

W149_Introduction.mp3

[00:00:01] This is a recording being made in the Chapel of the Open Book. And this evening we start a new series. This is number one of a series entitled Christian Fundamentals. It is our habit in these meetings to read a portion of scripture together, and we invite those who are listening to this recording to switch off for a moment or two while we read together one Corinthians chapter 12 and 13. The time seems to have come for us to consider our responsibility not only to you who gather in this chapel, but to those who use these tape recordings elsewhere. Up to now, these recordings have been made of Bible expositions given in the Chapel of the Open book to accompany or rejoicing in their high calling. There is, however, an increasing danger that some who hear the tape recordings will have never had a clear, systematic grounding in the foundations of the faith. So many may come in at the top storey of this building and never have realized the foundations upon which it rests. And so sooner or later the edifice we are erecting may show signs of disintegration. There is an element of danger about that. We therefore claim the indulgence of all those already grounded in the faith to support us while we, in the language of Psalm 48, Walk About Zion, go round about her, tell the towers thereof, and mark well her bulwarks. This course of study will deal with such fundamentals of the faith as the Scriptures, their inspiration, their canonicity, their organic oneness, the testimony which the Savior brought of them, the evidence and way to fulfill prophecy, the evidence of archaeology to their historic accuracy.

[00:02:13] And this outline will not be rigidly followed and never a full explanation of any point is called for. That will be given if it lies in our power. We shall have to deal with the great sacrificial work of Christ with that prominent distinguishing possibly between redemption, which leads us out and atonement. Which brings us in. We shall have to consider what the Scriptures reveal concerning the being and nature of God and many other allied and fundamental doctrines. So this evening we shall not get very far with regard to the fundamentals, but this will be the opening study and prepare our our minds and our way for future studies. And it's not possible for any one of us to forecast and say how long these studies will last and how many times we'll meet together. That's hopelessly impossible. I do hope that nobody will stay away because they say, well, we know all about that, because if you do, blessed be God, You ought to be so highly favored in your own feelings that you do know all about it, that you'll be one of the most

gracious souls living and you'll come and help that somebody else may get it, too. Well, now I'm going to first of all, read the opening words of Luke in his gospel.

[00:03:36] A look apparently wrote. To a nobleman. The term he uses is an indication that Theofanous was one of the nobility. How Paul wrote in Corinthians that not many noble were saved. And you remember that the Countess of Huntingdon said she was so glad of that letter. M It didn't say not any noble were saved, but not many. Idea seems to be a nobleman who had already been expressing his desire to know a bit more certain these things that were now being taught. For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word. It seemed good to me also having had perfect understanding of all things from the very first, to write unto thee in order most excellent Theophilus that thou mightest know the certainty of those things wherein thou hast been instructed. And you might like to know that the instruction which is mentioned here is the catechism, but not the catechism that you know. But that's only borrowed from early days. This method of teaching, which is spoken of here, giving him point by point and taking him through, you notice most surely believed in verse one. You notice the certainty of those things in verse four, and you see the way in which there is also the thought of inspiration guiding Luke and yet using eyewitnesses and other sources.

[00:05:19] And we shall get that blend when we consider the inspiration of Scripture. Now the first order is. Most certainly, if we are dealing with foundations, they must be sure. They must be certain. But this evening I'm dropping in just a little word of caution. It's already been read. In the passage we had before us in one Corinthians 12 and 13. We we'll look at that in a moment or two. But I want us to I want to try, if I can, to impress upon our minds that the moment God who, as far as we can speak about God, is inaccessible and invisible and beyond all our understanding of how he lives and where he lives and what life he pursues. And we don't know the moment he descends into the world of sense and feeling and touch and distance and time. He must necessarily be limited. Now, some people will object to that. Oh, God's not limited. Well, I want to just illustrate it. This is an old one with me, but it's no good me inventing new ones. If the old ones good, is it? Supposing I were to give each one of you friends sitting here a sheet of paper and pencil. I say, Now, are you ready? All right. I'm going to ask you. I'm not asking you to be philosophers and give me a big definition of the word idea.

But you have got so much you've got so far as to have an idea what an idea is that it's something intangible.

