

The Beauteous World as Made by Him, and His Reception Into It

by A.W. Tozer

God made the world beautiful and orderly for his own pleasure and to please himself.

Duration: 50:09

Scripture: Job 3:3-4, Isaiah 40:26, Matthew 6:33, Mark 12:30, Luke 10:27, Romans 8:1

Topics: "Creation"

Description

In this sermon, the preacher emphasizes the power of God's word in upholding and sustaining the universe. He highlights the beauty and order that God has created in the world. The preacher also criticizes the limited perspective of scientists who only focus on the physical aspects of the world and fail to recognize God's hand in its existence. He concludes by emphasizing the importance of recognizing and praising God as the Lord of all creation.

Transcript

Now, in the Gospel according to John chapter, we've been very laborious as we've gone over this, that is, we've gone slowly, because this prologue to the Gospel of John is so profound and so highly packed with truth, that I would, I'm afraid, affront the spirit of truth if I were to hurry through it. So, I take verse 10 for tonight's talk. He was in the world, and the world was made by him, and the world knew him not.

Now, that pronoun him refers to that which is spoken of in the first verse, in the beginning was the Word, and the Word was with God, and the Word was God. And he was in the world, and the world was made by him, and the world knew him not. And remember that all this refers to pre-incarnation times, and does not refer to the coming of Christ at Bethlehem, but refers to the world of mankind from its beginning, before the incarnation.

And here we have, happily associated, two English words, world and word, very much alike with the addition of L to the word word, you have the word world, and we have the world and the word related in this prologue, as cause and effect. And remember that the world is always an effect, and the word is always a cause, and there never is any time when the world is a cause, and there never is any time when the word is an effect. The word was, and the word made the world.

The Logos, but I'll not go into Greek because I don't pronounce it correctly, nobody does, only some people think they do, but in our English it's word, and we'll stay by it. So, the word and the world, they are related as cause and effect. The world you see around about you did not come into existence of itself, but it is an effect of that which the Bible calls the word.

Now that word world needs a bit of definition, so I want to mention that the word world has three meanings in the Bible, only two of which concern us tonight. The third one means ages, but we're not concerned with the ages because the prologue is not concerned with the ages as such. And the prologue here to John uses the word world in two of its meanings.

It means nature and mankind, and it's the very same Greek word, and they're used together without clear distinction, so that when the Bible says he was in the world and the world knew him not, you have two meanings of the word world, and the context has to tell you which meaning it is because it's the precise word in the original. Now, in the Bible, the word world means, it comes from a root meaning to tend and to take care of and to provide for. I'd know that, I think, just from reading the scriptures, even if I never looked in the Greek lexicon.

I would know that the word here, the word world, comes from an ancient root meaning to tend, to look after, to care for, and provide for. And then it means something else. It means an orderly arrangement plus a decoration.

Brother, everywhere you look, you see God, and everywhere you see God, you get delighted. Every place you find God, your soul's delighted. And I'm delighted when I look into a dry, old book that looks like a telephone directory gone mad, called a lexicon, and I find that in the New Testament, the word world means an orderly arranged system, highly decorative, which is tended, cared for, looked after, and provided for.

Now, all that's crammed into the word world, and I defy any Greek student to say nay. It's all there. Now, persons who know God even slightly would expect God to make an orderly world because God is orderly.

God never was the author of disorder, neither in society, nor in a home, nor in a mind, and I don't think even in the body. Some people let themselves go to seed, thinking it makes them spiritual, but I don't think it does. I think that a combed set of hair, if you have any, and a pair of pants that have a modicum of press in them, I don't think agrees God very much.

It's being orderly, and I don't think a service where you know what you're going to do, and you know what you're going to preach, and what you're going to sing particularly agrees God because God is a God of order, and the word world has the idea of order in it. And so we could expect God to be orderly because it's necessary that God be orderly. The world is a mathematical world, and the essence of mathematics and order has got to be, two has to be before three, and three before four, and so on.

