

The Process of Right Thinking

By Earl Radmacher

Earl Radmacher:

Father, we are so grateful for the things that we have heard and been blessed by already this day. Thank you for what you are like. And we pray that in the course of this day we shall continue to grow in our understanding of you, realizing that we shall never walk any higher than our consciousness of what you are like. And so we commit ourselves to you for this hour and for your instruction through Jesus Christ our Lord. We pray, Amen.

Let me do a little bit of review right at the beginning of the previous presentation on the premise of right thinking. In the premise of right thinking, I was seeking to show to you through a series of scripture passages, both in the Old Testament and the New Testament, that our actions are regularly the product of our deep thinking. In the Old Testament, the Proverbs that was put in the form of you are what you think. Or as a man thinks in his heart, so is he. David, acting upon that principle, said that the word of God would be the filtering system that he would program into his heart, into the place of deep reflection, in order that he would not sin against God.

That is, in order that his actions would not be wrong, inappropriate. Thus, the premise that Solomon states in Proverbs 23:7 is the premise upon which David is operating in Psalm 119. You will find that all the way through the Old Testament. Isaiah 26, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The absence of peace is the presence of wrong thinking.

So our actions are regularly the product of our thoughts, our deep thoughts. As I said, you are what you think, perhaps even more than you think, superficially.

I tried to put that into a picture form on the transparency for the overhead portraying the eye gate and the ear gate through which we receive cognitive data into our mind of that which we receive into our mind. Some of it we contemplate deeply. You may refer to that as settling down into your heart, which I see as the boiling pot of your life.

Consequently, if I have done as David suggested in Psalm 119, if I have programmed this grid, this filtering system of the Scripture, truth, into my heart, it will work effectively in screening out that which is unworthy of Christ. And that's why Paul could say to the Corinthians to bring every thought into captivity, to the obedience of Christ. Don't let a thought run loose in your mind, for a thought running loose may very well be the thing that precipitates deep reflection, which will result in actions that are unworthy of God. Therefore, David is opting for a controlled access that comes by captivating all of the thoughts by means of a grid or a filtering system that has been programmed into my heart over a period of time. That doesn't happen in a moment.

The grid then reduces the, pardon me, reduces the flame in the boiling pot of my life. The steam is lowered, the lid is maintained, and the result is the fruit of the spirit. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control. Those things are all the product of our thought, not the product of our environment. And you can have all of them in any environment.

And I think it's extremely significant that the Apostle Paul, when he wanted to write his epistle of experience, warm, loving experience, he wrote it from a prison cell waiting for his death. If I were to accept Scenarianism, I could not accept Philippians.

To put that the other way, then the person who does not program the truth of God into his heart can be sure that he will have the world system without any effort programmed into his heart, and thereby there will be an uncontrolled access through Satan and his workers into my heart, and every sensation will captivate me. I then become the victim of my environment. I am bulldozed by my environment. The fire in the boiling pot of my life grows, the steam rises, the lid blows, and the result is thorns and thistles as they are described in Hebrews verses seven eight of chapter six. That's the basic scenario then, that we presented yesterday in picture form, and this was the statement in word form.

The theme of behavior is only visible proof that the fire of thought is boiling the water of emotion. A heavy lid may well curb the steam of action, but unless we cool the fire of thinking, the heaviest possible lid will blow and high will be the blast. Obviously, therefore, we lose spiritual battles, not by failing to restrain our actions with heavier lids. We are defeated because we do not change our flaming thoughts. The premise of right thinking is that you are what you think about deeply.

As a man thinks in his heart, so is he. Now, if I have demonstrated that satisfactorily from the Scripture, we run into a second area of needed clarification. And that's the subject for this hour, namely, the Process of right thinking.

It may sound rather simple to say that the premise of right thinking is you are what you think.

But the next question to be asked is, how does one think right or what is right thinking? And at that point I would like to submit to you that right thinking starts by thinking right about what God is like.

