

Believing a lie

Part 1

Speaker	Nick Fleet
Place	Catford
Duration	00:49:12
Online version	https://www.audioteaching.org/en/sermons/nf008/believing-a-lie

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:01] We are going to look at them in detail, but because I feel that they really give a foundation and a basis to what I desire with the Lord's help to take up. In context, of course, the portion we've just read together refers to a coming day, a day yet future, after the Lord Jesus has come for his own, when at the rapture, as we call it, we are caught up to be forever with him. After that time, we read of what we've read together, certain things will take place, and we're told that even now the mystery of iniquity doth already work, but we're told in verse 7 that there is that which hinders or restricts the effect of that working. But, of course, when the Lord Jesus comes for us, for every true [00:01:03] believer on himself, the Holy Spirit indwelling each one, no longer will there be that personal indwelling of the Holy Spirit amongst those on earth, and there will be really a lifting of the floodgates, and the tide of evil will wash over this world, and we're told of this wicked one who will come up, and the verse I want to look at is verse 11, and we're told that because those who receive not the truth, God shall send them a strong delusion that they should believe a lie. Now, we don't know exactly what form this lie will take, but I suppose it will be along the lines of trying to explain why so many [00:02:04] people have disappeared. Every true believer will have gone in the twinkling of an eye, and many, many people will be missing, and no doubt there will be some explanation, some logical, plausible explanation, which is not the truth, and this will be a lie, and we're told here that God shall send all those who are left behind a strong delusion that they should believe this lie. So that's the context of it, but I wonder whether it's not going too far to take this as a an example of a lie which has already been told, and is being told, and very largely believed today, and that is the lie of evolution, and I believe it may even be, you know, that this lie which is spoken of here will have a strong [00:03:03] connection with the lie of evolution, that's conjecture. You know, the one who is behind this lie is the father of lies, the liar himself, the devil, Satan, and we can read in the Gospel of John, chapter 8, this is what the Lord Jesus had to say, very strong words, John chapter 8 and verse 44, he said, Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it. Well, you know, Satan's been at work in this scene from the very [00:04:04] beginning, and if we say that in 2 Thessalonians we find the culmination of his work, one thing we can be sure of is that he's at work even now, and so we have the liar, Satan, the devil, and we have a great lie which is believed even today, and I, with the Lord's help, desire to take up from the Scriptures much which should rise up as a bulwark against that lie. It's a matter which we need to be very clear and firm about. It's a matter which, sadly, many believers are a little bit shaky on, and many so-called Christians, they try and compromise the teaching of the Scriptures with what is taught as science, and I desire to look at some verses which might be of help to this. Well, you know, when the Lord comes [00:05:06] for his own, and we go to be with him, then

Satan's activity, or at least his outward success, will increase, but I don't suppose that he's sitting idle even now. He's not waiting until this time before he's trying to do his utmost, and I believe Satan's been active all through the centuries, down through history. You know, as an example of this, during the Cold War, I suppose some 25, 30 years ago, for those of us of a certain age can remember when there was great tension between the great powers of America and Russia. It was called the Cold War. It wasn't a real war, but there was a lot of activity going on behind the scenes, and I'm told that during the Cold War there were, every week, there were about five or so attempts by Russian fighters to enter UK airspace. These [00:06:05] Russian fighters would fly into UK airspace, probably north of Scotland, and would be picked up on radar, and the RAF would have to scramble and go up and meet them, just to prove that Britain's defences were intact, and it was just a cat-and-mouse game, you see. The Russians would try it on, and we had to demonstrate that we weren't caught napping. There wasn't any real intention to aim a military strike, but this is what goes on, and I think, you know, Satan's like this. All through history, he's been trying, trying, trying to influence this world, and one of these days, he will find that his attempts are much more successful than they are today. I don't believe Satan, he knows, he doesn't know everything, and he doesn't know God's timing. He doesn't know when [00:07:05] the Lord will come for the true believers, and so I'm sure that all through history, Satan's been trying with this plan, and of course, when the time comes, the Holy Spirit's restraint is removed, then he will be successful up to the point that God allows. And I wonder, you know, whether the live evolution is part of this, that it's part of Satan's delusion to rid men of a sense of God, and very sadly, he's been very, very successful. Well now, we need to turn to Genesis chapter 1, and see what God's Word tells us there.