And then they that know God better will expect God not only to make an orderly world, but to make a beautiful world. And that's exactly what the Bible teaches. It teaches in the very word itself that God made a beautiful, orderly world, and that he's looking after it, providing for it, and tending it.

Now, isn't that a charming thing, brother? Even God can take an old, dry word that's been dead for hundreds of years and speak to the bones, and they get up and stand and sing a solo. And that's what God's done here with the word world. One of these times we're going to be singing for the beauty of the

earth, for the beauty of the skies, for the love that from our birth over and around us lies, Lord of all, to thee we raise this our sacrifice of praise.

For the beauty of each hour of the day and of the night, hill and dale and tree and flower, sun and moon and stars of light, Lord of all, to thee we raise this our sacrifice of praise. And the man who wrote that was not simply having himself a poetical time. He was putting in harmonious language a truth.

And that truth is that God made the world beautiful in its order. Now, there's an argument that comes from Mr. Worldly Wise Man, the man who has more brains than he has heart, who thinks more than he prays, and who tries to understand the unapproachable glory of God with his poor little peanut head. And he's going to advance this argument, and he's going to say, Now, wait a minute.

Now, don't think I'm making this up. I've read this. He's going to say, Wait a minute.

Now, you're talking about God making the world beautiful, but don't you know, sir, that beauty is a word only, and that it's a word we've used to describe that that pleases us. If anybody likes the looks of a thing, they say it's beautiful. And ugliness, the opposite, is a word we have coined to mean anything that doesn't please us.

So that if we look at a thing, and it looks as if it pleases us, we say it's beautiful. But if it doesn't please us, we say it's ugly. And that nothing is beautiful or ugly in itself, but it's only beautiful or ugly depending upon whether we like it or not.

So says Worldly Wise Man, and tells us that this idea that God made a beautiful world is all wrong. It's the figment of an overheated religious imagination. Now, I'm not going to blush and look for a place to hide and say, you're so learned, you frighten me, because I don't think he is, he's just dumb, and I won't explain why he's dumb.

I have an answer to that, and I'm not going to hide any place. God made us in his image and in his likeness. And there is a similarity between the minds of man and the mind of man and the mind of God, sin being accepted.

If you take sin out of the mind of man, there is a similarity, because God made man in his own image. I repeat that if the human race could only see that God made us in his image, we'd stop wallowing in the gutter and try to act like God. For God made us in his own image and likeness.

And when he made us in his image and likeness, part of that was mental and aesthetic, so that my mind is somewhat like God's mind as soon as I get sin out of it. So that when God makes a thing originally beautiful and orderly, it pleases the mind of God. And God made us with a mind like his, somewhat a sin apart.

And when we look at it and it pleases us, we say it's beautiful. So don't come to me and say that it's only a word. It's not.

It's an arrangement, it's a decorative arrangement of God Almighty, which God looked at and said it's good. And then God gave me a mind like his, and I look at it and I say it's good. So that instead of apologizing to the learned brother, why, he ought to apologize to us Christians, and it's always so.

So I would recommend that instead of hanging your head like a bulrush and apologizing because you don't know enough to be a liberal, thank God that you know enough to be a Christian. You have nothing whatsoever to be worried about. Bacon said a little learning turneth a man around to atheism.

But a greater depth of learning will bring him back to God again. That is, it will bring him back to belief in God again. So it's only a half-educated man that says that beauty is only something that we give to, or something that pleases us, a name we give.

The simple fact is that God made things to please himself. And for his pleasure they are and were created. And so God pleases himself by what he makes, and then says, now look.

And we look and say, that is beautiful, and we're not apologizing because we've got ability to like what God likes and be pleased with what God's pleased with. Now, God makes things orderly and decorative. And first he makes things orderly for utility.

You see, whatever God made, he made for a purpose. There isn't anything in the universe that just got here by accident. There are no cracks in the universe that some cosmic dust sifted in that hadn't any meaning there, that ought to be wiped up and brushed off and forgotten.