That is the ultimate. That is the bottom line.

The lecture by Dr. Boyce that came just prior to this one could not be more fitting on delineating the self existence, the selfsufficiency, the sovereignty, the Holiness, the omniscience, et cetera of Almighty God.

Therefore, to go back to Solomon once again, he would say, the fear of the Lord is the beginning of knowledge. The fear of the Lord is the beginning of wisdom.

In other words, right thinking starts by thinking right about what God is like. Now I have to posit a presupposition at that point, don't I? And that is the presupposition of God.

And thus you will find that the secularist takes a different tact than I've just suggested to you.

The secular philosopher will say, the proper study of man is man, why? Man is ultimate for him, that's the highest. And if there is no God, then that's as good a definition as you can come up

with. But a theist refuses that. Hebrews eleven. He that comes to God must believe that he is and that he is the rewarder of those that seek Him.

That is more basic than anything else. You will have no problem with miracles, you'll have no problem with a Virgin birth, you'll have no problem with a resurrection. All of those will be relatively simple if you can accept the first statement, the existence of the God that is, he that comes to God must believe that he is and that he is the rewarder of those that diligently seek Him. In Calvin's Institutes of the Christian Religion, his first chapter is entitled The Knowledge of God the Creator. I'm glad he starts there and doesn't start with Salvation, soteriology or anthropology the doctrine of man.

But he starts with the doctrine of God. And in the chapter The Knowledge of God the Creator, he says, and I quote, "It is certain that man never achieves a clear knowledge of himself unless he has first looked upon God's face and then descends from contemplating him to scrutinizing himself."

And if you will think through the word of God, you will see that coming to the forefront time and time again. No more vivid presentation of it is given than that in Isaiah six. Isaiah saw the Lord. High and Holy and lifted up. And then what happened? Then he saw himself and he said, Woe is me, for I am unclean, I am undone.

He did not get excited about how great he was. He didn't start a self-esteem movement. When he really saw God for what he was. Then he saw himself as completely undone. Whoa is me. He said, I am a man of unclean lips.

And the more I see of what God is like, the more inadequate I will see myself to be, the more unclean my lips will become to me. But he saw something else in God. He saw not only the Holiness of God, he saw the mercy of God, and he received cleansing from God. And then he had true selfworth. And he said, Here am I, Lord. Send me.

Quite a different scenario than some of that which we see today. Thus, if I'm going to see myself right, I must start by first seeing God. Right now that raises another question. If right thinking starts by thinking right about what God is like, where will I look to see God?

Someone could say, well, in general revelation. After all, even the Scripture says the heavens declare the glory of God. The firmament shows his handiwork day unto day, utter his speech night unto night, show us knowledge. In other words, David very clearly says that the world around me, the huge macrocosm out there, speaks eloquently of what God is like.

But Interestingly enough, man does not see that you come to the same presentation in Romans chapter one, basically as you have in Psalm 19, and the Scripture declares that the revelation of God is as clear as can be. And then what does it say? A man suppresses the truth in unrighteousness. He twists it, he perverts it.

It's interesting to see the cultural application of that today. In Romans chapter one, he gives one of the evidences of man's sinfulness as his homosexuality. And the homosexual today, who calls himself also a Christian and wants to deal with that passage, says, well, what was really there was homosexual violence. It was men raping men.

It's amazing how we can twist it to fit our situation and miss the obvious.

Why does man suppress the truth in unrighteousness? Why doesn't man see God in general revelation? Well, for one thing, he's got a problem, and the general revelation has a problem.

He is a sinner, and in his sinfulness he has brought corruption to the world around him, so that the entrance of sin not only affected man personally, it affected his world and the entire universe.

Thus, when man looks at the world around him, he does not see an undistorted portrait of God.

