitudinous patterns is always built on a six pointed star. Who told us down. Who told the rain? Who told the water when it was freezing? To remember that the radius of a circle goes six times around a circumference and join the points and never alters it, never makes five and never makes seven. That's geometry. And right back in the early days, that number six

was the standard. Could you tell me why we call that 90 degrees? Can you tell me why your circle is called 360 degrees? Can you tell me why we've got 60 minutes to an hour? So they all come from the early Assyrians. They got it. And so we see here we have just that one little thing beginning to challenge us.

[00:18:48] You think of the. Flower of the field, our saviour. He didn't say he was so heavenly minded. He wouldn't look at the flowers of the field. He said, Consider the flowers, the lilies of the field. And when he said lilies, he didn't mean our lily lilies. It meant the buttercups and the daisies of the meadows. Consider the flowers and the lilies of the field. They toil. Not. Neither do they spin. But he says, I tell you, and he could tell them, for we are told he created them. As you can see in Colossians one and Hebrews one. Solomon, in all his glory, was not arrayed like one of these. Now you go right back to the beginning. And Adam, his wife and his sons are outside. And then they begin to multiply. And Adam is still there. And those early days were not in days of ignorance. They could have first hand evidence for 900 years. But they acted just in the same way. Considering themselves wise. They became fools and he came back upon them. They defile the image of God. I defile themselves because they were the image of God and that part of God's purpose was temporarily suspended. And it was never fully realized until one day in a little city called Bethlehem, a child was born. And the angels could not hold back. And the wise men came for that child was prophesied by the by Isaiah unto us.

[00:20:37] A child is born unto us. A son is given. And his name shall be wonderful, Counsellor, the mighty God, not the everlasting father, the Father of the ages and the Prince of Peace. And he is set forth in the New Testament as the image of the invisible God. But all these attacks from Genesis down, the Age and that attacks upon that which was foreshadowing his coming and consequently was desperately desperate in its need for redress. Now, you may say perhaps. I'm not too sure about this emphasis upon creation, but I feel sometimes. It's the only approach you could have to a person where you're seeking to lead them to Christ. You see. You know, that person is is disturbed. So you say, why, brother, believe on the Lord Jesus Christ and thou shalt be saved. But he said, Who was Jesus Christ? Oh, it's in the Bible. But people say the Bible isn't true. But where are you then? Let's take a leaf out of the book of the Apostle Paul, shall we? We shan't go very wrong, I don't think. Do you turn to the acts of the apostles, the 14th chapter. The 14th chapter and verses six and seven. They preach the gospel. Then he

goes on to say about this man at Lystra. And then. It says those people who saw the miracle. Verse 12, they called Barnabas, Jupiter and Paul Mercurius because Paul was the chief speaker. Then the priest of Jupiter, which was before the city, brought oxen and garlands unto the gates and would have done sacrifice with the people.

[00:22:52] Which when the apostles Barnabas and Paul heard of, they rent their clothes and ran in. Among the people crying out and saying, Sirs, why do ye these things? We also are men of like passions with you and preach unto you that you should turn from these vanities unto the living God. Who wrote the Bible? Oh, no, no, no, no. He made the hidden sense, you see. No Bible here yet. Go to the Bible presently. He which made the heaven and the earth and the sea and all things that are therein. That's the apostle Paul. He says you're going to make her. And if you can make a person think for a moment that he's got a maker who is such a maker that he might have on earth, a maker that could put those stars where they are and the light is travelling 180,000 miles a second, and he takes years to get here. They tell me that perhaps on one of those stars that you're seeing, 1066, William the Conqueror take place. That's your maker. You got to trifle with him. You've got a responsibility. He made heaven and earth, the sea and all things that are therein. Who in time past suffered all nations to walk in their own ways? Nevertheless, he left not himself without witness. Here he comes again. Even these people dark as they were idolatrous as they were.

[00:24:27] He reminds them. Paul reminds them he left himself not without witness. And what was the witness? That he did Good. And gave us rain from heaven and fruitful seasons and filling our hearts with food and gladness. Or turn to chapter 17. While we have the acts here, Paul has a different congregation. He reaches Athens. And his spirit was moved because the city was wholly given up to idolatry. Verse 17, therefore disputed he in the synagogue with the Jews and with the devout persons and in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, What will this babbler say? The word is a seed picker. A sparrow. You see, the apostle Paul wasn't modeled on the lines of Michelangelo. He himself confessed that his bodily presence was mean and his speech contemptible. Come on. Listen to this babbler. He's coming to teach us. We are the wise people of Athens. And he's telling us, for he seems to be set forth of strange gods because he preached unto them. Jesus and Anastasia and all the way around that great marketplace were gods and goddesses. And he has another pair. Jesus and

Anastasia. Resurrection. And what did he do? He said unto them, verse 22, in. Ye men of Athens. I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription to the unknown God.