[00:07:07] It's something in the mind. It's something you cannot measure within feet and inches or weigh on a scale. It's the thought, isn't it? It's in the realm of thought. An idea. Well, now some ideas can be very vast and they would stagger us. But I cannot believe that anyone here would be overwhelmed at the thought of describing Singh in his own language. The idea of a table. Our spirit. In case you never heard the word t i b l e. Now, then, 50 people or 25 people are just asked to put down on the sheet of paper a table. Just like what you think a table is, Is he? Well, I guarantee you that when I collect those papers up, if there are 25 people have written there, be 25 different tables described. One will say, a white top table with a drawer and square legs. That's right, isn't it? Another one says a table with little drawers and a swing mirror. Right. Another one says, a table that is polished and circular with carved legs. Another one say, Oh, I could go on. A billiard table writing table, you see? And yet look. I'll put it on the. I'll put it on the lower plane first. Is it possible? Is it possible that any joiner, any furniture maker, could make a table that was white and square and round and polished and all that lot at once? Don't you see the moment you move the word idea from the invisible world down here, you are necessarily limited.

[00:08:54] And I believe with all reverence, I could say God himself couldn't make a table that square and round and white and polished. You see. So whenever you start beginning to argue about, Oh God, couldn't do this or that cannot be, Oh, friends do remember. The exceeding limitations of our scope of understanding and its bearing upon the scriptures. You say, Well, how does it bear upon the scriptures? Well, we may say this. That the scriptures are a perfect revelation. I believe we endorse that here. But you want to be just careful to know what you mean by that. Does that mean to say that every possible problem you ever had is all explained? Well, you know full well there's something in the Bible that's not explained. You don't know quite what happened at the beginning. You're only starting 6000 years ago. There's countless ages, never written about in the Bible. You know that evil is here. But God has never explained why in all his omniscience. He didn't shut it out completely, but has allowed it with all its misery. Don't you see? We've got to say that the Bible is a perfect revelation for the purpose with which it was written. Now, if some of our clever friends would only say that to themselves.

[00:10:20] They wouldn't criticize Moses. They criticized Moses because he's only occupied one chapter in Genesis in describing creation. But you see, Moses never wrote a book for scientists. If they would only say, to whom did Moses, first of all, address the Book of Genesis? Well, it wasn't to you or to me. He had in mind a people that had been suppressed, their lives made bitter with hard bondage. They were living in the most awful conditions. Their lives were simply drab. They were surrounded by gross idolatry. Now, what would Moses do with writing book after book to explain to them about geology and astronomy? And some of them want to include nuclear fission and everything to make Moses acceptable. He said, Why did he write about creation at all? He was going to lead them to the foot of Mount Sinai and God was going to give them Ten Commandments as the basis of their covenant. And in the middle of it, it was going to say, Thou shalt thou shalt remember the Sabbath day to keep it holy. For in six days. So Moses told them, just in a very brief as possible way, what the six days referred to. That's it. And I think I could say that just as John writing his gospel, he said, if all the things that Jesus said and did were written, he said, I think the world would not contain the books that would have to be written. Well, if Moses was going to write a conspectus of creation as God knows it, he'd still be at it.

[00:12:02] Friends. He wouldn't have got through it yet. The purpose of the Bible is not to make us scientists, but to tell us poor, sinful creatures that there is a God of love who has provided a redeemer. That's all the Bible is bothering about. It doesn't start at the beginning, except one verse. It starts very near to us with a man who involved us in sin and death, who was a shadow of him that was to come, who would involve us in righteousness and life. And all other things are only introduced if they bear upon it. So will you be prepared that when we are dealing with Christian fundamentals, we are dealing with Christian fundamentals, but we're not going to be able to say that because we believe the Bible is an inspired book, that we can answer every possible question there is because some of them lie outside its scope. Well, that brings me. That brings me to one Corinthians 13:12. We read it just now. I must just ask you to consider it once more. He has been, of course, speaking to these Corinthians about the possession of supernatural gifts which during the Pentecostal period were exercised by the church. Miracles of healing tongues. I don't know what they had, and they were advised that even though they had them, they had to have some measure of discipline, otherwise it would be riotous.

