

## W186\_The\_Being\_And\_Nature\_Of\_God.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title Christian Fundamentalist. And this evening, we are starting number one of a new series, The Being and Nature of God. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this recording, if you want to join with us, will you switch off for a little while and read with us the prophecy of Isaiah chapter 45 and 46. In our previous series Dealing with Redemption. One of the lessons that I hope we learned was that it was the dominating feature of the Bible and of itself. It was the explanation that all the wonders of creation were not crammed into the Book of Genesis. The very slightest reference to creation occupies chapter one. And then we're away with Adam, His Fall, God's Promise a Redeemer. The question resolving itself in Cain and Abel in the two seeds, their attitude to redemption and right through the scriptures unto the end. I don't think any of us would feel that we were to be despised or be very apologetic because studying the Bible, we do not find that it gives the slightest idea that the whole of physical creation is simply hydrogen tied up into different shape bundles and held there by some mighty power. Did you know that? Well, I'm saying it. I don't know much about it. But you see, I haven't got to worry about that.

[00:01:44] I haven't got to say what? I'm an ignoramus. I don't quite understand how nuclear fission acts and I don't understand any amount of these things. The Bible is never written to deal with these great outside things. It concentrates our attention on our need and God's provision of salvation. I think the same thing happens and is true with regard to the subject before us. The being and nature of God is scarcely discussed in the Bible, so it's rather a strange thing for me to lift it out as a title. The only thing I felt that I must have a title and here it is. We want to get some idea of what the Bible teaches. That will be enough to tax all the grace that God will give us. But the first thing to remember is that the Bible is not the record of the slow upward struggle of men to search out and gradually form his own opinion of what God is. You get a good idea of what opinions men will come to by listening to some of your friends, or considering what has happened to other nations who have been without the light of God's Word. This book is not a record of human search. This book is a record of God's stooping down and telling us and where he stops. We stop. The trouble with us is we want to go on and then we start arguing with one another.

[00:03:12] And the argument often is, well, God cannot do this or it could not be like that. How do you know friends? You see, we can't ventilate those things, but I'm sure we shall all profit if we keep to the book. And we say this with a firm heart. What God has revealed about himself, I believe, and what He has kept silence about, I will express no opinion. I think that is the only thing we can do. There was someone who made a comment about this series. They said, I guess the first thing he'll say when he stands up in the pulpit is, well, friends, I don't know anything about the subject. Well, that's pretty well true. And the next thing I want to say is this. This is my own private opinion, but I believe it can be, to a large extent, substantiated. There might be two verses in the Bible that speak of God or would just say God is spoken about all over the Bible. I don't mean that. The God that spoken about in the Bible is the God of redemption. The one who was stooped already to man. And walk with him in the garden. I'm speaking about God in the absolute sense. The God who is outside of all relationship. The God who is now going to use words they don't mean much. God who is infinite. God Who is unimaginable.

[00:04:38] God Who is unapproachable. God Who is invisible. Where does he come in? Well, I believe we could make a concession to one another and say he comes in the Bible at the beginning of Genesis one. And even that I'm going to question before we finish. And he comes again in one Corinthians 15, when he says then cometh the end that God may be all in all and in between Genesis one, in the beginning, God and the end God, all in all comes all that we know about redemption. And there we have the only revelation concerning the person and being of God that we possess. Now, in between that, we shall find a tremendous lot to occupy our thoughts. And I trust as we go on, we shall take it gently, slowly, with a great consciousness that we are dealing with a sacred subject. And speculation is harmful. All we can do is to say, if I cannot fully explain, and if I cannot fully understand, at least if God has said so, he evidently knows what He means. And one day I shall understand how these two things can come together at the present moment. They baffle me. But I'm going to try to baffle you a little bit. Now I'm going to come down to mundane things, two everyday things, and ask you, what do you know about it? You see? And then if we can get in a good frame of mind and say, you know, I didn't know what an ignoramus I was, that might be the best frame of mind to approach this mighty subject.

