

W187_The_Being_And_Nature_Of_God.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. The series now running is called Christian Fundamentals, and we are now considering a series entitled The Being and Nature of God. This is number two of that series. 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 care to join us, will you switch off for a little while while we read together two Psalms, Psalm 139 and 140. It might be well to draw attention that although there is no obvious connection at first between Psalm 139 and 140, there is one link. Will you look at verse 13 again of Psalm 139? For thou hast possessed my reigns. Thou hast covered me in my mother's womb. That's before the child was born. Look at Psalm 140, verse seven. O God, the Lord, the strength of my salvation. Thou hast covered my head in the day of battle. That's exactly the same word used in the next Psalm. It gives you a little hint that there is an enemy that can be, as it were, using all sorts of strategies and ways that might attack even a child before it's born, and thus the Lord knows cares well what knowledge that must mean. Or he said there is. So you see, Psalm 139 sweeps the universe. Psalm 140 says, And look, about what? About me, Lord? You see, there's always that relationship.

[00:01:41] He number is the stars. He calls them by their name. He knows you. He calls you by your name. It's only written to help you to realize that in the immensity of creation, you're not forgotten. I always like to give an alternative reading to to Psalm 139, verse 14, when I have it before me. Perhaps you'd like me to do it this time. If you wouldn't like me to do it, I'm going to do it just the same. So you might as well listen. The verse 14 says, I will praise thee, for I am fearfully and wonderfully made. Marvelous are thy works and that my soul knoweth right? Well. Here's another rendering. I adore thee. For the purpose for which I was wonderfully distinguished. Above all, thy marvelous works. There's a slight twist in that, you see. But it's based upon the order and words that are used. So here's a person who is overwhelmed by the immensity of God, and yet he dares to say and aren't I wonderful work? Well, it's true, isn't it? That's true. Well, now we must once more come back to the book. And our subject is this mighty one, this immense one, the being and nature of God. Most of you, I think, had one of these charts given you last time. Some of you looked upon them with such disrespect that you left them lying about on the seat and they'd been gathered up.

[00:03:05] And you will only get one if you ask for it. Please. On the top of this chart it says, Canst thou find out the almighty unto perfection. We may search. And we may search rightly in a certain measure, but unto perfection. No. There's a limit set, and we do well to remember that all our searching is limited to what God has revealed. As I said before, I must repeat, the Bible is not the record of man's search and accumulated knowledge of God so that He progresses from the God of the Old Testament to another God of the New Testament. The Bible is the revelation of the God of the Old Testament and the God of the New Testament about Himself. What He says we may understand, but if he hasn't said all our groping and arguing will lead us just nowhere. So we must remember that all the way through. Then I have a quotation from the Apocrypha. Not because of the Apocrypha, but because it's a saying of a man like ourselves who was a little bit wise. He said, From the greatness and beauty of things created, the maker of them is judged proportionately. Proportionately. I don't know whether you had any trouble with proportion at school, you know, as so-and-so is to so-and-so and then somebody else is to something else. Well, we got to it eventually, but that's it. The small thing here, the immensity of God foreshadowed, shadowed, as it were, represented by analogy, by type, by shadow.

[00:04:45] So that all the time we must remember that we see now through a glass darkly enigmatically we do not yet see face to face. Well so far. Now, last time we sought to induce into our minds the thought that the things which belong to us present us with problems. And the problem that that the universe presents to us is much the same thing, that the problem of God presents to us. I mean, you can readily dismiss the idea of a trinity like that. That's the end of it. Well, let's try to dismiss the universe, because the universe is one, isn't it, Uni? You know that, don't you? Universe? Well, there is no universe. But what is threefold. A universe cannot be if it is not made up of three parts. It must have time, space and material. Time, Space and matter. If there is no time, that means it never. If there's no space, it's nowhere. And if there's no matter, it's nothing. You see? So you say no matter. You know. No matter. Never mind. And those three are threefold. Because time cannot exist without being past, present and future. And space cannot exist without being length, breadth and thickness. And material cannot exist except it be in three forms solid liquid or gas. And you and I who are thinking about this one individual person is when we are standing alive and complete.