Recently, an excellent article in Christianity Today, January 21, 1983, an article talking about the power of promising that's an aside a marvelous article to read. In the process of developing this article, the writer quotes from one James Gustafson in his book Ethics in a Theocentric Perspective, published by the University of Chicago Press in 1982. He says, the data from our own environment, natural or human, is ambiguous at best.

In this important work on ethics, he says 30 years of homework has caused him to see that man in his environment shares his melancholy judgment that nothing in nature assures him that nature

is essentially friendly to the human species. And nothing disclosed in history confirms the hope that we are on a track leading to the city of God. We all have a humanoid bias, that cosmic odds must be tilted in favor of the human race. But there is nothing solid to buttress the anthropocentric prejudice or to put those same words of Gustafson in the words of a very famous philosopher and historian who died not many months ago, Will Durant, as did his wife, Ariel.

And Ariel and Will Durant wrote an article called Lessons from History. Now, mind you, these people had written many volumes, and Will Durant wrote the ten volumes of The Story of Civilization that occupy about 3ft on my bookshelf. Each one is about two to three inches thick. And after addressing himself to the story of civilization in his lessons in history, he comes to this conclusion that history shows no favors for the followers of Jesus Christ as over against the followers of Genghis Khan.

That was Will Durant's conclusion after nine decades of looking at history.

You see, I can say, well, the grandeur of God is portrayed in his creation. And I look out my window from my home and I see 11,287ft of Mount Hood there, beautiful and majestic. And I can understand why some people almost worship mountains in its beauty. And I can say what a portrait of the Majesty of God is this creation. But I also know of some mountains just a little bit further away.

Mount St. Helens that blew its top. I have thought that they ought to put a Psalm at the bottom of that mountain. The mountains belong to the Lord. The peaks are his, and he decided to take one of them home.

In the case of Mount St. Helens, there were people that were fried instantly that were in the environment of Mount St. Helens when it went off. What does that say of God?

Or we can appreciate the nice rains that come and water the grass and cause the flowers to grow, et cetera. But when those rains turn into monsoons or not even a monsoon just a little further north in California, and they wipe out roads and inundate homes and cause people to drown.

Whose fault is that? Well, the insurance companies will tell you that's an act of God or Sunshine.

We all love it.

And you'd like a few rays today, but I'll guarantee you they are not praying for rays of Sunshine in the Sahara Desert, which is destroying fertile land at the rate of 30 miles a year.

That's all part of the general revelation around us. It's all part of this physical universe. And what we see today, we do not see in undistorted form. Oh, there is enough there to see God for those who have eyes to see. But man, as he is born, looks through sinful eyes, and he looks at a creation that has been blighted by sin.

So you ask the question again, where does a man look to see God?

If my actions are the result of my deep thinking and right thinking starts by thinking right about what God is like, then I need to see God. Where can a man see God?

Well, I want to suggest to you that it is Jesus Christ that gives God a face.

And it is Jesus Christ that will deliver me from such problems as the Peanuts cartoon portrays in picking off the petals of the flower. God loves me. God loves me not. God loves me. God loves me not.

The mutability of God's love. I'd have to say that for the first 20 years of my life, I lived with that kind of understanding of God. I never knew when I was in and when I was out, I got saved on Sunday and lost on Monday, saved again the next Sunday and then regularly lost shortly afterwards.

A warped concept of God, a distorted concept of God. A proper understanding of Jesus Christ and his portrayal of God will deliver me from the things that we have talked about that are being propounded by the process theologians who see God as less than Almighty and who see him as ever changing and never quite able to get on top of the situation that we have in this miserable universe. A proper understanding of Jesus Christ will help me to see what God is really like. In order to do that, I'd like you to turn with me to a sample verse.

We cannot look at a large number of verses, so I'd like to confine myself to basically one and then maybe supplement it with a few others. 2 Corinthians 3 and verse 18. This has become my

life verse, at least presently. Some other life verses that I've had I've gotten away from, but this one, I can't seem to get away from it. It hearkens back to something beautiful that happened to Moses in the Old Testament.