Genesis chapter 1 and verse 1, and we read, [00:08:04] In the beginning, God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. And God saw the light, that it was good. And God divided the light from the darkness, and God called the light day, and the darkness he called night. And evening and the morning were the first day. Now we'll stop there, and just consider these verses very briefly and simply. Genesis, the very name itself, is a book of beginnings, and it's not only the book of the beginnings of the material world, I believe it's establishes God's divine principles. It is a book of God's beginnings in moral and spiritual essence, and we do well to [00:09:06] take note of this. Now you'll notice the very first act of creation was God created light, and as soon as he created light, we read in verse 4 that God divided the light from darkness. Now this, I believe, establishes a moral, a biblical, divine principle that light and darkness must be divided. And at the very beginning of Scripture, we find here the principle of separation, and of the distinction of those things which do not and cannot mix. And we get this principle elsewhere. Light and dark have no fellowship together, and we find this principle of God which he established at the very beginning, and we find its thread [00:10:04] running all through Scripture. Now we notice that this separating of the day and night, there was an evening and a morning, the first day. And those of us who believe literally the Word of God, we have to believe that this was one day, as we know it, of 24 hours. Now you may say, well, how do you know that's the case? Well, firstly, there's this expression, evening and morning, the first day. So it's a day of the type that we're used to, a normal day, every day, an everyday day. It's not a metaphor for a longer period of time. Now you may say, and others may say, well, what about that verse in 2 Peter, that to the Lord a day [00:11:02] is as a thousand years, and a thousand years is as a day. Well, I don't think that has any application to this verse. You see, many people say, well, Genesis, the creation account of God creating the world in six days, it doesn't really mean six days. Each day is a period of great length, and creation, or the world, was formed over thousands, millions of years. And the verse that they used to justify such a view is this verse in 2 Peter. Well, in God's eyes, a day is as a thousand

years. So when we read one day, it wasn't a day of 24 hours, it was a day of thousands and thousands of years. Well, I don't think that's an honest, a proper scriptural approach, because the verse in 2 Peter says a day [00:12:04] is as a thousand years, and a thousand years is as a day. So you can't have it both ways. Clearly the verse in Peter is pointing out that God is outside of time. So we have to believe from God's Word that when it says a day, that it's a day of 24 hours, the day that we used to. And really the very clear matter is these words, evening and morning. So that was day one, light, and it was created in day and night. And then we read in verse 6, God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament which divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament heaven, and the evening and the morning were [00:13:03] the second day. So there we have the second day of 24 hours. Verse 9, and God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so. And God called the dry land earth, and the gathering together of the waters called he seas. And God saw that it was good. And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth. And it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself after his kind. And God saw that it was good. And the evening and the morning were the third day, day three. We have plants and trees made. Now, at this point, [00:14:08] I think it would be helpful to just make a brief comment on another principle that's brought out here. And it's this use of the word kind. You know, God made everything, in this case, in this verse, grass and herbs and trees. He made them according to their kind, and the seed is in itself. And one plant, one tree, when it reproduces, it reproduces of it within its own kind. And the seed is kept within itself. Now, this is a very clear scriptural principle. Believe it or not, even today, one of the most fundamental scientific approaches to nature is really based on this verse. [00:15:02] There was a Swede, a Swedish gentleman by the name of Karl, or Karolus Linnaeus. And he was really the father of the modern scientific method of classifying plants and animals. And his father was a Lutheran pastor. And I believe he was greatly influenced by Bible teaching. And he, in his studies, he was really the first to do it consistently. He classified plants and animals. He grouped them together, based broadly upon their species and their characteristics. And he named them in an appropriate way. And the system of naming that he introduced is still in use today. If you name a plant, if you look at its Latin name, it has two parts. And this was the system [00:16:02] that Karl Linnaeus established. But he had a belief, you know, that each species was more or less fixed. And I believe he understood this from this verse. Now, the evolutionists would have us believe that all animals and plants derive from one single and simple ancestor. And that development has produced all this variety. But you know, the scripture is very clear that plants and animals reproduce according to their kind. So, we can say in a simple way that the children can understand. A dog will always be a dog. A cat is always a cat. Now, of course, within each kind, within each species, there may be variation. And we know, for instance, that if you go and you buy a book about [00:17:01] all the different breeds of dogs, that many of them have only been in existence relatively recently. And they are bred. And these particular breeds of dogs are bred especially. But they all stem from an early ancestor, a dog. Now, we have to say that a dog will always be a dog. And you can breed dogs to your heart's content, but you'll never make it a cat. And you can breed cats, but you'll never make it a dog. That is a biblical principle. But the evolutionists, they want to ignore that and try and suggest that dogs and cats and all the other animals have evolved from an earlier, simpler creature. Well, we need to see that the scriptures are very clear. And I would like to suggest that the word kind is a broader term than the scientific word species that we use today. So, it's quite in [00:18:04] order for us to accept that creatures can breed within their species. And it's permitted. It's part of God's divine order. But there'll never be any changing, crossing the boundaries from one species to another. That goes quite against what God