[00:06:24] We are body, soul and spirit. And if you remove either of those three, the man ceases to exist. And you know all about those things. Do your friends well, your wives, people. So we'll remember that when we are facing the fact that God himself who made this universe as apparently projected that threefold element so much we would be wise to just hold back a bit before we airily dismiss it. The pity of it is the creeds have formulated it in such a way that the majority of people have got three gods. Well, that's an evil. But there's one God. But that doesn't answer the question to us because there's so much more revealed that won't fit and needs further explanation. Well, now there are features that belong to man that are true, but they're untrue concerning God. Now, you might think that's not right. You say whatever is true is true anywhere. Well, supposing we say like this, that which never had a beginning. Cannot exist now. I can't see any fault in that, can you? Well, now we're going to put it into another form. That which never had a beginning doesn't exist now. God never had a beginning. Well, when am I going to get. Can I. Can I continue it? I can't. That logic is true within our limits, that's all. Here's the famous one that comes right down from the Greeks. The form of a syllogism.

[00:08:08] All men are mortal. Socrates is a man. Therefore, Socrates is mortal. That's infallible. You cannot possibly deny it if you at once accept the premises that all men are mortal and Socrates is a man, then it's beyond argument. Socrates is mortal. Now I'm going to say it again. All men are mortal. Jesus Christ was a man. I'm done again. You see, my infallible logic is true within the circle of man. Once I projected outside, I'm in utter confusion. There is an answer to that one I've just given you. But I'm not going to tell you. I'm going to let you work it out for yourself if you can. And if you find you're baffled a bit, it may do us a wonderful lot of good and say, Well, I'd better watch my step when I'm speaking of what God can be and can't do and so on. And see, that's the thing I'm up against with folks. Well, now I want to read. I don't often read somebody else's writings, but I thought this was put in such an easy way that it might be acceptable not only to you sitting here, but possibly to those who are listening who may not be quite so. Oh, you notice how I know French as well with the Hebrew language? This is lifted out from a prophetic magazine called The Midnight Cry. An interesting conversation. One day the writer David L. Cooper. One day as I was journeying from Los Angeles to Denver, I had a most delightful interview with an elderly Jewish man.

[00:09:45] I was sitting in the day coach reading my Hebrew New Testament when this old man suddenly appeared at my side. You cannot read that, he declared.

Immediately. I gave him a practical demonstration by reading a passage from the book in hand with a shrug of the shoulders. He said, Where did you learn that? In the seminary and university. Well, he said. You don't know what it means. Again, I read it and translated the verse. He commented, And you were not added. Moving over. I invited him to a seat beside me and introduced myself. My new acquaintance told me that his name was Bahram. Then we settled ourselves for a chat. Can you read this, Mr. Baron? I asked. Sure. I know. Once he read fluently the passage, I indicated. Now, will you tell me what it means? He translated with difficulty, although he seemed to understand the substance of what he had read. Mr. Baron, are you acquainted with this book? I inquired. He turned to the title page at the back of the Hebrew volume and read the words New Testament. He'd never seen it. Reaching for my grip. I pulled out my Hebrew Bible, the Old Testament, and said, Mr. Baron, I want to ask you a question. What is the meaning of this word? Elohim? Elohim. It means God.

