

W299_Thoroughly_Furnished_11.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number 11 of the series entitled Thoroughly Furnished. We will read for our lesson the second Epistle to Timothy Chapter four. Second Timothy Chapter four. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom. Preach the word. Be instant in season, out of season. Reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine. But after their own lusts, shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables. But watch thou, in all things endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge will give me at that day. And not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me. For Demas hath forsaken me Having loved this present world and is departed unto Thessalonica crescents to Galatia Titus under Dalmatia only Luke is with me Take Mark and bring him with thee, for he is profitable to thee for the ministry and Tychicus have I sent to Ephesus? The cloak that I left at Troas with carpus? When thou when thou camest bring with thee And the books, but especially the parchments.

[00:02:11] Alexander the Coppersmith did me much evil. The Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words. At my first answer or my first defense, no man stood with me. But all men forsook me. I pray, God that it may not be laid to their charge. Notwithstanding, the Lord stood with me and strengthened me that by me the preaching might be fully known and that all the Gentiles might hear. And I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom, to whom be glory for ever and ever. Amen. Surely Prisca and Aquila and the household of Vanessa Verus. The erastus about at Corinth. But Trophimus have adept at Miletus sick. Do the diligence to come before winter. Eubulus, GTC and Pudens and Linus and Claudia and all the Brethren. The Lord Jesus Christ be with our spirit. Grace, be with you. Amen. The last words of Eddie Van. Are of importance and some measure of solemnity. These are the last words recorded.

[00:03:34] Of Paul the apostle of Jesus Christ. He was looking down the aging, seeing the day would come when you might preach the word to deaf ears or ears that would turn away or ears that only needed to be tickled. The great temptation is to yield to the popular desire and turn your back upon that which is the Lord's will. In this endeavor to help those of you who are speaking and preaching and teaching. I left out a few features from the example of the Apostle Paul. You do remember that there is one word which is translated once pattern and once for he says about his own conversion and his life that he was a pattern. That's in First Timothy. He says hold the form of sound words which thou heard of me. That's in second Timothy. Same word in both cases, pattern or form. So that we have a method. That's the pattern of the man himself. And the matter? That's the words, the doctrines, the teaching that he has passed on to us. While I was away on holiday, of course they got us. Give me a Hinch, as the man said to the. The village man said to his pardon. He said, You forgive them a Hinch. They take a. Excuse me, sir. That. Naturally, somebody raised the question, Oh, dear, here it comes. You've written a booklet on Hell. Yes. All they want is to know all about it.

[00:05:21] So I said, look. The Apostle Paul has been given to me as a pattern. And I have to hold a form of sound words. Which I have heard of him through many witnesses. And this man said that he was free from the blood of all men, for he had not shunned to declare all the counsel of God. Now, I said I read through 14 epistles written by the Apostle Paul and a number of his gospel addresses. And the only mentions the word hell once. But then, of course, a person might say, Oh, but if you read what he says about hell, it'll make your hair stand on it. So I say, Let's read it. And this is the passage. O grave. Where is thy victory? That's the only reference to hell in all the witness that God has recorded of this man's testimony. And he said he was free from the blood of all men. For ye are not shunned to declare all the counsel of God. I said, You don't think I'm going to worry what you think of me? I'm in that good company. Now, if you'd like to bring in Matthew 25 or all these other passages where it speaks about Hellfire and apply those to some poor sinner today, you do it on your own responsibility. But I can't. Doesn't belong to me to say that. And that's what I would enjoined upon you or listening.

[00:06:47] You want to keep things in their context. And the Apostle Paul is a God given example. He dares to say, Follow me as I follow my Lord. And he does it by the by the

allowance and permission of God who inspired him to write. So we're making no apology for that. We're only putting it forward as something which is tangible and definite. Now, with regard to the matter. Well, we've got to read his epistles over and over again. And it's a wonderful depth and a marvelous height. We know that this afternoon I'm dealing rather with his method because method is very important if you're wanting to preach or teach so that the subject matter will be understood and. You will gain and keep the attention of those who are listening to you. And you may be blessed in persuading someone at least to give an ear to what the Scripture says. We don't want to spoil the wonderful truth by our own inability or slovenliness. You remember in the MRI? They explained the word. They read the Word of God distinctly. They gave the meaning. They were doing all those things so that the word of God is at least should get a hearing. What are the apostle has used the word preach? Used the word teach and other words which have to do with the opening up of the Scriptures. Shall we follow his example? Shall we look at some of these passages so that if we have to do the same thing, we will at least know what is expected of us.