has established. Now, Linnaeus, in one of his books, I've written down here what he wrote in the preface. He wrote, the earth's creation is the glory of God as seen from the works of nature by man alone. In other words, the study of nature would reveal the divine order of God's creation. He believed that what he was studying and classifying was made by God. And that God had made it with a divine order, which if we studied it, man alone [00:19:01] could understand and see. And I think this is a very happy biblical principle. You know, man alone can look around, see creation, and look up and acknowledge its creator. A beast of the field, the cow, the sheep, well, it enjoys eating the grass. You see the newborn lambs and they're gambling. They're obviously enjoying life, but they have no concept that they've been made by a creator God. But man, a man alone is in a position to look and study and say, yes, these things, all that we see has been made by God, and to look up and give him due praise and glory. So there is really a scientific basis. That which the science puts trust in really has its source in God's word. Linnaeus, I believe, understood much of what he put together from these scriptures. [00:20:05] So then we see that verse 14, God said, let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs and for seasons and for days and years. And let them be for lights in the firmament of the heaven to give light upon the earth, and it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night, the stars also. You know, I love that verse. It's as if it's saying, well, God made the sun and the moon, oh yes, and he made all the stars, as if it was almost an afterthought. What a wonderful creator God we have, who can, made the billions and billions of stars that we see, and scripture is able to refer to it in an almost casual way. It's a wonderful summary of the might and power [00:21:05] of Creator God. Verse 17, God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good, and the evening and the morning were the fourth day. Then verse 20, we find God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. And God saw that it was good. God blessed them, saying, be fruitful and multiply, and fill the waters of the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. So, day five, you children can remember two Fs, the fishes and the [00:22:08] fowls. Now, we go back to those people, some of them say they're Christians, who believe that, well, yes, God made the world, but he used evolution to do it. And I want to say right at the outset, that's not what I believe. I don't believe it's a consistent thing for a true believer to say. If we really understand what the theory of evolution teaches, and we really understand what the Bible teaches, we have to accept that they are completely incompatible. We cannot have this compromise. But they say, well, somehow God used evolution to create, and what we have here is a very simplified account of the evolutionary process. Well, unfortunately, the verses we've [00:23:09] just read really put a spanner in those spokes, a spoke in the wheel. Because evolutionists say that, first of all, life was formed in the seas. And then, after millions and millions of years, the creatures, they started to come out of the sea and to come onto land. And eventually, after more and more millions of years, they lived on land, and there were reptiles. And then from the reptiles, some of those reptiles started climbing up trees and jumping off. And eventually, after millions and millions of years, they were able to fly. And the birds evolved. Now, that's the evolutionists' order. Sea creatures, land creatures, and then flying creatures. Well, [00:24:02] God's Word says that, firstly, on day five, was it day four, I've lost count, day five, the fishes of the sea and the fowls of the air were made. And they were made one day before any land creatures. Now, that's a very important point, because it shows that what the Bible claims is completely distinct from what the scientists tell us. So, you cannot accept evolutionary theory as being the method which God used, because God's Word clearly makes a contrary statement. So, the fishes and the fowls were made on day five. And then, and only then, on day six, in verse 24, we