[00:26:24] Now one of their own writers said it was easier to find a god than a man in the streets of Athens. They got so many. And yet they got an altar to the unknown. God, though, they're taking no chances. They wouldn't be that healthy. And Paul has a slight little dig at them. He are too superstitious, he says. You've got an altar to the unknown God, whom therefore ye ignorantly worship. You fancy this little old Jew telling the Athenian philosophers that they were ignorant? Oh, yes. Ignorantly worship. Hereby declare unto you God. Now, not that wrote the Ten Commandments or wrote The prophecy of Isaiah. God. What did you say that made the world and all things therein seeing that he is Lord of heaven and earth. Dwelleth not in temples made with hands. And he was standing right near. To the temple in its ruins, which is still one of the wonders of the world. The temple at Athens. But he says God doesn't dwell in and neither is worshipped with men's hands as though he needed anything. Seeing he giveth. In all life and breath and all things, and hath made of one blood, all nations of them, to dwell on the face of the earth, and hath determined the times beforehand and the bounds of their habitation. I must stop here. He determined the bounds of their habitation. You know, the trouble the United States have now to know what to do with the Negro population.

[00:28:15] Well, God didn't put the Negroes in the United States. They took them away from the very countries that God had given them and put them there as slaves. And now they got the problem. As the wisdom of men. Okay. The wisdom of God. But that's, by the way. At all this was done that they should seek the Lord if happily they might feel after him and find him. Though he be not far from every one of us. For in him we live and move and have our being. As certain also of your own poets have said. For we are his offspring and so on. So the apostle Paul, he refers both in Acts 14 and in Acts 17 to God as a creator, a maker. Before he approaches the thought of God as a redeemer and a saviour because of sheer fact of creation, makes purpose possible and makes transgression and sin also possible. And so the need of redemption and a saviour. I've just got a little note here. Two notes. One is from Tennyson. I don't think it's very good poetry, but I'm not a poet, so we'll let it go. But you may know these words, Daisy. Growing out of the wall, I pluck you out of the crannies. If I but knew you all in all, I'd

know what God and man is. Now that might be stretching it. But his point is, if you only knew all in all about a little Daisy, you'd have a greater conception of God than ever.

[00:30:00] Did you know that? A daisy. Is a village is a What are you talking about? Will you have that one? Daisy, you got a little conversate. You pick gently one petal out like that, and it's a perfect flower with its little roots. And they're living all in a compound. A daisy. And again, our venture. Something else which may sound foolish. But in a monastery was discovered a Latin bit of doggerel. Showing that the monks in those days and seeing something wonderful in God's creation. This is what the translation sounds like. Five brothers. Are we all born at one birth? But five of the queerest brothers on earth. Two of us are beardless from youth to old age. And two have beards that would craswell Assange. But strangest of all, this peculiar race. One has a beard or one side of his face. You know what they were talking about? They'd seen that little wild rose that comes on our hedges and the cadence of it. The five sepals, the calyx in which the little flower grows and which closes up to protect it. Two of the sepals were perfectly plain. Two had a lot of beards, as he called it, and one had got beards on one side and played the other so that when it shut up it perfectly intertwined. And God had designed that. It couldn't come by accident.

[00:31:49] God had designed to protect that precious little bud in that marvelous enclosure. And no wonder our savior said, Consider the lilies of the field, or consider the flowers that grow on the edge. As our brother Kevin Beecher. The other day I criticized an advertisement in the paper. It's supposed to be spring flowers advertising something, and they got seven petals for daffodils. Well, the daffodil knows a bit better. It's working on geometry six like that again. And you can take three of them away like that. And they belong to the stem. And you leave three behind them and on to the flower. And if you cut through the seed pod, it's not got six, it's only got three. And three is the stem of the lily. You see, my knowledge of creation is exceedingly small, but you see, the more you know, the more the wonder grows that God is the God against whom we've offended, that God is the God who made us or our first parent in the likeness of the image of God, and that God who gave up the nations because of their wickedness, gave up His son to redeem them. And shall we get the reconciliation of a world that's been set aside by God, brought back again, not through the first Adam. Who was of the Earth's earthy. But through him, who is the second man of the last atom? And who is the one to whom is

ascribed creation? As I said before, in those majestic words of Colossians one or in Hebrews Chapter one.