[00:11:11] But I said, My teachers have told me that this word means God's. But the nest on the end. I do not know of what they are talking about, he said emphatically. But Elohim is plural number. You are wrong, my friend declared. I went to the yeshiva. That's the rabbinical school. And I know Elohim means God. Well, what is the meaning of the word bail? Bail? Mr. Barron. Master was his ready to reply and violin with an I am on the end. Many of them, he answered. What is the meaning of Seraph? Oh, one of those angels that has wings. He replied, uncertain of the English equivalent and Seraphim with an I am on the end of it. I questioned. Or many of them. These falling into the trap, isn't he? Then if Balim and Seraphim are plural is not allow him the same. I. Morpheme began to look puzzled, but still maintained that he know him in the opening verse of Genesis means God. Let us turn to the Ten Commandments. I suggested. Read the second commandment Thou shalt have no other gods before me. Now, Mr. Baron, what is the meaning of the third word? Oh, that means God's, he replied. One. Question Nor many. It means all those heathen gods. Turning back to the first verse of Genesis, I said, You admit that he know him in the passage we have just seen means gods. He nodded and continued. Then what about the same word here at the beginning of the Torah or the Pentateuch? For an answer, my companion put his hand to his head in a quick gesture of complete surprise and exclaimed, The rabbi did not tell me that.

[00:13:03] Never mind about the rabbi, I rejoined. If the word is plural in one instance, it certainly must be in the other. Well, that sounds right, he admitted. But I wonder why

they did not tell me. Mr. Baron, what is the meaning of Sheba, the rabbinical name of the great confession of Deuteronomy six four? Or, you know, Sheba. His eyes were round with surprise. You may not know Sheba, but it's the title of the confession in the book of Deuteronomy, where it says, The Lord, our God is one God, one Lord. A little about it, I said, smiling. I want you to ask you the meaning of the fourth word. You know, he knew. My instructors have taught me that it means our God's plural. Well, they are wrong. It means one God. Now, what is the meaning of Abbot? You knew our fathers, he replied. And cola. You knew? Our sicknesses and our transgressions and abound in you our sins. Then Mr. Barron concluded, If ever he knew means our father and color he knew means our sicknesses. And in you our transgressions and even in you our sins. Surely end and you means our God's. For answer, my Jewish friend threw at both hands in a gesture, helplessly perplexed.

[00:14:41] But the rabbis, he breathed, We are not interested in just now in what they say or do not say. I told him, I admit that that it is right, Do you not? He nodded slowly, and I continued. One other question. What is the meaning of Eckhart? One. He responded promptly. My teachers have told me that it means a unity, I said. Then you had thought wrong? He retorted warmly. Mr. Barrett. In the first part of Genesis, we are told that there was evening and morning. Day one. There was darkness and light. Two different things. Opposites yet put them together and make one a little farther on. We are told Genesis 224 that the man was to leave father and mother cleave unto his wife and they shall become one flesh. You are married, are you not? Was not your wife a person with an intellect, emotions, a will, a body Before you got her, were you not likewise a complete individual before you met her? Yet God says when you two were married, you became one Eckhard. God speaks similarly about himself in the shemer. He says, Hear O Israel, Jehovah our gods with an s on the end of it Is Jehovah a unity? Deuteronomy six four. I then took him to various passages of the Old Testament and concluded with the words The Scriptures teach that there is a triune God and that the second person of the Triune God came to us and dwelt among us and gave His life for us.

[00:16:20] During the exposition, my friend's face was a study. By the time I'd finished, there were tears in his eyes. I never heard that before, he said softly, and then continued Dr. Cooper. I graduated in Poland, but I have learned more about the Scriptures in this half hour talk with you than in all my life before. Shaking his head

sadly, he went on, for he understood that I had been talking about the Lord Jesus. I am an old man now and sick, but what can I do? If I had met you 20 years ago, I would have changed my religion. But it might have had to change more than his religion. But I thought that was so put. And you see the perplexity of the person that you cannot get away from it. The Elohim with an IM on the end is plural. And in Genesis three, when the temptation came to our first parents, ye shall be as gods say so. Same word that you have in Genesis one. Well, now you see, I'm coming to another feature. Moses, quite apart from inspiration, was a wise leader, wasn't he? He must have been. He'd never have endured and did what he did. And on top of that, we have the fact that God spake to him as a man speaks to his friend.