[00:08:38] And you who are listening to me in this chapel, you are being very patient and very willing to let me take these subjects which may not be of great importance to you so that others in distant lands and elsewhere may get the benefit of our study. Now, the first word for preach is the one with which we are mostly accustomed. It is the word evangelism. Evangel. And if we say if we take the eve away and the little ending, we got the word angel left. That is the stem of the word angel. And an angel is not only a spiritual power, but is essentially a messenger. Would you like to get that In a reference to Matthew 11, verse ten. Matthew 11 verse ten. He's speaking about a profit for this. Is he of whom it is written. Behold. I send my messenger before thy face, which will prepare thy way before thee. Now, John the Baptist wasn't an angel, not in our sense of the word, but he was in this sense of the word, that an angel, whether it be a spiritual person or whether it be an individual like you or me, is one who is bearing a message. We don't invent the message. We we may not even know the full depth of the message.

[00:10:10] If you lived in a very country village, or if you've listened to Dylan Thomas, you will know that the local postman and their wife, they steamed them over and sat and discussed all the village before they delivered the letters. Oh, that's all right if he lived in that village. But we can't do it. We may. We may be bearing a message which contains something that we ourselves do not understand. But we mustn't alter it or hold it back.

Because of that, we are delivering as messengers the message which God has entrusted. And of course, the more we understand it ourselves, the more we shall be able to interpret it to those who may ask us. But in the first case, we are messengers. That is the word. Evangel is one who brings a message. We find that it is. Take, for instance, one Thessalonians three six. Another way in which this word enters into the story, the make up of the word one Thessalonians three six. But now, when Timotheus came from you unto us and brought us good tidings of your faith and charity, and that ye have good remembrance of us always. You see, you couldn't hear say, of course, in the ordinary run. But now, when Timotheus came from unto came from you unto us and brought us the gospel of your faith and charity. But that's the word gospel.

[00:11:37] Good tidings. Gospel Saxon word God spell the word spell meaning something that is a message and I suppose eventually becomes our word spelling. It's something that God has written and sent. So it's good tidings. And here it's good tidings of one to another and God's good tidings are entrusted to his messengers. And this Office of Evangelist, which embodies this word, is a part of the gifts of the Ascended Christ to the church today. Will you look at Ephesians to get that? Ephesians four, verse 11. The Ascended Christ. He gave some apostles and some prophets and some evangelists and some pastors and teachers. And these focus on this for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in, the unity of the faith. So the apostle is necessary, the profit is necessary. And they did their work because in chapter two, the church is built upon the foundation of the apostles and prophets and the evangelists and the teachers. They are the subsequent builders that go on until the end of time. There are no apostles today given by Christ. That was a foundation ministry. There are no prophets in the full sense of the word today. But there are those who are teachers and those who are evangelists who carry the work on until it reaches its conclusion. Well, then you remember that in writing to Timothy the Apostle said to him, Do the work of an evangelist, make full proof of thy ministry.

[00:13:23] So Timothy was entering into this calling. He was a successor of the Apostle, you see, but he wasn't an apostle himself. The two that come at the beginning are inspired and they have no need, as it were, for a book. A prophet can stand up and prophesy without referring to a book necessarily, and the apostle had full power, but he was followed by one on a lesser plane. The evangelist is the echo of the apostle and the

teacher is the echo of the prophet. And so in the last epistles, Timothy is not called to be an apostle. He is called to be an evangelist. And he was to see that the truth that had been entrusted to him should be committed to faithful men who shall be able to teach others also. Well, we must leave that one, because there are many others to consider. But I think one is asking for a little comment, and that is the Acts of the Apostles. Chapter eight, verse 35. Well, we have this word to preach. He is a man reading Isaiah 53. And he's puzzled. And he asks he wants to know who is the subject of Isaiah 53? Well, if you ask that question today and take down commentaries, you'll get a variety of answers. You'll have Hezekiah.