We will not set that historical background now, but simply pick up where it picks up in verse 16, chapter three.

"Nevertheless, when one turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is Liberty. But we all with unveiled face, beholding, as in a mirror, the glory of the Lord are being transformed into the same image from glory to glory, just as by the Spirit of the Lord." I'd like to take that 18th verse and divide it up and give you five particular points as to how Christ gives God a face. I guess I'm harkening back to the time of prayer that we had when our children were very small. We would put them to bed at night, having read the Bible to them and having sung some songs.

And you've probably done the same thing you went through. Jesus loves the little children, all the children of the world. And every day with Jesus is sweeter than the day before, et cetera. And we would pray, having read Scripture and tuck them in. And then on one night we were sitting in the family room and I heard a blood curdling scream come from the back bedroom.

And being a relatively new parent, I bound it out of my chair and ran back to the room to find out what was wrong with Becky back there. And I flipped the lights on and she was sitting up in bed,

white as could be. And I said, Becky, what's wrong? She said, I'm scared. And I said, what are you scared about?

And I said, you remember just a moment ago we prayed and we read God's word and we understand that God is here with us. And there is no need to be afraid. And Becky said, But I can't see him.

And I have since heard a number of other children who have a similar problem.

We talk about God in a kind of esoteric way, but you can't see a spirit, at least in my form. I can't presently see them. And God is spirit, and they that worship him must worship him in spirit and in truth. But she wasn't accustomed to spirits. And so she said, But God doesn't have a face, and she was afraid. I can't see him.

And in Jesus Christ, God gives himself a face. And so it says in verse 18, "but we all," and I take it, it's talking about regenerate people from verse 16, "the one who has turned to the Lord and the veil is taken away. But we all with unveiled face." That's my condition as a believer. Now here's my action.

"Beholding, as in a mirror, the glory of the Lord." Now what is the glory of the Lord? Okay, that's our first question. Keep your finger there and turn back to John chapter one. In John chapter one and verse 14, you remember the passage that so beautifully and profoundly delineates, the Logos, the word of God.

And then verse 14 "and the word," this eternal Word, "became flesh," physical substance that I could touch, "became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of Grace and truth."

Skip down to verse 18. No one has seen God at any time.

The only begotten Son who is in the bosom of the Father, he has declared him. What is the first thing I have to recognize then in this portrait of Christ giving God a face? I have to understand, number one, the God that I need to look at, no one has ever seen at any time. That's where I start.

John 1:18 "no one has seen God at any time." If right thinking starts by thinking right about what God is like. And if no one has seen God at any time, then what do I do? All right, the second step, Jesus Christ, is the revelation of the glory of God. And to have seen Jesus Christ is to have seen God.

Voiceover 1:

Please turn the tape to side two.

Earl Radmacher:

...Is the revelation of the glory of God. And to have seen Jesus Christ is to have seen God. So when two Corinthians 3:18 says "that we all with unveiled face, beholding, as in a mirror, the glory of the Lord," the glory it is talking about is Jesus Christ.

Other passages of scripture will talk about Christ as the effulgence or the radiance of God. In other words, Jesus Christ is like the Ray of the sun to the sun itself to the ball itself. The Ray of the sun is of the same quality as the ball of fire from which it comes, or the scripture will talk about him as that which may be seen, of that which can't be seen. He is divisible of the invisible, or it will talk of him as the impression made by the Signet ring of the King when he seals an important document in wax.

That's why Jesus could say, I and the Father are one. He was not in that denying the Trinity, he was presenting the quality.

To have seen Jesus Christ is to have seen God. Therefore, right thinking starts by thinking right about what God is like. Secondly, Jesus Christ is the revelation of the glory of God the Father. And therefore to see what God is like, I need to look at Jesus Christ. You say, well, wait a minute.