[00:33:35] Let's just read over what we've got now before us in these statements, in the first chapter about the responsibility of these nations that were inexcusable. Romans One, what be what may be now with us with major debt. There's no idea that you could get a complete system of theology. By studying flowers. But the more you pondered the flowers, the more you marvel. That on those little delicate things that are here today and gone tomorrow. There is so much love and so much Marvel was it got to their construction. Be manifest to them. Manifested. For God hath shewed it to them. Now we know. We don't mean to say that God individually and personally, but through the instrument of his mouthpieces, because Adam must have spoken. And there were others in those days before the flood came and we get a new word under Noah is shouted unto them. It was pointed out to them, and the invisible things of God could be clearly seen. And again, they understood by the things that were made so that he is God. The just God. The merciful God. The God of love. Saying so that thou without excuse. Now, that's staggering, isn't it, that those early days right back from Adam to Noah. Those early days, they had every opportunity of realizing God as their creator and they held down the truth in ungodliness until. That false wisdom which puffed men up.

[00:35:34] Later the flood blocked them out and start again. In the days of Noah. I've just got 1 or 2 other further little odds and ends here. That our mission. Mr. Galletly, will you open my case? I also brought it up with me, but I didn't. There's a little black box there. Thank you. About one occasion I was speaking to. Sabato was very keen on the theory that man is descended from the apes. And I said, you know. Yeah. I'm looking at you already begin to think it might be so. He was offended. Instead of saying, well, there you are, you're bolstering up my theory. He was upset. Well, look, I don't go to the zoo friends to see what my ancestors look like. You can have a look at one of them here if you like. That goes back. I don't know how long. That's one of my ancestors. But he's still a man anyhow. And as far as you go back, there's no idea of this gradual change. Do you think of the things that have got to happen if evolution is to be accepted as true? I understand that a reptile has cold blood and a three chamber heart. Well, the reptile apparently had a think and thought the good idea fired a four chamber heart and warm blood, but it took thousands of millions of years to do it. But this is the bit that puzzles

me. How did the poor wretch live with three and a half chambers and lukewarm blood? His eyeball that's poking fun at it.

[00:37:27] Well, sometimes that's the only thing you can do. And you see evolution. However scientific it sounds. Is ruling out of God's universe the Creator, so that in the book of the revelation, when things are reaching their climax and the man of sin is in the throne, an angel will fly through heaven, preaching what is called the everlasting Gospel. And there isn't a single word in it about Christ or about salvation or about redemption, or about the forgiveness of sins. It says, Worship him who created heaven and earth to the sea and the fountains of waters in that day, which is closing in on us. A man who dares to believe that God is a creator is a saved man. And the rest of the world under the dominion of the wicked, one would have swallowed an eye. And is no excuse for them either. All friends. These are solemn thoughts, aren't they? And I've done a little only a little to suggest to you. The wonder of it. I just ask you about these little geometrical things again? Do you know the shape of a salt grain? No. Do you know the shape of a sugar grain? No. Do you know the shape of an alum grain? You do? An alum. Grain is a is the just the 60 degree. A salt brine is a perfect cube. The sugar grain is a flat, like an acid tablet with a beveled edge there, the beveled edge there and never alters.

[00:39:13] The sugar daddies sometimes say, I'll be like salt. No, Perfect. And I saw once as a boy. That which struck me as a miracle. It's cool. They had a solution of. Some did not know quite what it was. They splashed it on the glass and put it into the magic lantern, which was, of course, very hot. And as the heat reached that glass you saw on the sheet, a miracle. Little tiny fragments all lining up and making a perfect geometrical pattern. A miracle in front of your eyes. You can't explain it. Otherwise there's God working along the lines that we have to swat at by Euclid and all these other things. And they're doing it every day in your bodies and outside your bodies every day. So here we have the first way in which the apostle is introduced the word glory in the epistle to the Romans. And I have a feeling that most of us I include myself, would never quite have thought that the first occurrence of glory in such an epistle as Romans would have been dealing with the evidences of creation. So I leave it with you and pray that as we proceed with the studies of this particular line, we shall learn other things that perhaps occasionally we may say, Well, I never saw that before. Well, that's the benefit of coming to little meetings like this so that we can help one another.