[00:14:53] Or you'll have the nation of Israel themselves. But this man, this evangelist, this speaker, he said it says here in verse 35, Then Philip opened his mouth and began at the same scripture and preached unto him Jesus. Well, that's one of the evidences that we get from the New Testament, that the Old Testament is full of witnesses, types, shadows and prophecies concerning the one whom we delight to call our savior. So that is the first word in the Ministry of Salvation, the pointing of the sinner to the Savior. It is his word. Evangel Evangelism. But there's another word translated preach, which doesn't mean to bear a message. In the same sense, and that is the word. I'll give you them so that you may look them up at your leisure. Kiruba Caruso and Crooks. You could hear that they are variants of the same stem. Now they all mean a herald or an act of heralding. The Herald had an official place in the Greek sports. And when the apostle Paul said, as I think we ought to get the context, will you look at one Corinthians Chapter nine, where he is speaking about the sports and running the race? He says in verse 24 of one Corinthians nine. And know ye not that they which run in a race run all but one receiveth the prize. So run that ye may obtain. And every man that strives for the mastery is temperate in all things.

[00:16:42] Now they do it to obtain a corruptible crown. But we an incorruptible. I therefore so run not as uncertainly so fight I not as one that beat in the air, but I keep under my body and bring it into subjection, lest by any means when I have heralded others. When I have announced their names in public, when I have declared before the judge who sits upon the bema at that race course that this was a free man who had not been known to have indulged in evil, that he was a man who was fitly qualified to take part in the sports. After I had heralded it all, that I myself may be disqualified, not cast away all. There's many a person has thought that it meant that the Apostle Paul may

lose his salvation. He says, I may have announced this about others, but if I do not conform myself, I should be disqualified. The word is. The word is contained in two Timothy 2:15 study to show thyself approved unto God. *Dokimasia*. So it's not to do with being cast away from salvation, but disqualified and not approved afterwards. But there was the Herald. And when they spoke of a herald, it not only meant heralding an emperor and heralding a king and saying that this was the new king to sit upon the throne, but it was also heralding the name of those who were entering into the race.

[00:18:15] And so the apostle uses that term. And I'll give you one example. You need not turn to it. You'll remember it. You'll notice it. Matthew 12:41 Jonah said yet 40 days and he never shall be overthrown. When he wasn't preaching. A good tidings. There is no good tidings in yet 40 days Nineveh shall be overthrown. He was making a proclamation. Of course, the Lord in his mercy overruled it and they repented. And Jonah was a bit upset because the Lord repented. He said, 40 days and this enemy of us will be overthrown. And now he said, I knew you'd do that. He said to the Lord, Do you do that? That's why I ran away. Because thou art merciful. But he was giving a proclamation. Now the apostle uses that expression. Will you turn to one Timothy Chapter two seven? This is not the word *Evangel*. This is the word to herald. One Timothy two seven. *Averse*. Five. Is. Oh, thank you. That's right. Mr.. For there is one God and one mediator between God and men. The man, Christ Jesus, who gave himself a ransom for all to be testified in due time. Whereunto. I am ordained a herald. A preacher, a herald and an apostle. I speak the truth in Christ and lie not a teacher of the Gentiles in faith and Verity. Here the man is emphasizing he almost takes an oath that this is his calling because it was so criticized.

[00:20:00] He was not merely a preacher bringing a message, but he was a herald making a proclamation, whether you were here or whether you were not. So you'll not be at all surprised when you turn the page to two Timothy four to discover that when he says in the last days they will not give a patient hearing to the book. He uses the word herald. I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom. Herald the word preach it not as an evangel, but a proclamation. Whether they will hear or whether they will not. And that is the character of a proclamation. And you will find that Noah is said to be a preacher of righteousness to a wicked world that wouldn't listen to him. He was a herald. So there is two aspects that in preaching. One, you are seeking the salvation

of the sinner. You are coming with the message, the good tidings of great joy to all people. But on the other hand, you may have to stand up and say whether you believe it or not, this is what God has said. And you hope that even that attitude may be blessed of him, as it was in the days of Nineveh, that some were brought to repentance, even though they were not invited so to do.