[00:17:45] He had access to the presence of God far more than any high priest. And that man was leading a rabble out of Egypt. They were not a nation. They were serfs. They were downtrodden and they were steeped in idolatry. It was all around them everywhere they went. I'm not going beyond the book for even a man like Aaron, who was chosen to be the high priest, conceded at once the idea had made a golden calf and said, These are your gods. That's it. Is he steeped in idolatry? And if Moses knew his business, if he could have avoided a plural for God, he would have done it. Otherwise, he didn't know his job, and yet he couldn't help himself. He's going to speak to a people that he wants to redeem from idolatry. And he's got to say in the very first verse, they look at gods. I say that shows that it was an imperative necessity. He couldn't avoid it because the God about which he was speaking could not be represented by just one name, one word, one title, one aspect. We shall come to see that there is but one God. But we shall have to arrange our thoughts in such an extent that we permit that God to be more than one person. And the pitfall is the word person. But we won't deal with that this evening because that's a subject that needs careful handling afterwards. Except that we still use the word in its original sense when we speak of an actor on a stage impersonating, impersonating its God, being impersonated by this aspect, that aspect or the other of his one true self.

[00:19:28] For our sakes. Of course. Whatever the next thing is this I spoke just now about the breakdown of ordinary human logic when you project it beyond the human into the divine. Well, now, grammar. That is only true with regard to you and me. If we were different beings living in different circumstances, our grammar would have to keep pace with it. So if you if you hear a person saying we is good, you know, well, their

grammar is a bit shaky, isn't it? And you am bad. I don't know whether you ever listened to The Archers. Well, what's his name? Gabriel. He uses em where somebody would use something else. That's because it's supposed to represent a countryman. You are in bed. They was quiet. See, That's all bad grammar, isn't it? All right. Now we'll come to the grammar of Genesis one, verse one. In the beginning, God's plural created, singular. So Moses makes two strange statements straight off. He uses the plural God, when he would have wished to have only used the word in its unity if he could. And then he follows it by what would be a grammatical mistake if he were speaking about you and me. He immediately drops from the plural to the singular.

[00:20:58] And you will find that there are other examples of that as we go along. So we've got now the plural word. Followed by a by the word creating the singular all wrong about man, but evidently right about God. Let's look at some of these other aspects, because although we know them, we must face them. We go back to Genesis, the first chapter, and we'll come to the creation of the sixth day. So far as the five days are concerned, God said. And it was done. That's all. But it's most obvious that we are. It is intended that we should stop when we get to verse 26. Nowhere does it say. And God said, Let us make light. Nowhere does it say, Let us make the firmament. But here is a definite stop. And he says, let us. And this is a true translation. There's no possibility of altering it. Let us. Who? Who is God speaking to? Is he talking to the angels? Well, they're not going to share with God in making man in their image, are they? Because we definitely be told otherwise. Let us make man in our image after our likeness. Why the two words? Supposing we anticipate and we at last plough through the whole of the Bible till we get to Colossians chapter one and we read that Christ is the image. At the invisible God. Supposing God, the invisible is now saying, Let us make this man Adam.

[00:22:51] In our image. And there he was, because Christ was the first born of all creation. God stooped to create and then stooped lower to redeem. And so the image that's in view is the one that we knew afterwards in the flesh by his greater condescension, condescension as our savior. He was there. And so we have men. And we are not surprised in that the New Testament takes it up and says the first man is of the earth, earthy, the second man, the Lord from heaven. We've got the two, the first and the last, the first, Adam, the last Adam and the second man. So we have let us what we can go on and find many other passages where we get, for instance, chapter three. Genesis. Verse 22, and the Lord God said, Behold, the man is become as one of

us. He could have said, the Lord God said, Behold, the man is become as I am. And put the I am in capital letters. But he didn't become as one of us to know good and evil. And here again, this is nothing to do with the nature of God, but it's also another one of those passages that needs care. The moment you read about the tree of the knowledge of good and evil, your mind immediately goes to the word evil and questions why God should put evil there and we're all together wrong over it.