[00:13:28] But after he explained all these gifts to them, he says, You know, there's one thing which is almost vital. And then he comes to that lovely chapter which speaks about charity. I noticed that 1 or 2 of our readers retranslated it to the modern word love, and that is right. In the days when the authorized version was written, charity and love were synonymous terms. I don't know whether any sweetheart ever said to the other one, I feel very charitable to you this evening, but if it did, it would be a bit archaic. You see, you'd have to be bringing it up to date. So it's the love of God. It's not charity. Oh, what a dreadful thing happens to language. The beautiful word charity has now passed into an expression as cold as charity. And I can remember my father, who bitterly opposing certain charitable institutions because of the uncharitable way they carried their work out. You know that. So we have to accept it that this word is just the ordinary word love. Well, when he's gone through that, he says. And when I was a child. He's explaining why prophecies and healings are going to pass away. There are some people who think prophecies and healings are the mark of a mature Christian. He says, Oh, no, they're the marks of the child. When I was a child, I spake as a child. I understood as a child, I thought as a child.

[00:14:56] But when I became a man, I put away. Now that word put away is the same word as done away and pass away and failed in verses eight, nine and ten. He's still on the same subject when he says, When I became a man, I put away childish things. So he said there's a transition from childhood to manhood. But he says even then, I'm not assuming that I've reached manhood, that because I've reached manhood in Christ, I've got complete knowledge or not in this life. He said, We are limited still. We are limited still. So he said, for now we see through a glass darkly, but then face to face. Now, I know in part, but then shall I know even as also I am known. The word glass is misleading in the authorized version. Exodus 38 tells you that the looking glasses of the women that assembled at the door of the tabernacle were reduced down to sheets of brass metal. There were no looking glasses. That's just a term that they use without two thoughts just the same as they use the word candlestick for a lamp that had got a weakened oil. Oh, it's one of those things that happened to language. And so in the days of the Apostle, this would be a mirror. You see, I met people who got the idea that now we see through a glass darkly. That is to say, we're looking through a dirty window.

[00:16:34] Oh, no. Now we see by means of a metal mirror enigmatically puzzled. The reflections are not quite clear and distinct as they should be. That's the word. The word enigma is used here. Now, this word enigma occurs in the Old Testament, as you may know. And I'll just get 1 or 2 passages in order to demonstrate that. Numbers 12, verse eight. Numbers 12, verse eight. God is speaking about Moses and the difference between his dealings with Moses and other prophets. In verse six If there be a prophet among you, I, the Lord will make myself known unto Him in a vision and will speak unto him in a dream. My servant Moses, is not. So who is faithful in all my house? With him, will I speak mouth to mouth? Even apparently. And not in dark speeches. That's the word enigma. So it's opposite to mouth. To mouth. Even apparently not in dark speeches. And another one I just include is one Kings chapter ten, verse one. There's no need for you to turn to it unless you wish, because it's just a brief reference. And when the Queen of Sheba heard the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions enigmas, puzzles. You see, Well, that's the way in which that word is used in many other passages in the Old Testament where it comes. But here we have it that we. Ah, we've got a scripture which is as perfect as God can give us.

[00:18:25] Give it to us for it's purpose. But we have no beginning and we have no end. There's more to it than that. And we are warned in the Old Testament. We are warned that no man, by searching, can find out God unto perfection. He can find out God, for otherwise God would never be found at all. But he cannot be found unto perfection. And Ecclesiastes says that God has put the Olam, the world, the universe, the age. It's a difficult word to translate fully into the heart of men that they should not find out what God doing from the beginning unto the end. So we're in the middle of things. Now, I don't know whether it's a good sign or a bad one, according to whether you're friendly to me or you're in enmity against me, you can interpret it. And that's one of the things to watch in interpretation that I lifted out from the Berean Expositor as a part of this series, an article that I wrote, I think, and it's embedded in Volume three, going back to about the year 1912 on the on the limitations of Scripture. And then I've got a drawing of a rolled up scroll. And you can see there are things going underneath the scroll and all covered up. And it starts with Genesis one and it ends with Revelation. But, you know, there's a bit there that if only you could push that back, all some of the things that worry you.

[00:19:53] God says all in good time. When I was a child, I spake as a child and I understood as a child. And then when I became a man, the scroll unrolled a bit more and one day it's going to be face to face and then shall I know, even as I am known, and the whole thing will be before us. So you see, it's a strange introduction, isn't it, this evening, to the thought that we are going to deal with Christian fundamentals and then say, Well, there's a tremendous lot that this book won't tell us. I'm only just giving you the limits that God has set so that you will say, let's be satisfied with what God has told us, and then wait by his grace for the day to dawn when we can be put into the next class and learn the next lesson. When you come to think of certain terms that are used in scriptures. I mean, I've been using the word God, haven't I? And unless you're asked to define what you mean, you say, Well, everybody knows what that means. Yes, that's that's true. Until you have to tell somebody else. Now God is. Well, now we get, of course, comes into our mind the catechism. God is spirit or that's the answer. Oh, thank you very much. And will you tell me what is spirit? You see, we use the word.