That doesn't help me very much because I've never seen Jesus Christ either. It's well and good for the Apostles to talk about what they have seen and heard and do testify of the fellowship they had with Jesus Christ. But I've never seen Jesus Christ, and all of us are in that same boat. None of us have ever seen him.

Yet, at 14 years of age, at a boys camp at Twin Rocks Beach, Oregon, I went forward in a meeting and accepted Jesus Christ as my Savior. I had never seen him. They told me about him, but I'd never seen him. In 1950, when Billy Graham came to Portland for a major meeting, I

went forward after six weeks of listening on the last night, and I gave my life for Christian service to preach the word of God.

I gave my life to preach about a person that I had accepted at 14 but had never seen. And now I was going to encourage other people to receive the one that I had never seen and commit their life to Him, not only for time but for all eternity. Almost sounds presumptuous, doesn't it? I've never seen him, and yet I encourage thousands of people to commit themselves to him.

Is this some kind of a blind faith? Well, turn to the end of the book of John and you see a partial answer, at least. Go from John chapter one to John chapter 20.

You have a couple of engagements here in verse 24.

My text has a little caption, seeing and believing. In verse 24, it says, But Thomas called Didymus one of the Twelve was not with them when Jesus came. And the other disciples therefore said to him, we have seen the Lord. But he said to them, Unless I see in his hands the print of the nails and put my finger into the print of the nails and put my hand into his side, I will not believe. Thomas would have made a good Missourian. I've seen the license plate on cars from Missouri, and it's called the Show Me State.

Right? I need to be shown to believe. Well, Thomas would have fit in really well there. He said, unless I see, I will not believe. Now, God in his Grace accommodates sometimes so beautifully.

And after eight days, his disciples were again inside, and Thomas with them this time. And Jesus came, the doors being shut. And it's kind of neat the way he just sticks that in there and doesn't embellish it a bit. The doors were shut. Now, that presents something of a predicament.

The Apostles were all inside, tightly sealed away, for they were very fearful, for their leader has been killed. And surely the ones that killed their leader will be after them as well. And scared spitless. They are sitting in a room with the door shut. And Jesus came and stood in their midst.

And he said the only thing he dares say at that point, "Peace be unto you." And then he said to Thomas, Reach here your finger, Thomas, and look at my hand. And reach here your hand and put it into my side. Do not be unbelieving, but be believing.

I don't think Thomas moved a muscle. I don't think Thomas said, well, now, let me take a good look at that. Lord, put your hand out here so I can feel that. Yeah, that's right. Sure enough.

I don't think so. I think Thomas probably sat there motionless and spellbound, and all he could do was respond with those words, My Lord and my God.

And then what does Jesus say? Says Thomas, you've seen and believed. Blessed are those who have never seen and yet believed. Now, is that some kind of a blind leap of faith that he is projecting? No, not at all.

Because the third step in Christ giving the God who cannot be seen a face is that the Apostles who saw him inscripturated under divine inspiration the life of Jesus Christ and the teachings of Jesus Christ. The truth of God.

Has it ever struck you that the most important man that ever graced this planet was never written up by any of his contemporaries outside of his own little nucleus of followers? No historian of the day wrote him up. There's not enough in Josephus to even find out what Jesus looked like.

We know more about Masada and the battle there with the Romans and the Jews than we do about Jesus from the secular historians. No secular historian ever wrote up the matchless life of Christ, why God didn't permit it.

God did not want that which may be seen of that which couldn't be seen to be messed up.

And you have not just one biography of Christ. You have four biographies of Christ, Matthew, Mark, Luke and John. And they're all done by those from the inner circle.

And I submit to you that those are the only four biographies of any person in history that you'll be able to superimpose upon each other and have them without contradiction.

And that has been done one layman gave 23 years of his life to doing that in our generation. I'd like to tell you the story, and I shall not. Jack Cheney and the book *The Life of Christ in stereo*. That's not a book on music, by the way. Stereos means to bring all of the components together

into one focal point, and that's what he has done with the book, bringing all four Gospels into one.