[00:24:22] There's a passage later on in the Book of Kings or Samuel. I'm not dealing with it, so I haven't got anything to guide me where a woman came into the presence of the king. And she says, she says, Thou art like an angel of God. Thou dost know all things. And then presently she says, Thou art like an angel of God. Thou dost no good and evil. Now, that woman knew that all things was good and evil. If you don't know good or don't know evil or don't know all things, but if you know all things as God does, you must include good and evil and the tree was not evil. The tree was the knowledge of all things. And that was the bait. Adam was given dominion over a few things. For a time he was tempted to start making Sputniks and trying to get on the moon or whatnot long before the time he still at it. Still the same thing. And the thing that was put under his care is degenerated and lost to him. But that's another story, but only shows you how careful you must be when you're dealing with apparently simple things. Well, now, I think I'll turn immediately with that in mind to a passage in John 17 to show you that it's transferred to the New Testament or you've got the same principle or difficulty there. John 17. Verse 20. Neither pray for those alone, but for them also which shall believe on me through their word.

[00:26:02] That they all may be one. Here it comes. That they all may be one. As thou father art in me. And I in thee that they also may be one in us. So you could explain it away if you like, but you'll be doing despite to the truth. I, me, us. Same thing there. And so it's been Old Testament and in new. Now would you turn to Genesis the 19th chapter? And there came two angels to Sodom at Even. Oh, I'm sorry. The 18th chapter. And the Lord appeared unto him in the plains of Mamre. And he sat in the tent door in the heat of the day. And it is up his eyes and looked. And lo three men stood by him. And when he saw them, he ran to meet them from the tent door and bowed himself toward the ground and said, My Lord, if now I have found favor in thy sight pass, not away. I pray thee from thy servant. Let a little water. I pray you be fetched and wash your feet and rest yourselves under the tree. And I will fetch a morsel of bread and

comfort your hearts. After that, you shall pass on. And so on. Three men. Later on, we are told that two of them were angels and one was the Lord. Now, when you know all about Angel's friends, I mean, don't we glibly say God is spirit? And how much do you know? Will you say God is Spirit? What is the mode of life in spirit? Do you go up or down? You go backwards or forwards, you go anywhere.

[00:28:03] You have to move to get somewhere. Is there night and day? Do you go to sleep or you cannot? You can't ask a single question. All you can raise a laugh and reckon that the old scholars in the Middle Ages were just a lot of fools when you read that they solemnly met together in conclave to discuss how many angels could stand upon the point of a needle. And then you laugh, don't you? Oh, you're wise people. You're not laughing because you do not know how many angels could stand up on the point of a needle. Because angels need not necessarily occupy space, as you and I do see, They were right. They were trying to discover that the realm of spirit is entirely outside of our cognizance. Now. These angels had their feet washed. Abraham never said funny looking feet. Apparently perfect human beings. And yet one of them, one of them is called Jehovah. In our authorized version, when you read in four capital letters. That's the sacred name Jehovah. And he had his feet washed and he had a little food for his comfort. And presently the two angels go off to Sodom and the Lord remains behind.

[00:29:21] And before that, Lord. Abraham vows and pleads us 50. Will's Sodom be spared. If there's 45, If there's 40. No, he goes right on. And then we come in this story in the in the 19th chapter. I think it's in verse. Yes. It says in verse 23. The sun was risen upon the earth when lot entered into Zoar. Then Jehovah of our translator see for our benefit. Then Jehovah rained upon Sodom and Gomorrah, brimstone and fire. Now that's all right. That we could explain that so far. But what are you going to do with the next bit? I'll read it again. Then Jehovah rained upon Sodom and Gomorrah, brimstone and fire from Jehovah out of Heaven. Well, that might. That doesn't make sense, does it? Not if we're going to rule it by human means. Here is the Lord on Earth raining fire from the Lord in heaven. You see, you can't deal with these things as you would, that it was an ordinary human limitation. And there it is, waiting for you. Doesn't explain it. And so we want to be very, very watchful. Will you turn to Zechariah Chapter 12? Zechariah Chapter 12. Verse one. The burden of the Word of the Lord for Israel, saith the Lord. Both words, Jehovah, which stretches forth the heavens and lay the foundation of the

earth and form it the spirit of man within him. Behold, I will make Jerusalem a cup of trembling.