Everything in the universe has a meaning. My old philosophical father used to sit and ponder on why God made mosquitoes. I don't know why he made mosquitoes, but when the great showdown comes, and we know it, we're known, we'll smile and bow and thank God for mosquitoes.

Now, I don't know what he's for yet, but because I don't know what he's for, I'm not going to write him off and say, this is a cosmic mistake, this is a divine blunder. No, he's not a blunder, he's just a pest. And God made him, and so let him pass for something, though God knows what tonight, I don't know.

And so are the great many other things. I don't know why God made them, but remember, there's nothing accidental in God's universe. Everything has a purpose.

God made everything for a reason, and because I don't know what it's for, don't look at me and say, well, you don't know what it's for, therefore it's an accident. Mr. Chase down here is an artist, and sometimes I go to his studio and look around. I don't know what half the things are, but because I don't know what they are, it doesn't mean he doesn't know what they are.

I go into an operating room in a hospital, and I see a lot of things, weird and ominous looking things lying around. I don't know what they're for, but that doesn't mean the surgeon doesn't know what they're for. I step into the cab of a diesel locomotive.

I don't know what all those buttons and bars and so on are for, and I'd wreck it in 20 minutes. But he knows what it's for, that's his business. So when God Almighty steps into the locomotive, the cab of his mighty locomotive he calls the cosmos, why, God knows what every button's for and every wheel and all the rest, and because I don't, I'm not going to accuse God of making a lot of unnecessary truck to clutter up the universe.

It's all got a purpose, brother. God made everything for a purpose. You go back to the book of Genesis, you see that utility was God's first plan.

That is usefulness. God called, God saw the light, said that there'd be light, and the light saw that it was good, it had a purpose, and God divided the light from the darkness. That was for utility.

And God called the light day and the darkness night, and God said let there be a firmament in the midst of the waters, and God made the firmament and divided the waters that were under the firmament. I won't go on, but the whole two chapters in Genesis is simply a beautiful exercise in utility. It is God making an orderly world for a purpose.

Everything having a reason for existence. And utility was first, usefulness was first, purpose was first, and so it is with people. When a man goes out onto the far plains of Canada or the United States and decides to squat and start a little place, he doesn't think of beauty first, he thinks of usefulness.

He wants to get a cabin up that'll house him before the blizzard hits. And so he builds himself. As you see scattered even yet throughout the United States and the West, you see plain rather ugly places, but they're a place to live, it's home, it's where he gets his mail if he gets any, and it's where he goes when he's tired.

It's a utilitarian affair, not very pretty, but at least it houses him. And so utility comes first. Usefulness always comes first with God and man.

God makes it orderly for usefulness. So man seeks usefulness first of all. Everything primitive was useful instead of beautiful.

It was a fight to live and stay alive with sin around us, and so we simply grabbed the first thing we could and used it, and it was not pretty maybe, but it was at least useful. So utility is first with man and God. And then there's that in the mind of God that wants to be pleased, not only satisfied that it's orderly, and useful, but he wants it to be beautiful so it'll please the eye and please him.

So he adds decoration, and that's actually in the Greek root. The word decorative is in it, so that we have decoration there, and we make first the thing useful and then add the decoration. We can get along without it, but it's a lot better to have it.

And you know it doesn't cost any more to have things beautiful, pleasing to the eye, than it does to have them useful and ugly. I wish we could find that out. We can start here at Englewood on the New York-Central-of-Pennsylvania line, and you can ride on out in towards Canada, and towards our south and toward the east, and up through Michigan and on over into Ontario.

And before you get out of this city, or at least out of this area, you'll wonder if there's anything beautiful left in the world. Smokestacks and smell, and jiggers for cracking gasoline and making gasoline out of crude oil, and just ugly stuff, just ugly. Man did that.

That's utility, though. If a war comes, we'll forget that's ugly. We'll need that.

And we'll lick Hitler with that kind of thing with some allies, and we can lick Malenkov the same way. Useful, you see. Utility's out there in that smelly, old, ugly, miserable, hunchback-looking affair we call the refineries.