[00:21:13] We know what it means. Do we have to define it? And then we are conscious. It belongs to a realm about which we know just nothing. Are things hot and cold in the spirit world? Do they sit down or stand up or if they want to move, what happens? Can they be here and there at the same time? Is there any up and down in heaven do things way. Ounces and pounds or you see we don't know. And the next thing is the limitation that God was under when he was going to use human language to tell us. The word that is used in the Old Testament for spirit means breath. And in the New Testament, it means wind. And neither of them are true. They're only true as shadows. I came across a writing of Isaac Penington, and I wanted to bring it to this evening so that I wouldn't mangle it by misquotation. But it was something like this that all truth is a shadow of the mixed truth, which in its turn becomes a shadow of the next truth and a shadow of the next truth until it gets to the ultimate truth, which is God Himself. All others are shadows. We could only say the wind bloweth where it listeth. So is every one that is born of the spirit. And the English reader doesn't know that the word wind in that verse and the word spirit is exactly the same word.

[00:22:43] So you see how careful we've got to be that we don't build upon a false foundation. I think it was Locke, one of the English philosophers who used this expression. He said, Words are the counters of wise men and the money of fools. If you take a word and religiously stick to some meaning to it, you're thinking it's money. But if

you say that word is only a symbol recognized by us to represent an unseen reality and it can only partly represent it, then you won't build on just words. You'd have to build upon meanings, and then the meanings will be made of words. And you'll still have to go back or we shall recognize a good deal. I trust our limitation, but a little bit of true humility wouldn't do well, wouldn't do me any harm. Any I won't say about you friends. Of course. You see. Well, then the next is this. When you think about God, we got so far as this that we can think about God. Who is going to give us? The scriptures. What that means to say that God is exceedingly limited. I mean, that's so far as you and I are concerned, we've got a vocabulary of several thousand words. And in a measure we always think in grammatical terms, but we use our verbs and our adverbs and our pronouns and all that business with a certain amount of decency and accuracy. But what about God? God all to himself and nothing to do with us.

[00:24:27] Is he obliged to use nouns and verbs and adverbs? And it doesn't seem right to say so, does it? Yet he's got to stoop down to us, hasn't he? It's no good Him speaking to us in the tongues of angels. Say they're mentioned in one Corinthians. We when they heard when they heard a peculiar sound once and nobody could interpret it or an angel spoke to him. God has to stoop down and he's limited by the limitations of the man he's going to speak to. That's always the truth. Whenever you speak to somebody else, the listener limits you, and God in his condescension has stooped. Well now. He comes before us in the scriptures. And. So the figure that I'm referring to is called In the Greek Anthropo Pythia. That is to feel like a man and is called in the Latin condescension. That's a lovely one, isn't it? God speaks about himself as having a face, the face of God. Eyes, nostrils. Mouth. Arm. Hand. Feet. Heart. Even bowels. Grief, Vexation. Repentance. Anger. Vengeance. Comfort. Jealousy. Zeal. He thinks he remembers. He forgets. He understands. He laughs. And yet you don't believe a word of it, literally. You see, if you take those as money instead of counters, you've got a strange God, haven't you? But none of those are literal. They're only God stooping down and using things that are true of you so that it may be looking into that mirror and seeing imperfectly what is gloriously true of him.

[00:26:31] With all our knowledge, friends, and with all the advance we've made in the study of the word and all our growth in grace, how little we could hope to understand the meaning of the Word God. We now see by means of a mirror enigmatically. But then face to face. I'm really saying, friends, I do sometimes get a shock and I do pity a

person who, because of something which is said about Christ, they immediately swing round and criticize him or anything to do with him as though they knew just exactly who God was and how to speak of him. I suppose you would agree with me that God is a person. Will you say yes? And you know why we say that? Because that's the highest form of individuality that we know. But would you agree with me that God is here in London and he's over there in Los Angeles before this recording will get there? And he's also in the Milky Way and wherever the universe is. Can you believe that? We must do. Well, that's a strange person, isn't it? Who is here and there and everywhere, all the same time. What little we know, don't we? And when we come to the New Testament, it isn't to make known God to us, but it's God limiting himself. He's come to make known the Father.