[00:06:10] Now, I believe that we are in our universe, which is dominated by the word or number three, a triune universe. Oh, here he goes. Well, I'm only asking you to stop and think. Look, the whole universe, so far as we are concerned, that we can understand, appreciate, measure, look at or whatever it is, is subdivided into three parts. It is made of material matter. That something that you can weigh or measure or handle matter, it must occupy space and it must be in time. A thing which isn't anywhere and has never been at any time and is not made of anything. Well, that doesn't exist, does it? If you could imagine, it exists within your outside the realm of our present universe. Now, those three things constitute the universe of which you and I form a part. Think of time. Of course. Now we've got a problem. What is time that will set us going, I suppose, for the rest of the evening? I'll give you one definition, which is only one. Time is the measure of movement. If I say a motor car was travelling at 50 miles, that wouldn't be enough in a court of law. 50 miles. What a second. A minute. An hour. You see, I must have it the moment I put time.

[00:07:39] I've got the measure of movement and time is moving. If we can conceive of time moving and it's moving. Not in the way. Sometimes we speak past, present and future. It's moving the opposite way. It's the future coming to me and will. It touches me. It's present. And when it's touched me, it's past. You can demonstrate it by an hourglass. And I remember when I raised the question once with a Hebrew as to how it was that in the Hebrew grammar there was no actual present tense to correspond with what we speak. He said, Oh, you western modern people, you say no time like the present, but we say there is no present. And then he sketched out to me an hourglass. He said, There's the sand in the top that's running out at the bottom. In the top. It's the future. It hasn't come yet. But when it reaches that little spot there, it's the present. And before you can say anything, it's past. There is no present. It's only the junction between present and future. But then, if we were to act like that, we should be foolish, shouldn't we? Because of that inability to express ourselves. Well, now time is past. Present. And future. Now, would you say that because you believe that time is present? Present is time, therefore it can't be past or it cannot be future. But I've heard people talk like that about God.

[00:09:12] Because he's come to us in one assumption and he's declared to be God. Then we say, if that's the case, that rules everything else out. Well, it rules out the Bible as well, because the Bible doesn't speak like that. So we've got to remember that if God

is the creator and if we are living in a triune universe. I'm only saying there's a bare possibility it's shattered something of his nature in the work of his hands. You notice in this chart that you have in front of you, and I want you, if you will, to keep that in your Bible and bring it again, because we shall have to deal with these phases of things, different times and different ways. I've made an extract from the Apocrypha and the word Romans 119 is not in the Apocrypha. That's only a parallel. Romans 119 says the invisible things of him from the creation of the world are clearly seen, even his eternal power and godhead. That which may be known of God is shadowed in the work of his hands. Well, this statement here says, From the greatness and beauty of things created, the maker of them is judged proportionately. Now, that word proportion we should have to consider under its other title analogy. But there's a reflection in creation of the worker and his nature. So we have now time. You and I are creatures of time. Nothing that we know could ever happen.

[00:10:45] If time were not taken into account and we know this, that nothing can happen. That's outside of the threefold division. Is not possible for anything not to be past or present or future. Time is threefold, and yet it's one. It's all the same time, whether you call it past, present or future. But on the other hand, the past is not the present, and the present is not the future. Well, now let's come again. Space. That's the next essential. Because if a thing is nowhere, it doesn't exist. I'm asking you to also to remember this, that I'm only speaking with regard to my limits and yours. If you ask me, does God occupy space? You know what I should have to say, don't you? I haven't got the remotest idea. Because the moment we posit that God occupies space, well, then he's got to get up and go somewhere and move and travel and sit down. Oh, you never get done with it, friends. You dare not do this. And that's the trouble with folks when they start speaking about God and telling us what he is like and what he can do and what he cannot do. Things which are right and necessary and true within our limits are not right and necessarily true within his, for he has no limits as such. The only limits that God has are those which He voluntarily assumes and stoops down for our sakes and for our salvation, and that we turn around and throw it in his face very many times because he's done it.

[00:12:20] So space is before us as another ingredient in the universe, and space is threefold. Space is measured by length, breadth and height. Nothing more, nothing less. If you know the length and breadth and height of anything, you've got all the

measurements you need. You go outside of the realm of the universe that we know to start talking about the fourth dimension. And people talk about it, that they have a tremendous difficulty to make themselves understandable. And whether they understand it or not is a question. But we do know what we mean by length and breadth and height. So there we have time is threefold. Not accidentally so evidently integral part of the make up of the universe and space is threefold length, breadth, height. Has anyone got any quarrel with that? If you have, you must live in a strange locality yourself because this is universally accepted. Well, then what? With regard to the third ingredient in the universe, the stuff or the matter of which it made up. Well, NATO comes to us in three forms solid liquid gas. Now, if you know stuff or material that comes in any other form, well, let's hear about it. But as far as the ordinary, average, everyday experience is concerned, the material with which we are associated and all the experiments we make to discover what's going on in the sun or the moon or distant stars, they're all the same.