It's not very pretty, but it's mighty useful. I brought you here tonight to the church. Some gasoline brought you here probably, and they got it somewhere down there or somewhere like it.

Useful, but not beautiful. Maybe the day will come in the millennium when we'll make things beautiful as well as useful. For it doesn't cost any more to make things beautiful than it does to make them useful.

It doesn't cost any more to raise a beautiful daughter than it does a homely daughter. And a beautiful wife doesn't need any more than a homely wife. And if you give a certain amount of money to one woman and say, she'll come back looking as if she was planning to attend a permanent Halloween party.

She spent the same amount of money, but she got a mess to wear around. Give exactly the same amount of money to another woman and turn her loose in the same stores, and she'll come back looking like a million dollars. And it doesn't cost any more.

It's just a question of taste and proper relative arrangement of materials and so on. I'll leave that to the ladies. But it doesn't cost any more.

You give two men a pot of paint, and one of them will turn out a masterpiece to hang in a gallery, and the other fellow will turn out a horrible insult to the human imagination. And in just the same amount of paint in the same amount of time, one's an artist and one's just a dauber. Give two architects a few carloads of bricks, and one of them will make something as ugly as some churches I've seen, and the ladies and others will turn out something very like that.

It doesn't cost any more. It's just a question of arranging it properly. So when God made his universe, it was just as cheap and easy as if God cared.

It was just as cheap and easy for God to make it lovely as it was to make it homely. Of course, it would have been useful if the clouds above were square and painted battleship gray. They'd be pretty.

I mean, they'd be useful, but they'd never be nice to look at. Nobody would ever write a sonnet to a square cloud painted battleship gray. But the poets have written sonnets to the beautiful, fleecy clouds, they call them, that float in the blue sky above.

Why did God make the sky blue, as any old colored sky would have done? Well, God said, that's a lovely color, isn't it? He liked it. He had something in him that liked it, and then he made you and me, and we have something in us that like it. God could have made a river to go roaring right down to the sea, a plain, straight, ugly-looking thing.

It would have fed the fish and done its job. Instead of that, God smiled and let it meander around and run under trees and around hills and look pretty and catch the blue of the sky and reflect it. And everybody stands and looks and says, isn't it beautiful? Thank God.

God says, thank you for seeing it. I made you to see it. Utility is one thing, beauty is another.

But God is able to make things useful and beautiful. That's what the word world means. Now you say, what is this, a lecture on art? No, it's no lecture on art.

It's a theological talk on what the word world means in the Bible. And if you've missed it, don't look at me. I didn't make you like that.

It's there, brother. And so don't say I'm preaching out of my head. I'm preaching out of the book.

It's here. Ask any scholar who knows the original. He'll tell you that.

That it's God Almighty's decorated order, which he watches and tends and looks after. So there's the world. Now, he was in the world.

I might mention that the second use of the word world is mankind. And that's so well known that I shall not say any more about it. So when God says he was in the world, that's his beautiful world that he made.

And the world knew him not. That didn't refer to the clouds and the hills and the rocks and the rivers. That referred to the world of mankind, the organized world of man, fallen man.

And they knew him not. And he was in the world. What was he doing in the world, this logos, this word, this all-permeating word? What was he doing in the world before the incarnation? The world was the Shekinah of the word, the all-permeating will and word of God, moving creatively in his universe.

That was the word. And when Jesus Christ became man and he was incarnated in a human body, he did not cease to be the all-permeating word. And the all-permeating word still fills the universe and moves among us.

And we have him to deal with and he's still here and he's still the light, the light of every man that cometh into the world. And when he and his human body went away from all of its mountains, he did not plunge the world into night. But the all-permeating word, vitalizing, life-giving word is still in the universe.

Now I ask you, what's he doing? What's the word doing in the world? I've got some scripture now that I want to give you. Listen to this. For by him that is the word, the sun.