read, God said, Let the earth bring forth the living creature [00:25:01] after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind, and God saw that it was good. And God said, Let us make man in our image after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So, God created man in his own image. In the image of God, created he him. Male and female, created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. [00:26:01] So, day six, God created the earth-dwelling creatures, cattle, all the animals that we know and love, and all the creepy crawlies that creep along upon the earth. He created those on day six, and he also created man. Now, we have to look very carefully at this verse, and see this is another nail in the coffin, we might say, of evolutionary theory. Because evolutionists say that man has developed from the other animals. We are, they say, just an animal. But God's Word makes it very clear that man is a creation of a completely different order. After God has made fish, and fowls, and creeping things and animals, he made man. And we read in verse six, God said, Let us make man in [00:27:03] our image. What does that mean, in our image? Well, we know that the Godhead are a trinity. There are three divine persons in the Godhead, and yet they are one. There is one God. And in this way, God has made man. Man is a three-part creation, creature. Man is body, soul, and spirit. Body, soul, and spirit. Three parts, three in one. And this makes man completely distinct from the animals.

Animals, we might say, have two parts. Can we say soul and spirit? Now, you may object to that, but I'll tell you why I use that phrase. Clearly, animals have a body, as we do. They have a physical [00:28:01] part. But they're more than just a body. They're not an inanimate object. They're not like a tree, or a plant. They have emotions and feelings. They have life. So they have something in addition to a body. And the Bible says that God, when he made animals, they became living souls. And that's why I use that word soul. Now, we know that men have a soul and a spirit. And the soul never dies. It's a never-dying soul. And it's the souls for which we have great concern for our fellow man, that souls might be saved. And the difference between soul and spirit is a very, very difficult matter. Even the Bible itself admits when it says that so powerful is the Word of God that it can divide us [00:29:01] under, can distinguish between the soul and the spirit. So God's Word itself indicates that the soul and the spirit are very difficult to distinguish. So with that sort of caveat, I would say that animals have a body and they have life, a soul. It's not an eternal soul as man's is. But man is of a completely different order, made in God's image, body, soul, and spirit. And not only that, but God made man to be over the rest of creation. And we read together here that man was to subdue the earth, to have dominion over all these creatures, the fish, the fowl, and the earth-dwelling creatures. So again, the Bible tells us that man is of a very special order. Now the evolutionists want us to believe that we're just animals, and therefore we can behave [00:30:08] like animals. And that's why people are willing to believe this live evolution, because it gives them a reason to behave worse than animals. And this is part of Satan's delusion and his lie.

So we have this distinction. And then we have the end of verse 27, another very important statement, that God created, in the image of God created he him, male and female created he them. We just turn now to Matthew's Gospel, and verse, chapter 19. You know, I find it incredulous to [00:31:02] hear some Christians dismiss Genesis as a book of myths. And yet they claim that they are Christians, that they believe some of, or the rest of God's Word. Well, if we look at verse, chapter 19 of Matthew's Gospel, and verse 4, we have the Lord Jesus himself answering the Pharisees thus. And