[00:14:06] They're solid. They're liquid or they're gas. Now, is this accidental? Isn't it something that should be a little warning light to us? Because, you see, you wouldn't argue that because a thing is solid. Or liquid or gas. That he couldn't possibly be given the same denomination. Would you look a little bit further down this chart and look at the first of these triangles that are on the on the left hand side? You will notice I've got three circles. One is called water, one is called ice and one is called steam. Now, you know as well as I do that water and ice and steam have their own individual characteristics. You couldn't cook a dinner by putting it in the refrigerator. At least I don't expect you could. I don't know what some people can do. You wouldn't expect to boil an egg by freezing it. You see the entirely different acts. Now, I do remember about a missionary who had gone to near the equator and he had told the chief of the tribe some of the stories of the Bible and the chief of the tribe most easily. I was going to say swallowed. I don't mean to say that wrongly. The story of Jonah. He never turned a hair over that. But he was almost going to take the man's life when he assured him that sometimes people stood on the river and it became solid because he had never experienced that where he lived.

[00:15:43] Now, you and I know that the same thing that we call water can be turned into steam or into ice. Well, now it let's come to this. In the center of this triangle, I've got H<sub>2</sub>O. Now, most of us have got enough of these smatterings of science to know that

H<sub>2</sub>O is the symbol used by chemists to indicate what is the actual component of what we call water or ice or steam. H<sub>2</sub>O. That is to say two parts of hydrogen and one part of oxygen chemically combined together forming the atom, out of which this is made. Well, now, would you say to me then this now, look, water is a liquid, therefore I cannot be made of the same stuff. I cannot be H<sub>2</sub>O because water is or steam is invisible. Of course, one of you may say it isn't. I've seen it coming out of my kettle. Think again, friends. You've never seen steam. You've only seen water vapor. It's already water. When it's coming out of you see it? Steam is a gas. Invisible. And if you could. If you knew someone who would undertake to do it, you could put your hand against the steam and never get scolded. Don't try it on my account though, friends, because it'll turn to water vapor before I can do anything about it.

[00:17:13] But ice, water and steam are so totally different that if you were first of all introduced to them, you wouldn't be quite easily convinced that they were all one and the same thing. But I've never yet met a person who denies it. Now you see, I've got the outside of these triangles. I've got. Water is not ice. Ice is not steam. Steam is not water. But in the middle, water is H<sub>2</sub>O. Ice is H<sub>2</sub>O and steam is ice is H<sub>2</sub>O. What are you going to do about it, friends? You see, the next one says that in connection with God, we have the scriptures that speak of the Father, the Son and the Holy Spirit. But the Father is not the son, and the Son is not the spirit. And the spirit is not the Father. Therefore, they say there is only one God and they generally make the father the one God. And then they got two lesser ones or one lesser one or something. Idiotic frames idiotic. We don't do the same thing when we deal with water. We don't do the same thing when we deal with our money. Look at the third triangle, will you? Cuba. Copper and notes. Again, there's an invisibility about the notes because that's merely a promise by the Bank of England to pay you if you go there. But you see, I never met anybody who says no. For me, copper is money.

[00:18:44] Keep your silver and keep your goats. No, I don't believe them. It's idiotic. You see, silver is not copper. It's a different metal altogether. And neither is silver or copper. Paper money. But silver and copper and paper are all money. Now they can go on to the end of time over this friends and see that we never act like that as we do with regard to the teaching of Scripture concerning God. Is a trinity in the Old Testament before you come to the New Testament. There is Elohim, there is Jehovah is El Shaddai. And yet God is one. He knows no equal. There's none beside him. And, you

know, in that Isaiah 46 that we read just now, if you say the God of Isaiah 46 is the only one I recognize, I should have to say to you, well, you'll have to recognize Christ and leave out the father. You say, how do you make that out? Listen, Isaiah 46, God says there is none else. There's none beside me. I have sworn by myself the word is gone out of my mouth in righteousness and shall not return that unto me. Every knee shall bow and every tongue shall swear. Now I'm going to turn to the New Testament and read what a Pharisee who was once a Pharisee who believed there was but one God in a very tight sense. And this is what he says. In Philippians chapter two, wherefore God has highly exalted Him and given him a name which is above every name that at the name of Jesus, every knee should bow of things in heaven and things in earth and things under the earth.