For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers. All things were created by him and for him and he is before all things in time. And by him all things consist which is whole together.

The all-permeating word which is in the world is the adhesive quality of the universe. That's why we don't fall apart. He is to the universe the mortar that holds it together.

He is the magnetism that holds it together. He holds up his universe. That's what he's doing in his universe.

That's why he's here, so that this is not a dead world we inhabit. Only sin is the dead thing. This is the living world we inhabit.

And this is a spiritual world, basically, and it's held together by the spiritual presence of the invisible word. He was in the world and the world was made by him. What is he doing? Who being the brightness of his glory, as God's glory, and express image of God's person, this word, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high, upholding all things by the word of his power.

The little child lies down and looks up at the stars and runs into the house and cries, Mother, Mother, I'm afraid. What are you afraid of, Johnny? I'm afraid the sky will fall down. Well, we laugh and pat his little head and put him to bed.

He's tired. But he's not so dumb as we might think. Why doesn't it fall down? Why? Why don't things tear apart and go ripping off into chaos? Because there is a presence that makes all things consist, and there is one here upholding all things by the word of his power.

So this universe can be explained only by spiritual laws. This is a spiritual world, and that is why the scientist never manages to get through to the root of things. Never.

Because he deals only with things that he can see and touch and take and experiment with. But he doesn't know why they hold together. He throws two chemicals into a tube, and a certain action takes place, and he writes about it and says, Where's God? Where's God? God's making it do that.

God's holding it together. He says, That star out there yonder in two thousand five hundred and ten years and twenty minutes will be in such and such a position. And then he brushes off his hands and hangs up his typewriter and says, Now I've done it.

I have run God out of his world. I can predict where the stars will be. Foolish man.

The stars would never be anywhere but dust except God run the whole show and did the whole business. So God upholds all things by the word of his power. What's he doing in his universe? This present? This permeating logos? What's he doing in his universe? Let me read again from the scriptures to you.

Lift up your eyes on high and behold who has created these things that bringeth out their host by number. He calleth them all by name by the greatness of his might for that he is strong in power, not one pillar. In our English translation, I think we miss a good deal out of this.

But here is a figure of speech, one of the most beautiful in the entire Bible. It is a companion piece to the 23rd Psalm, only it's astronomical in place of dealing with human beings. And the man of God says, Lift up your eyes on high and behold who has created these things.

What things? These shining bright diamond things that look down upon the country and the city and reflect on the still waters of the sea. These stars, yonder. Who has created these things that bringeth out their host by number? Why do they bring out their host? Why, they are like sheep.

And this is a figure of a shepherd bringing his sheep out by number and calling them all by names, counting them as they come out and naming every one of them and leading them across the green grass of the meadows and beside the still waters. And so this shepherd-minded poet Isaiah saw that the starry hosts above were like a flock of sheep and that God the Great Shepherd called them as they came sailing out through interstellar spaces. He numbered them and said, They're all here and then called them by their names.

And because he is strong in power, not one faileth. I think probably that this can be said to be the most majestic and elevated figure of speech in the entire Bible with no possible exception. I know of absolutely none that we look into the starry sky and know that astronomers have told us that the very Milky Way is not a Milky Way at all but simply a confusion of stars so many billions of light years away all moving in an orderly direction but God called them all out and he knows their number and he called them all by name just as a shepherd calls his sheep.

I don't know of any loftier, more brain-stretching figure of speech anywhere in the Bible than this is. So that's what he's doing in his universe. He is here upholding it and shepherding it and caring for it and causing it to cohere.

Now the word world knew him not. That's mankind. He's in his world but mankind knew him not.

Now the word can be known by the humble heart. You find that here. Now the word, I say, can be known by the world, by mankind.

And that is, I don't mean now this is salvation. I mean to say that the consciousness of the presence of God, could I put it like this? In the early days of America, when our founding fathers were writing up constitutions and drafting laws and doing all sorts of things, we had many men who were not Christian men in high places. We've made, we've been dreamy-eyed about some of those old boys and made Christians out of them when they were not Christian.