[00:21:21] Well, now time is moving, so we'll come to other aspects and this time we'll look at Paul's own method. Will you turn to Acts 17? The 17th chapter of the Acts of the Apostles. Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the scriptures opening and alleging that Christ must needs have suffered and rise again from the dead, and that this Jesus whom I preach unto you is Christ. There. We have a little example of the way in which the apostle himself. His manner was. Now notice it says, he reasoned. There are some folks who fight shy of the word reason. And if at one point of view it's right to suspect mere reasoning, not because reasoning can ever be anything but right if it's true reasoning, but because our minds are alienated and darkened. And so we have neither the correct premises nor the right method of reasoning. But you must never imagine that God is unreasonable or may never imagine that truth can be other than logical. Otherwise the whole thing of a collapse, you see. So that the trouble with us is that our premises are so often. Incorrect. You know what the premises are. It's not the building in which you live.

[00:23:07] It's the actual statement upon which you're basing your argument. Of course, we use the word for premises in the sense of a place you occupy. And there is a little joke spoken about the Aberdonian professor who with a friend was walking through one of the narrow alleyways and two women were arguing the point across the alleyway and he said they never agreed that are arguing from the same premises. See, now we haven't got a bother about our premises. They're here. Every word and that we can base all our argument on without suspicion. So then we've just got to see to it that our reasoning is logical. And you can't you can't avoid the conclusion. If I say I take the stock argument? All men are mortal. Socrates is a man. You can conclude that frames. You needn't be a logician. If all men are mortal and Socrates is a man, then Socrates must be mortal, mustn't he? There is no escape from it. But look, supposing. Upward it this way. All men are mortal. Jesus Christ was a man. I can eat it now. I can't go on.

There's something that compels me to go back and say you're wrong in your premises. Now, I'll put it this way. All men descended from Adam are mortal. Our Jesus Christ was not descended from Adam. So I've got to change it all. It's valuable to be able to do that.

[00:24:38] So the Apostle reasoned out of the scriptures. Three Sabbath days at it. Oh my. There was a proper ding dong there. Ring backward and forward. Backward and forward everlastingly turning into the book and saying, as he did, proving that this is the very Christ you remember as soon as he was converted in the same chapter 2 or 3 verses is converted from a Pharisee to a simple believer in Christ. And he confounded the Jews by proving that Jesus was the Christ. Why? Why? You've got the book in his heart and mind. And he didn't know. And the moment his eyes were opened, he could turn into a chapter and verse and say, That is so. So he was reasoning out of the scriptures. You have it again in verse 17. Therefore disputed he in the synagogue with the Jews and with the devout persons and in the market daily with them that met with him. Disputed argued. One person said to me, I don't believe in argument. I said, I know that without you telling me because I've simply been arguing with sort of having a row. But the argument is the very essence of reasoning. That's the argument. And here was this arguing and disputing and reasoning with the Word of God before these people and it's accurately translated preach in Acts 20, verse seven. You might like to get that passage. Acts 20, verse seven.

[00:26:09] And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow and continued his speech until midnight. And you know what happened? But there was nothing to do with reasoning. This word preached here is the word disputed or the word reasoning, not the word evangel. Not the word Kerygma. Or its verbal form. So you see. And writing to the Romans, he said, Your logical service is to present yourself as living sacrifices. It's a logical outcome of the truth you've received. So while you don't trust to your logic and your reasoning, never forget that once you've got your premises right, once you've got the book in front of you, then you've got a basis upon which you may build an argument that will stand. Now, there are many other passages. I'll just leave them for you to look up and we'll turn to the other one. We're back again in Acts 17. 33. Opening. Opening? Well, we get the emphasis upon opening in many passages. Ephesians 6:19. Ephesians 6:19. Just the fact that he uses it with regard to himself. And for me, that utterance may be given unto me that I may open my mouth boldly and

make known the mystery of the gospel. He uses that figure more than once to open his mouth, and the one that I think we must turn to if we omit all the others I have listed here is the last chapter of the Gospel, according to Luke.