he, Jesus, answered and said unto them, have ye not read that he which made them at the beginning made them male and female? And said, for this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. So, the Lord Jesus himself, he refers to Genesis and the very first few chapters. He says, have you not read [00:32:09] that in the beginning? So, Jesus believed in creation, he believed in Genesis, and how can anyone that claims to be a true Christian dismiss Genesis as being a myth, to be explained away? No, we have, we, like the Lord Jesus himself, have to accept the literal interpretation of Genesis. Now, you know, what the Lord Jesus said was very, very important, that at the beginning, God made man male and female. You know, at a wedding recently, we were there in the room celebrating a marriage of a couple, and there on the wall was a statement. I forget exact wording, but the gist of it was this, [00:33:07] that marriage is that which is entered into by one man and one woman. And when I looked at it, I thought to myself, I wonder for how much longer such a statement will be permitted on the wall of a registry office, because it's absolutely right, this is what marriage is, it's a matter taken up by one man and one woman. Now, recent legislation permits what are euphemistically called civil partnerships, and this goes against the teachings of Scripture. And they're not called marriages, they're not called marriages yet, but I wonder how long it'll be before society demands that such a description is given to the matter to which you all know what I'm referring. But the [00:34:08] Lord Jesus says, at the beginning, they were made male and female, and marriage is between male and female, and he refers to this. But I refer to that for this twofold reason, that you see, society has swallowed this terrible lie of Satan, and it leads to all sorts of other errors, and this is one example of them. Well, what other verses can we look at to authenticate the biblical teaching of literal creation? Well, well-known Psalm 139, it says that we are fearfully and wonderfully made, not fearfully and wonderfully evolved, but we were made. And so it is, those that study medicine will [00:35:05] agree that the human body is a marvellous, marvellous thing, fearfully and wonderfully made. Well, another verse, we can turn to Luke's Gospel, and chapter 3.

The genealogy given there of the Lord Jesus, Luke chapter 3 and verse 38, it goes through all the names, and by the time he gets towards the top, verse 38 says, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God. So, Luke, that great physician, the doctor, a medical man, a man of science. He wasn't an ignoramus, by any means, he was a scientific [00:36:03] man. Inspired by the Holy Spirit, he ascribes the Lord's genealogy. He goes right back to Adam, who was the son of God. So, we have to accept that Adam was a real historical figure. Now, you see, evolutionists, they may admit, well, maybe Adam is just a sort of a general representation of early man. Many Christians have fallen for such a line, and they try and allow for the fact that Genesis may just refer very, very generally to an early ancestor. But the Bible doesn't allow for such a woolly interpretation. Adam was a real, individual, historical character, and he's there at the beginning of the genealogy of the Lord Jesus himself. If you check through the New [00:37:01] Testament, you will find seven verses which refer to Adam. And Adam's name crops up about nine times, I think. But seven verses refer to Adam. So, the New Testament writers, they all accepted that Adam was a real, genuine, historical figure. They believed in the creation account of Genesis. And then there's a very, very important verse that we must look up, which mentions Adam, and that's in Romans 5. Romans 5, verse 12, says, Therefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all of sin. So, we get very clearly in Romans that by [00:38:08] one man, Adam, sin entered into the world. Now, you can see, can't you, what is behind Satan's lie? If he can get men to give up believing in Genesis, in Adam and Eve, then what follows is that there was no fall. There's no Adam and Eve, there was no fall, there's no curse, there's no sin. The Bible itself says, by one man, sin entered into the world. If you take away that one man,