But for instance, Benjamin Franklin, when they were in a tight place, old Ben got up and suggested they have prayer and they had prayer and got out of the tight place. And Benjamin Franklin wasn't a Christian. George Whitfield preached to him and prayed for him but he said in his old age, it must not have done any good because I'm not a Christian yet and he died that way.

He was not a Christian but he believed in God. That is, he believed that there was a God in the world and he believed that there were divine laws in the world. And when somebody said to, not Franklin, but to Webster, Daniel Webster, what's the loftiest thought that's ever entered your mind? He said, by all means, the profoundest thought my mind has ever entertained is my responsibility to a holy God.

Now our fathers weren't all fundamental Christians and weren't all born again. But most of them were men who had a reverent and profound belief in the presence of God in his world. And they can laugh at them if they will.

They drafted some laws and laid down some rules and regulations that remain to this day as relics at least of the days when men stood up on the earth and whether they were Christians or not still believed there was a God that didn't save them. But it made them a lot different from some of these happy-go-lucky wild adult apes that run around now and laugh at the idea of God. Some of these poker-playing, whiskey-drinking, dirty-storytelling rascals that we have in Washington and other places now that are dirty-minded, dirty-tongued, and dirty generally whose idea of God is so cynical that they toss God asop somewhere in their speeches but go on as if God didn't exist.

That's what we've come to. The word is in the world and the world knows him not. But it's possible to know about him.

It's possible to know. The Mohammedan falls down on the ground five times a day and we laugh at the Mohammedan. I stand with respect to that Mohammedan.

He'll perish, but he knows there's a God in the world anyhow. The Hindu measures himself painfully on his way to live again. Jesus River to bathe himself and we say, how foolish can you get? But I'd rather be a half-naked Hindu trying to get free from my sins in the filthy waters of Mother Ganga than I would an American businessman who's ruled God out of my business and out of my home and out of my life and lived from my bank account.

I don't say I'd take my chances. No, men don't take their chances. They're either saved or they're lost.

But I would rather go to hell from the waters of the dirty Ganga trying to find God than I would to go to hell from a slick office in Chicago's Loop. The world knew him not. And that's the curse of the hour.

Now, the world knew him not. I say this is the supreme sin of the world, absorption in a godless world. That's the supreme sin of the world.

Some of you people say, well, now there goes the preacher. He's trying to get me converted. He better go down to Pacific Garden Mission, down to West Madison Street and try to convert somebody in Skid Row.

I don't need him. I came here tonight because my wife begged me to come to church and so I satisfied her. I'll go, she'll go to a show with me Wednesday night.

So I'm here tonight to please her. But don't preach to me. I never robbed anybody.

I pay my taxes. I pay my debts. And I'm a decent man.

I'm faithful to my wife and taking care of my home and I vote. And I'm a citizen. Why should you preach to me? Oh, man, if you only knew how foolish you talk.

Did you know that your great sin is that the all-pervading presence is here and you can't feel him. The light shines and you can't see it. There is a voice and you can't hear it.

And there is a curse that lies upon you, sir. Not that you didn't rob a banker, did. But the great curse that lies upon your heart is that you have become so absorbed in business that you can't see God.

There are dollar signs before your eyes and you can't see God. And you'd rather make a neat profit than to make your way into the kingdom. The word was in the world and the world knew him not.

And this is the curse of the world. And I repeat that I would rather be a black man wearing a G-string and living in a cootie-infested mud hut in Africa, kneeling before a bone and mumbling some kind of a homemade prayer than I would be a self-satisfied American businessman satisfied with his money and his home and his TV and his deep freeze. He was in the world and the world was made by him and the world knew him not.

To get up in the morning and there's a presence and you don't feel it. To get up in the morning and there is a light and you don't see it. To get up in the morning and there is a voice and you can't hear it.