[00:28:01] The last chapter of the gospel, according to Luke. And here we have our savior. He's talking and walking to men whose eyes were Holden, and then their eyes were opened and they knew him. And then presently it says in Luke 24, verse 44, he said unto them, These are the words which I spake unto you while I was yet with you. And you remember that the risen Christ is now endorsing what He said before his death. I say that because there is one system of interpretation that says that Christ only endorsed the Old Testament scriptures because he was a Jew. He didn't know he was brought up at Nazareth and he endorsed just a common opinion. But he is no longer the Jew brought up at Nazareth. Here he's the conqueror of sin and death. He is the risen Christ saying that what he said earlier he endorses now. So that what he said in John when he said You have Moses and the prophets. If you believe not Moses, how shall you believe my words? He still endorses that. So he says here. He said unto them, These are the words which I spake unto you while I was yet with you that all things must be fulfilled, which were written in the law of Moses and in the Prophets and in the Psalms concerning me.

[00:29:25] And that is the threefold title of the Old Testament scriptures, the Law, the Prophets and the Psalms or the Ketuvim, the writings, whichever you like to use. It means the whole book that we have today. Threefold division. The Law of Moses, the Prophets and the wisdom. Poetic verse parts like Job Ecclesiastes, Song of Solomon, Psalms Proverbs. He endorsed the lot. Then he said then opened he their understandings that they might understand the scriptures. So there was the opening of the book. The opening of the eyes. The opening of the understanding. How shall we come back again to Acts 17? Because there was another word used there in the Acts 17 in connection with the Apostles witness opening and alleging. Alleging. I'll give you an illustration of the meaning in two passages in the Gospels. Mark. Matthew 1324. This word to allege. Matthew 1324. Another parable put forth unto them saying to put forth, to allege, to demonstrate, to set before you. Or if you get another passage. Mark 641. Mark. 641. And when he had taken the five loaves and the two fishes, he looked up to heaven and blessed and brake the loaves and gave them to his disciples to set before him. To set before them. That's two a lynch. Now, I am not in the position that Bobby

Robbie Burns said would be a very valuable thing to see myself as others see me, you know.

[00:31:31] But I've been told that I have a habit sometimes, apparently, of picking up the scriptures like this. But if I have, I'm glad of it. I'm not sure when I do it. Somebody said, you seem sometimes to say to put it like that. I said, But I want to do to open the book, to lift out the bit and set it before you so that you can see it. When I've done that, I've done most of the things I can do. After that, you hear or you don't you see or you don't. You believe or you don't. But until I've done these things. To ease it out of the scriptures and show the way in which the book is written and the object it has in view, and the way in which it proves to not only do that, but to open the book, make it plain, and then to lift it out and set it before I'm doing it. Look at that. Lift it out and said it before you. But after that it's in the hands of the Lord. But before that, you see a little responsibility attaches to you and to me. So we have. These various references that refer to his method. Now, of course, with regard to his subject matter, that's a vast thing. But I think we can, before we finish, turn to one Corinthians 15 and see the way in which he summarized for us at least a few essentials with regard to this gospel that he preached.

[00:33:08] One Corinthians 15. Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received and where you stand. By which also ye are saved. If you keep the memory of what I preached unto you unless you believed in vain. For I delivered unto you first of all, that which I also received. That's the first thing. Writing to the Galatians, he said Paul, an apostle, not of men, neither by man, but by Jesus Christ. Then he goes on to say, And the gospel that I preach unto you was not taught me by man. I received it by revelation. So here he says, I delivered unto you first of all, that which I also received. Now he says, This is what I received. Here is the basis of all my teaching that how that Christ died for our sins. Databases. You will find him expanding and going into further detail when he speaks about the cross of Christ, when he speaks about the shedding of the blood. But in the first case, Christ died for our sins, for the wages of sin is death. And then he adds, according to the Scriptures, although it's a new presentation, the Gospel in the New Testament, it's in harmony with the Old Testament for the whole of the Old Testament is leading you step by step to the need of a redeemer and the fact that God was providing him so that here we have I delivered unto you first of all, that which I also received, how that Christ died for our sins.