[00:20:34] And that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father. He lifts out that passage from Isaiah, which says there is none else. And in Isaiah it says unto me, every tongue shall confess. And me to me, every knee shall bow. And the New Testament says that is going to be fulfilled in the person of the one we know. Jesus. If you asked me how I link these together and make them run together, I don't do so. I've got no obligation to do so. God, who wrote the Isaiah 46 inspired Philippians two and the two must harmonize together somehow. And it's up to us to see to it that we find the solution. What have we got then? Three items with regard to our universe. Space, time and matter. Three. And that sums it all up. And they each one of them are threefold. Well, that's interesting, isn't it? Wouldn't you come to other things? What is the ideal family? Father. Mother, child. You can go on. Coming to the realm of values. The realm of values. The three values are. The good, the beautiful and the true. The good is in the realm of morals. The beautiful is in the realm of aesthetics, and the true is in the realm of logic.

[00:22:08] That's because we are human beings and then is body, soul and spirit. If you like to draw one of these triangles yourself. I'm not going to do the experiment, if you would, and put on the three circles. Body, soul and spirit. And then in the middle put the word me and then puzzle out whether you know anything about your own make up friends before you start telling me about what God is like when you say you hurt me. Which one of the me's do you mean? Friends? Because you might hurt me finger or you might hurt my sensitiveness. You might hurt me With regard to the doctrine, I believe. You might hurt my body. You hurt me. You might hurt my spirit. You've hurt me. If you. If

I have to go to the hospital to be operated on because my body has gone wrong. The whole lot of he's got to go there. It's no good to leave him his spirit and soul behind, but I wouldn't be operable. You see, I simply reduces to nonsense when I talk about myself as some people talk about God. I am not body only. I am not spirit only. I am not soul only. I am body, soul and spirit. One person. What are you trying say with regard to these triangles and see whether it isn't also true that the Scripture can come before us and say, There's one God I've put underneath this quotation, partly from a man who's been branded a heretic ever since the days of the making of the Athanasian Creed.

[00:23:48] I think he was branded a heretic because they wouldn't listen to him. But this is what he said. And I was very much surprised when I read it in the original to see all over the page the word *oikonomia* our word dispensation, or is another one who got it properly because he used the word dispensational and he said this. And it's so very, very true that God is in essence one, but economically three. Man is in essence, one, but economically three. Body. Soul. Spirit. Three different functions. But all one money is economically three, but one in essence. You see, the Trinitarian doctrine has maintained that the three is essential. That from all eternity God has been three and all eternity ever will be. It doesn't say that in the Scripture. It says God is one, but for the purposes of creation and redemption. He condescended to stoop down to the limitations of human language and human form and human surroundings. And that's the God we know. We know nothing about God as such. God in un without conditions. God, Absolutely. We know Him only relatively related to us, related to creation. And when we begin to see that, we'll begin to see that there are some things that we've been perhaps missing the mark that is sadly and very wise for us to hold, as it were, a little bit before we go too far.

[00:25:26] I could pursue this many other ways. I remember I once used this illustration and we had a bit of a ding dong argument about it. I said to this person, Do you live in a house? Yes. Well, what is a house? Oh, a house. Well, I mean, it's a building. I say it's the it's the the building made of bricks and stone and timber. And so. Yes. Well, I said, supposing you had a freehold piece of land and you said to a builder, I want a house. And he brought a succession of cartloads bricks, cement, lime. All the materials left them all the heat that says There's your house. That isn't a house. What more do you want? What more do you want? Friends. A house is a three fold thing, and you can't do it without. You must have a plan. And you must have labor and you must have material.



You can have all the material you want and you haven't got a house. You can have all the labour standing there lining up and you haven't got a house and you can have your plan on your paper. And many a person, sadly, as that's all they've got and you haven't got a house, you haven't got a house till you've got three things in one.