And then you say to me, don't preach to me, go preach to the bum. You're a bum, too, only on a higher level. And before the great bar of God your sin is deeper than the drug addict that lies tonight in the cool of the west side in some gutter or alley.

Business, yes sir. And then there are others that have fame. They make fame their gods.

I just heard over the radio that very soon there's going to be one of these actresses and nightclub singers and all that. She is going to tell over the radio, I think, what has held her up so long and held her together. And do you know what it is? I'll give you three guesses.

It's faith. It's faith making me what I am. She has given her life to that kind of thing and now she's falling back on some kind of an esoteric weird faith.

But oh brother, she's living for fame. And she'd rather get her name on the marquee of a theater than she would in the Lamb's Book of Life. And she's proud of it.

And there is a voice but she can't hear it. And there is a light but she can't see it. And there is a presence but she can't feel it.

He was in the world. The world was made by him. And others are addicted to pleasure.

They've given themselves to pleasure. Flesh contacts, nerve ends, delight, joy, anything to take the seriousness out of living. Anything to keep us from knowing that there is a presence.

Keep us from knowing there is a light and a voice. Now I'm not acting like a mystic. If you think that I am, let me quote to you.

In him was light and the light was the light of man. And the light shined in darkness and the darkness comprehended it not. And in the beginning was the word and the word was in the world.

Now there is the word, there is the voice, there is the light and the word was in the world. There is the presence. I'm giving scripture to you tonight, not poetry.

And I'm telling you there is a voice and you don't hear it and there is a light and you don't see it and there is a presence and you don't feel it. And you're, you're, you're, that's what the old writers called profane. Profane, my brother.

You may dress in \$200 suits and you may drive \$4,000 cars and your home may cost \$25,000 and there may not be a thing in it more than a year old. You may be from your dainty skin out dressed to kill. You may have promotions coming up and expect to make good in this world but remember you're a profane man until you have waked up to the fact that you're not alone in this universe, that he's here, that there's a presence and that there's a voice and that there's a light that lighteth every man.

And realize the basis of your life is not physical but spiritual and you owe it to God to turn to him with all your heart. And then there's eating and drinking and buying and selling. You say, what's the wrong with eating and drinking and buying and selling? I don't think there's anything wrong with it.

Christians eat and Christians drink everything except alcohol, of course and Christians buy and Christians sell. Christians marry and are given in marriage and it's all perfectly proper they should. And yet, listen, did you not read that Jesus said as it was in the days of Noth so should it be in the day of the coming of the Son of Man and he didn't say one thing about murder.

He didn't say one thing about lust. He didn't say one thing about robbery. He said as it was in the days of Noth what were they doing? They were absorbed in eating and drinking and having fun and getting married and having homes and planting and building running their business and enjoying themselves so shall it be in the day of the coming of the Son of Man.

It's a tremendous thought that when our Lord wanted to point to the most dangerous trap of all he didn't mention the wicked things he said the most dangerous trap is just living and forgetting that God exists. That's what's the matter with America, brother. Sin will damn you, of course it will.

Or any kind of sin will damn any man that doesn't get free from it for the blood of the Lamb. But it's noteworthy that Jesus Christ specialized in talking about these innocent things that are all right in themselves but when we get absorbed in them to a point where there's a presence and we can't feel him a voice and we can't hear him a light and we can't see him then we're profane men. Woe be to us.

Far better we never had been born. The only scripture that fits us is the scripture of the poor Job who said, woe is me that I was ever born that my mother ever conceived me that the stars of the twilight of that night be as darkness oh that I might have been carried from my mother's knees to the grave where the wicked ceased from troubling and the toil borne our grace.