[00:28:00] And so now the condescension of God who always got attributes and characteristics which are beyond our dreams and understandings. But the great thought is the son coming to make known the father. Now, that's good enough, I think, for our little pilgrimage. If there's going to be a change after that, we'll be ready for it. Well, then with regard to certain ways in which we speak of God, that is these limitations. I'll give you 1 or 2 that I've written down here. God is infinite. Invisible, incomprehensible. Immortal. So said, Well, that's something we've got. I say that nothing. There is not one single thing said there that, you know, because they all begin with a word not in. He doesn't tell you what God is. It tells you what he isn't. Is not finite. Infinite. Is not visible. Invisible. Is not comprehensible. Incomprehensible is not touched with death. Immortal. And so you go on a whole string of it all, beginning with the word not. And when you've done it, add it all up. Nothing. You don't know anything. Now, one writer said that the scriptures have been give us what we may know of God. We are not to be led along to pursue the logic and the reasoning and the philosophy that posits there must be a God. And if there is a God, he must be this. All our must be is just a shot in the dark. And if we take that line and impose it upon others, we may be doing deadly harm.

[00:29:49] The only thing we can do is say, God has told us certain things about himself. We believe that, but he hasn't told us. We've got to explain it to one another because that's asking too much. You know, some people, I've met them, they say, well, how could Christ be God manifest in the flesh if he prayed to his father? Oh, I say, you're a long way along the story. Friends, don't you start there. You go back to the Book of Genesis. Well, you say, What have you got there? Well, Jehovah, the word is written

appeared unto Abraham with two other men. They looked like three men. And the two other men went on and Jehovah. This is the destruction of Sodom and Jehovah, who was standing there before Abraham rained down fire from heaven. From Jehovah in heaven. We're going to explain that. I can't explain. It doesn't seem inexplicable that he's down there and he's raining down fire from heaven the same time. Or there's many another puzzle like that. It's written to tell us that the endeavor to encompass God is just a piece of I don't want to use the word cheek. That's too bad. But we ought to be rather in his presence and say we thank thee for thy condescension in using all these limitations and these figures to come down to our level and no more. Well, then, with regard to this question of the use of figures of speech, I lifted out this verse from a writer.

[00:31:26] I'll read it to you in the most trivial type of sentence, in the most elaborate essay, or even in the most casual expression. One can depend upon the introduction of a number of figures of speech. Now, that is not a very hard sentence, is it? I mean, you followed it, didn't you? I'll read it again in the most trivial type of sentence, in the most elaborate essay, or even in the most casual expression. One can depend upon the introduction of a number of figures of speech. And I wonder whether you realize how many figures of speech are in that one little bit of read. Let me go through it. Trivial. What's the meaning of the word trivial? Yes, I know. But how did it come into being? What's its composition? Tri means three, doesn't it? Via means away. Well where three ways meet. It was a good place to stand and have a gossip. That's the origin of the word trivial. Standing at the meeting of three ways. Three. Well, we don't think of that when we say in the most trivial type. Oh dear, Oh dear type. I've got another one. Well, this is bristling with it. And that's a figure of speech because words can't bristle. But you understood, didn't you, in the most trivial type. Now, the Greek word tuto is to strike. And because we use strike, you will make an impression.

[00:33:01] You then get the type formed by the impression. And so it's all backwards that your type is your anti type. So now got two words. In the most trivial type of sentence. Sentence. Well, of course you could be sent as an old lady. That's an awkward sentence, but it's a sentence. And this is the word that comes from sentiment. An opinion. And then to be sentient and to see you and to think. So it's a body of words linked together in certain ways to express what you feel and what you think. What a terrible job it is to speak to one another. By the time we have done, would it be in the

most trivial three way type of sentence? In the most elaborate is another one. That's the word laboratory. As a word labor. That's a way of where something that's where something very carefully made elaborate. Is he labor laboratory in the most in the most elaborate essay. Well, that's the same word as the word essay. And the word essay now is limited to an attempt or to write something, and the word essay is limited rather, to testing gold and silver and discovering their worth. But they're both the same. So we've now got trivial type sentence elaborate essay. Oh well, we'll go on a bit. I'm sure there's another one. Or even. Or a word even. Uh, is one of those things that even things out a bit.