He was told that he was going to die when he was in his middle 40s, and he set out on his deathbed to do what nobody in history has ever done.

He decided he was going to take a scrapbook and a pair of scissors and his Bible, and he was going to cut it up, and he was going to see if he couldn't weave it together without contradiction and without overlap, because he had dropped out of preparation for the Ministry years before, being convinced by one of his Greek prophets that the Gospels were not reliable. And he thought, if the Gospels are not reliable, I have no reliable account of the life of Jesus Christ. And if I have no reliable account of the life of Jesus Christ, what in the world will I preach? And if I have nothing to preach, what am I doing preparing for the Ministry. And he got out.

I appreciated his honesty. But on his deathbed in his middle 40s with a double case of tuberculosis, he began to try to resolve some of those problems. And he was in that bed for seven years, and then he got out of it. For 16 more years. He pursued the process of memorizing the Gospels in Greek so that he could interweave them in his own mind without jumping back and forth, and then to put them together into a continuous, consecutive chronological account without leaving one thing out or adding one thing in to make the story complete and without contradiction.

That was a layman Johnston Cheney, and what he did had never been done in history. The Gospels have been the focal point of the greatest efforts of the Liberals and the higher critics to destroy them, but they have not been successful.

Why did God want the life of Jesus Christ preserved infallibly because it is the only place on planet Earth where you can go and be sure you will get an undistorted presentation of what God Almighty is like.

And in God's good Providence, he has preserved that faithfully for me down to this day. And therefore, if I want to see what God is like, I must look at Jesus Christ. And if I want to know what Jesus Christ is like, I must immerse myself into the only inscripturated account of his life in history. And that's the Gospels. And the Gospels are the epitome of special revelation in Scripture. Everything prior to the Gospels is preparatory for them.

Everything after the Gospels in the Epistles is explanatory of them. The Gospels are the epitome of revelation. Why? Because Jesus Christ not only brought the word of God. He was the Word of God.

He not only preached, he practiced it, and he practiced perfectly what he preached. And he's the only one in history of whom that can be said. No other human being has ever perfectly practiced what he preached, but Jesus Christ did in submission to the Word of God. Therefore, if I want to really see what God is like, I must look at Jesus. And if I'm going to look at Jesus, I'll have to look in the Word.

I hear some people saying, Well, I don't believe in that Bibliology. You people are just, you know, you make the Bible an idol. You worship the Bible. I don't worship the Bible. I worship Jesus.

Oh, that sounds so pious. What Jesus do they worship that they know apart from Scripture, there is no revelation of Jesus apart from Scripture. So, you see, it becomes important to talk about the inerrancy and consequent infallibility of the Word of God because therein we have the only revelation undistorted of what God is like in the person of Jesus Christ.

So the Apostles inscription rated the Son. Now go back to two Corinthians, three again. But we all with unveiled face. Beholding, as in a mirror, the glory of the Lord.

We've now got an idea of the glory in John. Now notice the next little phrase are being transformed.

Notice the tense and note the word not shall be transformed. Not may be transformed. Are being transformed. What does transform mean? It means to be changed from the inside out.

It means a real change, not a superficial change. It's the opposite of confirmation to be conformed. Romans twelve means to put a mask on. It means to be what you aren't.

To be transformed means to be changed from the inside out. And so Romans twelve says, Stop being conformed to this world system because you aren't part of it. You belong to Jesus Christ if you've come to him by faith. So stop being conformed, tear the mask off and be transformed.

How?

By the renewing of your mind. How do you renew your mind? By putting right input in cognitive data that's cognitive therapy that he's talking about.

And as I do that contemporaneously, I am changed. In other words, I cannot study what God is like without being changed. Now, the change may be ever so slight at a particular moment that it's for all practical purposes imperceptible. But as that is compounded and compounded, there will be observable change as well. But he doesn't say maybe or shall be.