[00:34:59] For, as in Adam, all die. Even so, in Christ shall all be made alive. There's that need according to the Scriptures, and that he be buried. It was no fantasy. He actually died. The. He died and was buried. And there are no more words in the English language or any other language that are so vital as dead and buried. You can sit by the bedside of a dear one. You can sit up day and night. You can spend your strength and all the money you've got. And then there comes a moment when it's finished. You stand at the graveside. And you're conscious that if there's ever to be any movement now, it must be God himself and no one else can possibly do it. That's our hope that he will. Barrett finished. Now, the apostle was going to use those words later on and put a little word in front of them that you are reckoned to have died with him and been buried with him and quickened with him and raised with him. But he gets to go first before you can be joined with him. So here we're getting, oh, wonderful build up of what the apostle had to say.

[00:36:16] And he rose again the third day according to the scriptures. Now you will find in the Old Testament any prophecy which says that Christ shall be raised from the dead the third day. You won't find mine, but you will find 1 or 2 passages. Where? The third day. It is very much associated with a rising the first chapter of Genesis. The third day, God said, Let the dry land appear. It did. The third day, Joshua said to go to cross over Jordan. And then comes that classical passage, which of course, nobody is supposed to believe today. The three days and the three nights when Jonah was in the fish's belly. And now say that endorse that he said. As Jonah was three days and three nights. So the son of man shall be in the heart of the earth. And somebody said, You needn't bother to believe that that was an allegory. But he went on to say, And the men of Nineveh shall rise in the judgment. Now, how can men rise in the judgment who were never there if it was an allegory in the picture? He said, Oh, no, the reality is three days. So you see, this man believed the book. He based his teaching upon it and he sought to be faithful. Well, then he comes to us and he says, as we read in our lesson at the beginning, the day will come when they will not endure.

[00:37:43] But you mustn't alter your message. Preach the word. Herald it. Can, I think, do the work of an evangelist, the good tidings messenger, the two together. But whatever you do, stand for it. And may the Lord set his seal. He will. He will not allow his word to return to him in vain. The difficulty is that we don't know why he sends it here and why he sends it there. So we do not hesitate. We preach the word to wherever

we get an opportunity. And we leave the consequences with him. Our responsibility is to be faithful to that which has been entrusted to us. And if we have any difficulties in our manner or our method to get them corrected if we can. But in the first case, not to be clever. But typically for in John 13, when our Savior turned his attention to the preparation of that little company who were going to be left on the earth after he was gone. First thing he did was to take a towel and gird himself and wash their feet. And in the Tabernacle Witness No priest could ever accomplish his service in the Holy place because if he bypassed the labor that was waiting for him always, every day. So there's our side of it, you see. Be ye. Clean that bear the vessels of the Lord.

[00:39:09] And there's the other side. Preach the word. Be instant in season, out of season, and then leave the consequences and results to him. Well, I trust that those of you who have endured this series thoroughly furnished will have got some equipment, some sort of an idea. Now I'll leave you to go on with this blessed preparation. Look into the Scriptures, looking at the different ones who were preachers and teachers discovering as far as you may their methods, the way in which they built up their messages. And then whatever you do, don't be a slave in following somebody else's method and manner, but be yourself. You, after all, are an earthen vessel. And the poor parched person who is dying for the water of life is not going to look at you and say, I've always been brought up to have Royal Crown Derby. Well, you say you have a gallipot rather than die of thirst. I hope so. Don't worry if you can't sound your aitches and you drop drop your jeans and nevertheless be glad to hear the message of everlasting life. But of course, if you can see under eight and sound your jeans, well, it'll be all the better. So may the Lord bless those of you who for this series have been listening to. One for 40 preacher and teacher trying to give a little advice to others who may be just as foggy or possibly even more so.