[00:26:42] And if you remove one of them, any one, it doesn't matter. Your house is gone. That's the world you live in France. You live in a triune world and your self, all the things that go to make up your self are stamped with this number. You can't get away from it. Your very bodily health is sustained day by day by solid liquid and gas. You take the solid in the liquid through one aperture of the mouth and you take the gas through your nostrils. And if you were if you were denied either of them, you'd die. You see. I hope by that time I've done with these trees, you'll begin to see them. There are so many of them all around us. There's a very fundamental of the nature of the universe of which we form apart ourselves and all our ways. Well, now let's turn to 1 or 2 scriptures that seem, I'll only say, seem to endorse this. I go back while we've got Isaiah before us. I go back to the sixth chapter and I just ask why. I don't know as I'll get an answer, but I'll ask why. Why did you set off in? It stood in that temple and bowed in the presence of the Lord. And by the way, the Lord in Isaiah six was the one that we know as our savior, because the Gospel of John chapter 12 says that when Isaiah wrote these words, he spoke of him Christ.

[00:28:17] That's another thing to remember which we'd have to pursue presently. But in verse three, these beings said, Holy, holy, holy. I didn't say once or twice or four times. I said it three times. And you'll find by going to the book of the Revelation they're equivalent beings in the book of the revelation. They say, Holy, holy, holy. Well, not as much right to say Why is you? I think my answer is that's entirely in line with the revelation that God has given of himself. So when they stood in His presence, they didn't say Holy. But they didn't say Holy, holy. They said holy, holy, holy. Or when you come to the second Corinthians, chapter 13, verse 14. Two Corinthians Chapter 13, verse 14. This is the benediction at the end of this epistle. The grace of the Lord Jesus Christ. And the love of God and the communion of the Holy Ghost be with you all. Amen. Now, could you put any name other than those three names in that benediction? What would your feelings be if at a meeting somebody gave out their text, went through their sermon and then pronounced a benediction? The grace of the Lord Jesus Christ, the love of God and the communion of the Apostle Peter or Paul or anybody else. Could

be monstrous, wouldn't it? But here we have the three names together without any idea that one is an intruder or two is an intruder.

[00:30:16] Or we should only have said once. Now, the Apostle was writing by inspiration and giving us a parallel to the three. Holy, holy, Holy. Of Isaiah and Revelation. When you look at the end of Matthew 28. We have a great commission was given and which will yet be fulfilled. Matthew 28. Thus 19. Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost. Water baptize anybody is to unite them with the person and work of Christ and associate them with the Scriptures and God himself. Why these three names should be there. So fitting, isn't it? Doesn't say baptize them in the name of Christ or baptize them in the name of the Holy Spirit or baptize them in the name of the Father, Father, the Son and the Holy Ghost. What it seems to me then, that this subject has got to be considered very, very carefully, very watchfully. My own theory is. That the God of the Old Testament. Is the one that finally stooped lower still and took upon himself the nature of man. There's one passage. I know it's a debatable one in some circles, but there's one passage which is extraordinary in its wording. The apostle Paul, writing in the Acts of the Apostles, he said he speaks about the Church of God, which he hath purchased with his own blood.

[00:32:13] If you want to know the passage. Acts 20, verse 28. Take ye, therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the Church of God, which He hath purchased with his own blood. And then you'll find. Waiting for you when you get further along. Say to the book of the revelation. You remember the glorious words that come presently the Lord God omnipotent reigneth. What? Who is this? Lord God, Omnipotent. Will you say that means the Almighty? Yes. It's the same word. And in Revelation, chapter one, we read these words. Verse seven. Behold, he cometh with clouds and every eye shall see him. And they also, which pierced him. And all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega. Who's this speaking? Well, this is the Lord our Savior. I am Alpha and Omega. The beginning and the ending. Saith the Lord, which is. And which was and which is to come. Is that threefold, friends? Isn't Jesus Christ the same yesterday and today and forever? Here he is giving a New Testament exposition of the Old Testament word Jehovah. This is Christ taking it to himself. He's the Jehovah of the Old Testament. And not only so it says he's the Almighty. He is the very self-same word

that is translated omnipotent. In another chapter. And he is the only king of kings and Lord of Lords.