you've got no sin. If you've got no sin, you don't need a saviour. This is what is behind Satan's lie. He wants to undermine the very basis of the Christian faith. He wants to take away from the person of the Lord Jesus himself. The one who came, his very name means saviour, and this is [00:39:05] what is behind that terrible lie. You know, our young people today are brought up being taught, they're not taught the theory of evolution, do you know that? Our children aren't taught the theory of evolution, they're taught the fact of evolution. It's not a fact, it's not even a theory, to be quite strict about it, when scientists come up with some idea, the first thing, the first level is it becomes a hypothesis. They suggest that this and this is so, and then after a period of observation and experimentation and some sort of evidence, they are entitled to go from calling it a hypothesis to a theory. But with evolution, those scientific steps seem to [00:40:01] have been missed out, because it's not taught as, it is at best a hypothesis, but it's taught very boldly as if it's a fact, and this is a very great danger, and our young people are being exposed to it in a way which we never were, and we need to be as believers, as Christians, we need to be very clear that Genesis' account of creation is fundamental, because it introduces us to the concept of sin, and we need to understand what sin is before we realise that we need a saviour, and that we accept that we have a saviour in our Lord Jesus Christ. Well, we haven't got time to go into other biblical evidence for creation, but I would suggest for your homework, for your study, particularly you younger ones, you read through the Old Testament, and you read [00:41:04] that exciting story of Noah. You know, evolutionists will tell us that rock was laid down over millions and millions of years. It wasn't. You know, all the fossils that we find in rocks, I believe there's clear biblical evidence that they were laid down as a result of Noah's flood. We read in Genesis' account that one of the first things God did was to separate the water, the waters that were above the heavens, from the waters that were below, and there was a, we might say, a water canopy. Now, this water canopy, it collapsed during the flood. It was part of the source of water, and you know, this world was changed dramatically in its outward appearance. Great turmoil. The earth was churned up, waters welled up from the deep, the water fell in from above the sky, and that's how the whole earth [00:42:05] was flooded. Well, if that happens, tremendous things happen on the earth. All the creatures that were living then were covered and swamped in mud, and in the great weight of water and soil that intervened in the few years after the flood, they were compressed and formed the sedimentary rock that we find in the fossils that we find today. Now, if you go to the Natural History Museum, which I recommend, it's a very good place to visit, it's free, but the sad thing is that it's really almost a temple to the god Darwin, but if you go with a biblical eye and ignore all the evolutionary signs, you'll be amazed at the wonder of creation. You know, they're very naughty, these evolutionists. They have this idea that creatures evolved in a certain order, and having come up [00:43:06] with this theory, they then look at what rock the fossils of each of these creatures are found, and they give them a date according to where it fits in their scheme. It's just, they've done this. It's an assumption they start with. And then a bit later on, when they find a fossil, they say, now, which layer of rock did this fossil come from? Ah, from this layer. They look up on the chart, and they say, well, that rock is 500 million years old, so this fossil, this dinosaur, or whatever, is 500 million years old. But can't you see what they've done? They've formed a circular argument. They've started with an assumption, they've given dates to rock based on that assumption, and then they now date fossils by taking the date that they've guessed at. And these systems are being taught to our children as fact. Well, you know, I trust that there's [00:44:09] enough here to whet our appetites for further study, if we feel it will be of help and encouragement to us. We must finish with a verse of scripture, Hebrews, chapter one.

Hebrews, chapter one, and verse one. God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who, being the [00:45:08]

brightness of his glory, and the express image of his person, 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. Verse ten. And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. Now in bringing this little lecture about creation, I wanted us to finish on these opening verses of Hebrews, because we're told here, the Lord, who in the beginning laid the foundation of the earth, and the heavens are the works of his hands, this blessed one, this Lord, we're told in verse two, God's Son, we're told in verse three, that [00:46:07] he himself has purged our sins, and the work's done. It's a finished work on Calvary's cross, and we read this wonderful last part of verse three, he sat down on the right hand of the Majesty on high. This is our Lord Jesus, the creator, the one of whom we sang in the beginning, maker of earth and heaven, and he is the one that we desire to glorify in these lectures and in our lives together, and may the Lord help us in our appreciation of him, his namesake. Now there is really only one hymn that we can sing together, following from those opening verses of Hebrews, and that's 179. 179. Brightness of the eternal glory, shall thy praise unuttered lie, who would [00:47:03] hush the heaven-sent story of the Lamb who came to die, came from Godhead's fullest glory down to Calvary's depth of woe. Now on high we bow before thee, streams of praises ceaseless flow. The whole hymn 179. 179. Brightness of the eternal glory, shall thy praise unuttered lie, who would hush the heaven-sent story of the Lamb who came to die, came from Godhead's fullest glory down to Calvary's depth of woe. [00:48:03] 179. Brightness of the eternal glory, shall thy praise unuttered lie, who would hush the heaven-sent story of the Lamb who came to die, came from Godhead's fullest glory down to Calvary's depth of woe. 179. Brightness of the eternal glory, shall thy praise unuttered lie, who would hush the heaven-sent story of the Lamb who came to die, came from Godhead's fullest glory down to Calvary's depth of woe.