The only scripture for that profane man who's forgotten that Jesus Christ exists and that he has a responsibility to God that God made him he's an effect not a cause but an effect of a cause and that he is in the hand of God if he only knew it and God will poof and blow him into hell because he's forgotten that there is he gives lip service to the church and mental service to religion but he's a profane man for he can't see the presence nor the light nor hear the voice that says come unto me all ye that labor and our heavy laden and I will give you rest you can be too bright to miss it but you can't be too simple a seventeen year old ignorant boy walking the streets of East Akron to a church and heard a man say here is my text come unto me all ye that labor and our heavy laden take my

yoke upon me you and learn of me for I am meek and lowly in heart and without any biblical background much more than a pagan I got disturbed disturbed greatly disturbed and I began to feel the presence and I began to hear faintly a voice and dimly alight I was lost still but I was getting close Jesus said as such you're not far from the kingdom of God and then walking down Market Street I came to Case Avenue there at the bottom of the hill and I saw a man preaching on the street it was a German with a strong marked accent and a berry colored birthmark disfiguring the side of his face and he said if you don't know how to pray when he said pray he said go home and pray God have mercy on me a sinner and you know what I did and the dispensationalist told me I had to hold her own text I got

into my father's house got my feet under the table and got a hold of a big spoon and my brethren on the outside pound on the window and say come out of there boy you've got in the wrong door I got in all right dispensational or no dispensational I got in God will forgive a fellow if he doesn't get his dispensations right if he's hungry enough don't you think very well all the Lord wants to know and Peter was falling going down into the water he cried Lord save me he had to consult the margin of some old Bible to find out whether he should have prayed like that or not he'd been fourteen under and the bubbles would have been coming up but he just prayed right out of his heart Lord save me and the Lord said sure up came Peter amen Jonah had to go through a series of books and consult all the

marginal annotations he'd have been in the belly of a whale yet but he just let his heart do the praying always let your heart do the praying brother isn't that right Tom old friend Tom here knows that let your heart do the praying when he was coming to this country got on these Irish prayer bones and began to ask God what he ought to tell us Americans and God said to him Tom when you get over there don't read up on America don't learn anything at all don't try to fit in just tell them what I told you right out of your heart don't pay any attention to their heads preach to their hearts he was wise enough to do that that's why he's been such a blessing over here because he preached to our hearts and so if you'll just get your heart down on his knees there's an awful lot you don't need to

know to find him the light shineth and the voice calleth and the presence is here all this was of course headed up when it says and the word became flesh and dwelt among us and we saw his glory as of the only begotten of the Father so he's here now he went away in his human body but as the everlasting all permeating word he's with us still with us to save with us oh word of the Father light of life word of God incarnate oh wisdom from above and he offers himself to you tonight if you'll only believe become childlike and say yes Lord I will yes Lord I will just for I am without one plea but that thy blood was shed for me and

that thou bidst me come to thee oh Lamb of God do what your heart tells you will you not? let us pray
Father oh God near us here like Jacob we're tempted to say thou

art in this place and I knew it not but we did know it after a fashion this is none other than the gate of
heaven this is the house of God Beth El we will raise our altar here at this presence we pray for men and
women and particularly young people who are charmed the serpent of the world has charmed them like a
bird they gaze with fascination on all the showy glamour of the world they would die to become famous
women here would give their twenty years of their lives five years to be a movie star great God we're sick,
sick, sick inside that we have sought the gutter instead of the clouds that we have learned to love and live
in and admire and imitate and follow the filthiest, lowest, most profane element in society and there is a
light and men don't see it and a voice and they don't hear

it and a presence and they don't feel it oh we pray get hold of men and women and young people and
children tonight and pull them out of this mud moral and intellectual mud get them out of it we pray we pray
that thou will give to all of us who have been here tonight a renewed and vivid sense of the sacredness
and spirituality of the world that thou hast created sin we have no truck with and there's nothing good can
be said about it no eloquence can remove from it the ugly bestiality of sin but apart from sin oh God thou
art in the world art here pray to help us morning and night and all during the day and night and wherever
we may be to keep in contact with thee knowing that he is in the world and the great grief of the world is
the world knows him not but oh we Christians can say thank

thee father we know thee we know thee through Jesus Christ thy son we call thee father we have called
thee Abba father we have stayed our hearts on thee blessed be thy name now we trust thee through
Jesus Christ our son

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