[00:34:09] The Father is never called King of Kings and Lord of Lords. Will you turn to the first Epistle to Timothy Chapter six? Verse 13. I give thee charge in the sight of God who quickeneth all things and before Christ Jesus, who before Pontius Pilot witnessed a good confession that thou keep this commandment without spot, unreviewable until the appearing of our Lord Jesus Christ. Which in his times he shall show who is the blessed and only potentate, the king of kings and Lord of Lords. Well, there's no need for me to turn to the book of the Revelation and tell you that when he comes a second time, that very title is his. Perhaps I better turn to it, in case you remember that. It says in Revelation 19. And verse 11, I saw heaven opened and behold a white horse. And he that sat upon him was called faithful and true. And in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns. And he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood. And his name is called the Word of God. And the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron.

[00:35:45] And he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written King of kings and Lord of Lords. That one who is called the Word of God, that is the King of kings and Lord of Lords. Well, now it says here, which in his own times he shall show. Who is that blessed and only potentate, the king of kings and Lord of Lords, who only hath immortality. That's true of Christ. There's no need to say of God as God that he has immortality. It's a negative. You might as well give a long list of the things that God hasn't got. I don't want to be disrespectful. You could say all sorts of things that God hasn't got money, but no necessary to say it. It's silly. But if someone has stooped down to death and then in resurrection dies no more. He's the only one who has immortality, The only one in God's universe at this present time who has immortality is the one that we call our Saviour. You and I will put on immortality at the resurrection as a gift of God united with him. But he only hath immortality dwelling in the light which no man can approach unto. Have you ever thought of this? That our saviour in his own right, Quite apart from being

the mediator in the man, is he a being spoken of now? He dwells in unapproachable light, whom no man hath seen, nor can see.

[00:37:22] But you can say it's written in the scriptures that they saw him? Yes. What did they see? Now we again you see up against the problem. What did they see when they saw the man of sorrows and acquainted with grief? He had laid aside his glory. He was rich yet for our sakes became poor. There, that's what they saw. But here is something that belongs to him. A light in the glory that is never seen by mortal. Never will be. So when you go to John 17, you'll find there's two glories in view. He says, First of all, the glory which I had with thee before the world was. That's something to be thought about when you think about Christ. He could say to the father, I had a glory with thee before the world was. And then he says, There is also a glory which thou hast given me. And that glory I'm giving them, which you'll never share, that glory that belongs to him intrinsically, his own. That's where we get married and mixed. Sometimes he speaks as our redeemer, our mediator, our saviour. Sometimes he speaks as further back before the condescension took place. And then we got it, remember? And that that in the Scripture it challenges us and says there is utterly impossible for us to honor the Father if we do not honor the son.

[00:38:49] In exactly the same way. There is no possibility of bypassing Christ and saying, No, I'm going to worship God, the Father. You cannot do it, friends. It's not possible to approach the father without the mediation of the son and his will is that all men should honor the son even as. They honor the father. I ask you, do you honor the son even as you honor the father, if you have the slightest hesitation? There's something wrong because the Scripture enjoins it. And so we've got this peculiar problem. God will not tolerate an equal. And yet our savior made himself equal with God and maintained it. An epistle to the Philippians endorses it. These are not contradictions that only because we are dealing with one God who has taken upon himself various phases and various aspects, and it is for us to bear in his presence and ask him to teach us rather than for us to tell him just where he gets off, as so many times people seem to do. But I think we'll leave it at that. I've canvassed some of the problems. I've tried to ask you to consider that there is this threefold emphasis that seems to come both in the Scripture and out of it that should at least give us pause before we quite repudiate the idea.

[00:40:18] But don't think that we can illustrate the Godhead by triangles or all these other ideas that people do. That's entirely beyond the point. But I trust that if we'll just pursue these scriptures and let them speak for for themselves, that God himself would at least lead us so that we could understand in some measure what we mean when we speak of God. At the present moment. I doubt whether we would go very far in an explanation of what we mean when we speak of God. It's generally very vague, and so far as the Scripture is concerned, there is a vagueness about it, which is intentional. We say God is spirit. Well, I'll raise that question I think, next time we meet, because if you can tell me what is spirit and what is the mode of life in spirit and what they do when they are in spirit, you you'll know a lot more than I do. But God is spirit and therefore is entirely removed from all the various things that go to make up the right and the wrong of our present existence. So we leave it there. But I trust not leave it in the sense of being something that we shelve, but something that we faced and something that we realize is an immense subject. And may the Lord give us all the needed grace as we search the Scriptures, that He may lead us step by step into the light of His truth.