[00:34:57] You see, it should have been one up there and one down or even. In the most casual. Casual. I said Old Bailey just now. But I suppose you've heard of the casual ward, haven't we? Well, I remember I was wheeled into the casualty ward when I was taken to Saint Thomas's, where they first signed me up as to where I was going. And the word casual simply comes from the Latin word. That means by chance. Backyard. So now we've got the word casual. Expression. Oh, you don't need that, do you? X means out of and press means to squeeze something which is squeezed out. That's an expression. Then of course, you can get an impression and a de pression and a suppression. Oh, you see the way our words are made. And yet somebody would stand you out. We don't use figures of speech. I'm a blunt man. Blunt? That's a figure of speech. See, now you know the man who said he called a spade a spade? I won't say the other bit. You know, he was even more blunt. Well, now he says, I'll go on with my figures of speech. One can depend. To paint. Pendant. Something that hangs. Something that hangs down. Something that hooks on, something you can hang on to as a dependent. And if you have a dependent, he's hanging on to you. What a wonderful thing this. Anybody who says there's no figures of speech in our language.

[00:36:39] I wonder what word he uses. Language. Has to do with the lip or the tongue. And you remember the butler who came in and he got a dish with the cold thumb on it. He slipped on the Polish floor and he said, Excuse me. Lapsus Linguae. My Lord. Slip of the tongue. You see, that wasn't down on my list just now. Oh, dear, Oh, dear. As I say, these figures of speech. Oh, dear. This is all being recorded, friends. Now, this is one can depend upon the introduction. Duct viaduct. Educate All the words means to lead. It's one of those words that we are told that education isn't stuffing cramming into, but leaving out. You give the in information to work on and then you induce and lead out

in your education. I try to keep that in mind without being slavish. I'll give you the meaning of the word. I'll give you a passage of it. Then I'll try to read out what it means. You see, that's what we should do. Introduction. And then we have the word of a number of figures. Our speech. Now the word figure means a shape. We speak about a person's figure. And a fashion and a fine. So there's one sentence not written by a person with the idea of putting a lot of figures into it. It just wrote just what he wanted. And if I'd never emphasized the word figure, you would have accepted it.

[00:38:21] It was a normal way of speech. Don't you see that most of the doctrines we believe most of the fundamentals of our faith are enshrined in figurative language. And all the time we've got to remember we've got to remember that it's the meaning behind it that we dimly see, rather than the mere etymology that anybody can talk about. When I come to the word atonement. I should have I should have to tell you that the first occurrence of the word atonement in the Old Testament is just black pitch. That never used to keep the water out of the ark. That's the word atonement in the first occurrence. But what a picture. Not a picture. No, I'm not playing with a word pitch. But what a picture. It kept out that which was a symbol of judgment outside. Oh, it's a good one. So we've got to be prepared, you see, to have this little modesty about us that although we believe every word of God is inspired, every word of God is true, yet nevertheless, there is this element of figure. And so we come to the titles of Christ is the image. As the invisible God. He is the logos, the word that expresses the hidden inaudible idea and thought of the invisible God and so on. All these things will come before us in time. There is a passage in the book of the Psalms that I will refer to just in closing. As Psalm 12.

[00:40:15] Verse six. The words of the Lord are pure words. As silver tried in a furnace of earth purified seven times. Now seven times is the indicative of perfection. So you say purified unto perfection. The words of the Lord are pure words. Then there is a repetition mentally. The words of the Lord are pure words, words of earth, not a furnace of earth, but words of earth. Yes, they are. I'm using words of earth now, but purified like silver. So while God has stooped to use Hebrew words and Greek words and English words and they're very crude. That we are so selected them and so chosen them and so purified them that we can rest upon them. We can bank upon them. We can put all our hopes of salvation upon their integrity. And then remember that the same book that has told us all that wonderful certainty. I've told us that now we see by means of a mirror

enigmatically. But don't let that be down. Don't let that get you down. A child grows and puts away childish things. But then. Casetify. Now, we know partially in part. Partially, but then. Shall we now? Even as we are now. So that's as far as I go this evening in introducing this new series. You say, what an introduction. But I thought it was just wise, perhaps at the beginning, to just have that little element of feeling about us that we walk carefully. We seek accurately, but we are still children being taught by our gracious father.