

## The Critical Need to Glorify God

Gene Pinkney Daily News 04-02-2025

By seeming coincidence I caught a sermon March 24<sup>th</sup> by Pastor Robert Jeffers, teaching on the very theme I stressed in my last column: we should associate the wonders of the natural world to God and not evolution. He argued further that atheism is not a logical conclusion, but rather a personal choice.

Jeffers bases his argument on Romans Chapter 1, where God clearly says humanity's been given ample evidence in nature to prove there's a Creator, but that men, vainly choose not to believe:

“For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and godhead, so they are without excuse. Romans 1:20 “Because when they new God, they glorified Him not as God, neither were thankful. But became vain in their imaginations, and their foolish hearts were darkened.” Romans 1:21 Professing themselves to be wise, they became fools.” (Romans 1: 22).

The verb *glorified* in the KJV above is translated *honored* in some versions, and many of the main line denominations find the word *honored* more sedately apt than *glorified*, preferred by many charismatics.

I think there is a powerful rebuke in the lines “they glorified Him not, neither gave thanks.” Not many main-line liberal congregations feel comfortable with overt glorying, finding it “over the top.” But loudly singing or even shouting, “Glory! Glory Glory Hallelujah!” is closer to what Paul means by “glorifying.” Psalm 100 goes, “Make a joyful noise unto the Lord!”

And since the scriptures stress that honoring God with shouts and instruments, “played loudly” is the least gratitude we can show for having been saved from an eternity in Hell, perhaps a little glorifying is in order.

One minister quipped that if some people were arrested for being Christians, the accusers might have trouble finding any evidence, because so many hide their faith so effectively. That’s a “frozen chosen” preference. But the Bible says, “Let the redeemed of the Lord say so!” and “Don’t hide your light under a bushel.”

Faint praise was the signature of the *Laodicean* church in Rev. 3:14, which Jesus described as being “neither hot nor cold but Luke warm.” so that He might “spew them out of his mouth.” Of the 7 churches judged in Rev:3, this one seems to have pleased God almost the least.

That might give all of us good reason to energize our worship with hymns like, “Sing Hallelujah common get happy,/ common and sing all your cares away// Sing hallelujah common get happy/ Get ready for the judgment day.”

But Romans 1:20 goes even further; not *glorifying* gives way to “neither gave thanks, so that their foolish hearts were darkened.” Elsewhere we are advised to “give thanks in everything.” You say you lost your little finger? Give thanks you still have 9 left. And King Lear, abandoned, screamed, “How sharper than a serpent’s tooth it is to have a thankless child.”

Sin, by nature is incremental, sneaky. I remember being told, “go ahead, one little puff won’t hurt you.” I ended up a smoker and taking too

many puffs. That damned nicotine wanted to kill me. And Paul, in *Gal 5:9* tells us, “A little leaven (a symbol for sin) leavens the whole lump.”

I’ve found that the best place to be boisterous in our thankfulness is with other like-minded worshipers. Romans concert junkies “go ape” in their adulation. But I think it is human nature not to want to stick out. And God looks at the heart, not the outward performance.

Correction: In my last column I said *Wild at Heart* was written by John and Lisa Bevere. The correct author is John Eldritch. This hymn should have been quoted there: “Fair is the sunshine/ Fairer still the moonlight/ And all the twinkling starry hosts/ Jesus shines brighter/ Jesus shines purer/ Than all the angels Heaven can boast.” That was written by someone “Wild at Heart.” but anonymous.

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