[00:31:19] This is to do with property, of course. Then look at verse nine and it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the House of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications. And they shall look upon him whom they pierced. No. Jehovah is speaking and he says, They shall look upon me. Whom they pierced. And then if you don't believe that, you'll have to discard the testimony of John. For he looked on the piercing savior and he said that was fulfilling what was written in Zechariah. They shall look upon me whom they pierced. So somebody who had a body and could shed his blood is envisaged here. And the name is Jehovah. Now. I haven't invented it. I haven't written it. It's in the book you possess, which you say is given by inspiration. So. All these things, it seems, are telling us to watch our step. Now, just a last few words with regard to the words that were lifted out by the speaker when he was dealing with that view. There are these two words echoed. And Yukihide. Now they sound a bit alike, but they're spelled very differently. Eckard. Means a unity. Um. I think you ought to turn to Deuteronomy six four to see that Shemer, as it was called, the hero Israel and see it for yourself.

[00:33:05] Deuteronomy six. Verse four. Hear o Israel. It's a very solemn moment in a synagogue service if you've ever attended one. You'll see here and there standing up in the synagogue. Somebody stands up here, somebody stands up there, somebody stands up. They're all getting ready, one after the other, standing up. And by the time they've all standing up, they've reached the CIMA and the whole synagogue. Then most reverently and solemnly stand and say, Hear O Israel. Jehovah, our gods. I'm putting it that way for the moment. Jehovah, Our Elohim is Jehovah One. See, but they use the word. Eckhart won the first day with it's night and day. One flesh of man and wife. It's translated a few in Genesis 29. And so we have this. Now, if you come to numbers, turn back to numbers. 1323. You will have its usage again. Numbers 1323 and they came unto the brook of Eshkol and cut down from thence a branch with one cluster of grapes. Now you see, they couldn't have used the word one yakin, which means an only one. They couldn't have used that word. They must use a word that means a unity. It was one cluster. That's the word that's used for one God. And then if you come again to Ezekiel 37. Ezekiel 37, You'll see again that it is a uniting of two. Ezekiel 37 verse 16.

Moreover, thou son of man take thee one stick and write upon it for Judah and for the children of Israel.

[00:35:20] His companions. Then take another stick and write upon it. For Joseph, the Stick of Ephraim, and for all the house of Israel, his companions, and join them one to another into one stick. And they shall become Icard one not Yuki's, but one a unity in our head. Whenever you turn to the other word naked. Genesis 22, verse two. Genesis 22 deals with that terrific test of Abraham's faith. You remember? And Abraham's faith is only to be seen by listening to the way in which his son is described. Genesis 22 two He said, Take now thy son. Thine only son. Isaac, whom thou lovest and get thee into the land of Moriah. See thine only son. That's kid. That's the one. That means one single. In Zechariah 12:10. We've been looking at Zecora before, and I might have saved you for this turn, but I didn't. Zechariah 12:10. I think we've got another example. We might as well get it again, though. And. And I will pour upon the House of David and upon the inhabitants of Jerusalem. The spirit of grace and supplication. And they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son. When you're thinking of the Lord Jesus Christ himself, He is not Eckard. A unity. He's one. When you're thinking of God so far as using human speech is concerned, he doesn't use yucky, but he uses ekkehard that you use for a cluster of grapes or two sticks joined together and says, Let us make.