He says, are being. I am being changed by that which I contemplate deeply. Now let me say the opposite of that too. If the basic input that I'm receiving is from the other world view is from the satanic world system, that I'm being changed by, that too. I become like what I look at. That's why it uses the word mirror then.

I take on the reflection of that which I look at. I mirror it, and there's no way of avoiding that process. It's inviolable. And I can mark it down in my little book that I am displaying in my actions and lifestyle, that which I am thinking about deeply, whether I am aware of it or not. No secrets there.

We are being transformed. What into the same image from glory to glory.

Now I'd like to have a concluding word about that transformation. I seem to have lost an overlay that I'm looking for here. Here it is very profound one. And so you need to see it. On a particular weekend of meetings, I came home late on Sunday night, and my wife met me at the door.

And my oldest son Tim and daughter Becky ran behind her. And they were looking very troubled. And Ruth said to me, our television set went out this weekend. What a terrible disappointment. And the kids came right up after her and they said, Remember, Daddy, you said when the set went out, you'd get us a new one.

Well, we've been prolonging that as long as possible. We had nothing but a rather Gray picture now and a long aerial. If you held on to the aerial and fix the set every once in a while, you can still make it work. But finally it gave up the growth. And they said, Remember what you said, and I try to be a person of integrity, [inaudible feedback].

...And I want you to do the same thing [inaudible]

And as soon as you get to your research, I want you to bring your conclusions together, and I want you to make a decision, and you bring that decision to me, and I'll buy whatever set you decide on. Now, I knew that would take a while, but that really didn't make any difference to me. Eternity would have been soon, but they went about their business, very happy that I'd made such an agreement. But now they had time. What would they do with time?

And in that interim, they discovered what a book was.

And in their class, they began to play football with books, not throwing them, reading them. And for every twelve books you read, you got a touchdown for yourself. And my boy side won that quarter with 38 touchdowns and 18 of the touchdowns were his. And one of the little books he read was about Sid the worm. This is Sid, this little green Caterpillar with Orange eyes.

And it seems that one day Sid was groveling along in the dust and dirt of God's creation. And he got a great idea. He saw a plant there, and he crawled up that plant and he went out on that limb and Sid secreted a kind of translucent fluid on that limb and made a little button out of it. And then he turned his posterior anatomy around and he tucked it onto that button. And then he shaped himself into a J.

And he proceeded to weave a house around himself and he worked hard at it. And then when he was through, it seemed that he must have been exhausted because there was no movement at all in there anymore as you looked at that encasement there on that plant until one day there was action. And Sid lifted the blinds on his little house and you could see through to the great, beautiful colors that we knew. And then all of a sudden, one day why his house began to have eruptions and it just jerked all over that plant. And finally, outside of one of the sides of it came crashing through this beautiful, great multicolored wing.

And then he continued to struggle and outside of the other side came one liken to it. Now, don't mess with him there because if you try to help him by pulling off the rest of his house, you'll maim him for the rest of his life because metamorphosis is a process. It is not instantaneous.

But he gets that all off finally. And then Sid doesn't crawl down that branch and down the stem onto the ground and grovel in the dirt as he did before. But Sid now finds a new kind of power. It's called flight power. And he takes off from that branch and he flies from flower to flower enjoying the sweet nectar of God's great, big, wonderful creation.

And that change is called metamorphosis.

And that is the word that God chose to use to describe the change that will take place in his born again children who will take the time to contemplate the glory of God. "We all, with unveiled face, beholding, as in a mirror, the glory of the Lord are being changed into the same image as that which we look at from glory to glory, a process even as by the spirit of the Lord all of the ingredients of a dynamic Christian life. [inaudible]

All right, let's pray. Father, thank you for so beautifully portraying to us in such vivid and graphic and colorful ways. The kinds of things that can happen to us if we will take the time to contemplate with [inaudible]. We thank you in Jesus. Amen.