[00:37:39] Oh dear. Oh dear friends. I cannot explain it. I'm not attempting to. I'm not a philosopher except in the ordinary, everyday world. But I'm only telling you that the book challenges you and says, How are you? Wait. Take your shoes off your feet. I don't argue with God as to how he has revealed his nature and whether he can do this or cannot do the other. And so we are having all these brought before us. I think our next subject is indicated. I don't plan these. I can't. I think they're better to grow, don't you, than to have a stiff syllabus and say, Well, I wish I hadn't got the syllabus. We we have to stick to it now. I think there's one thing we've got to do. Next phrase. We're going to ask this question. Who is the one, Lord? You know, there's one Lord, isn't there, in the Old Testament, Jehovah. As one lord in the New Testament, isn't there? And it's not left guessing who the one Lord in the New Testament is. Is there too One Lords. Is there one lord in the Old Testament? And then there's another one. Lord in the New Testament. Well, he might be. I say it might be.

[00:39:02] But we know full well it isn't. Well, you see, we we're going to get, aren't you? If the one Lord of the Old Testament is the one Lord of the new. Then we shall discover that the one we call the Lord Jesus Christ is the one to whom the name Jehovah belongs and Jehovah is the Incommunicable great name of God. So you see, this subject needs to be dealt with carefully, reverently and above all things keep close to what the book says. Now, if you afterwards like to discuss it, that's all to the good. If you can in any measure, use illustrations or any way bring other things to bear upon it to make these difficulties. More resolved. So much the better. But what ever you do, don't start telling God what he can do and what he cannot do. For that shuts a door to all learning and you'll be left out in the dark. I can understand a little child saying, How can Jesus be God? Because he prayed to him, you see. But when you grown up, you don't have to come to that part of the Bible. You're stuck there with Jehovah on earth writing from Jehovah in him. You see, that's not a little child's problem. It's yours. It's in the book. And if you say the book's true, abide by it, friends. And if you say, Well, I'll never understand it. Oh well, never is a long time, friends.

[00:40:33] But that's a good start. Supposing you don't understand it in this life friends supposing you have to come at last to what Paul said. We see now by means of a mirror enigmatically, but then face to face. Now we know partially. But then perfectly. All the day will come when eternal life will be used, As the John, 17 says, is its purpose. And this is life eternal with the object that they may know thee the only true God and Jesus Christ whom thou hast sent. So don't worry if because you've come to two meetings, even at the Chapel of the Open book, you go away and say, Well, I'm not quite convinced. I don't quite know good friends. It may be you'll come back a third time and we shall have another attempt to let the book speak. That is all we're asking to do. Let us open the book, see what it says, examine it. And then if we cannot add all these figures up together and get a sum total. Remember the day is coming when all our limitations will take will be taken away from us, and we shall enter into a sphere where that which baffles and perplexes us now will be resolved. And if God is not pleased to give us all this at one lesson. Let's be thankful that he doesn't burden our minds with that which may, if we only knew it, overwhelm us.

[00:42:02] Let's come back again, as we did at the beginning. 139 is followed by 140 star. The magnificence and marvel and incomprehensible God is called upon to look after one person and shield him. That's why the Bible is written, not to let you into the

secrets of the nature of being of God. That has nothing to do with you, but it lets you into the secret that God. Spared not his son and sent him to be your savior. And you're not saved because you believe the Trinity or because you believe the unity. You are saved because you believe that Jesus is the Christ, the Son of God, and believing you have life through His name. So will you put first things first and leave these other things to shape themselves as God Himself gives us grace? And I pray that we may be able to spend many a profitable Thursday evening. Yet in looking at this mighty subject from more angles than one. But so far as I can foresee, the next time we meet together, our subject must be the meaning of the word Jehovah and its bearing upon the title in Old Testament and New One Lord. And I'm sure that touches the heart of our salvation and all our association with the person of Christ so deeply that we ought to say that. That's the very thing I would wish to know. So we'll leave it there until we meet together again. And may the Lord give us understanding in all things.