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So, last week, we obviously focused on Romans 13, pretty, pretty much exclusively that was, that was the whole thing. Which, of course, on this topic, Romans 13 continues to be the whole thing continues to be a really great, um, grounding for the whole topic. But we are going to move on just a bit from that, that passage, um, into a plethora of others.

I'm going to tie up a little bit of of last week's. Teaching seemed to me that I might have left some on the table that we could go over. Just just briefly. So we're gonna finish up that chapter one, which is the largest chapter in the book and then we're gonna do pretty much the first section of chapter two, Lord willing.

So Um, I did I did speak on the magistrate's responsibility to you. Um, a bit last week. I may have hurried through it, so I'm gonna readdress this again. Briefly. Um, There there's a pretty good list here that, that Dr. Kaiser outlines with things that, um, That the civil government, uh, is responsible responsible for.

Though, I do think there's a few wonderful little points that he makes in here that are important. I don't think I mentioned it last. Week, but a local state. Number two here, Manchester's, responsibilities to you on page 14. You can look along if you'd like but, um, it always helps me to engage the ears more than the eyes.

Usu. It's going to benefit you most a local state or national government can engage in defensive Wars. I did appreciate this because obviously, this is something oftentimes is missed and something if in, in a view of America Oftentimes in churches, you have people who are politically conservative and politically conservative people.

Oftentimes have trouble criticizing what America has done. It it's not it's not their strength, it's not their strong point um but we have to be honest in that America has engaged in wars that were offensive. We have to be honest that America has engaged in Wars that run Godly in that way so um and we don't have to throw the baby out, the bathwater and say America must be dissolved because of it.

We can we can clearly state that That was free. That's okay. That was for greed that was for gain that was for um, You know, any other Plethora of simple things. So yes, a defensive war and I appreciated that note there. They're able to have a selective draft for the military though.

This was able to be avoided by citizens even up to A new husband, a man who had just bought a property a man who just, uh, purchased a home as well as a man who was fearful and his heart was not in the battle, which is kind of funny to me because it's not something.

I probably would have. If I made the list, I probably would have left that last one off. Mean, General Patton probably wouldn't have appreciated that one if you, you know. Um, so even men who are fearful in their heart was tremulous that they couldn't couldn't continue. Um, I Pastor and I were actually talking just moments ago and it's something I've noticed again.

It's not something that we do particularly well. Um, is I I'm a full believer that a market that is free, generally is going to trend towards freedom and good things. But um we can very clearly see that a market that is entirely free just like a person that is entirely free will attend towards evil.

Uh, because this is his want, this is his pattern. Is nature. Um, so corporatism and kind of um, Because you might call consumerism corporatism where, uh, The idea that a free market economy has kind of is good has caused us to not call out those evils which are within the free market economy or even the weak Department.

You say the weaknesses within a free market economy. So again, free market economy is very good. Praise God for it. I'm grateful that the state does not need to be involved in the economy. Nobody runs the economy. Everybody runs the economy, right? That's, that's the theory. And I think it's a good one.

I think it's a Godly one, but the use of the use of unjust weights and measures could not be spoken of Enough in scripture, he is very clear. This is evil and you all in it, usually Trends towards the Sojourner. The one who's unaware of the price is the one who is unable to negotiate freely and clearly and from a strong vantage point, With those different unequal weights and measures.

So the man who's quoted too highly, but that's his only option. The, the the seller only has a monopoly on the market, obviously that man, who is probably doesn't have as much Capital is going to have to deal with it. He's going to have to um to deal with the generosity, or the evil of, of the, The Man with the power.

So uh, we're not Marxists, we don't say everything through power but there is reality in in some of those things and the state has a responsibility to make sure, unjust weights and measures are not the rule of the day. Cannot. Overstep our rights either. So it's kind of funny we focused on the state but arguably, there are many companies in the world that have probably have more power than the extreme majority of the, the government states in the world.

So maybe another class for that by someone else would be uh well warranted sir. By the steak, one of the most unjust violations of weights and measurements is in the printing of our money. Yes. Because it's inconsistent, they're actually stealing money out of our pockets without us ever doing anything right?

Yeah, yes, I agree. That would be something that would be in, in the realm of deceitful, maneuvering of of, the, of the weights for sure. I'm not the guy to talk to about economics, though. Uh, So someone else maybe on money Theory or economics to be better and I would recommend it.

But um, Um, Yeah, I do have a response to David's, um, David pressed me last week on a question that I think was helpful. And, A helpful question because obviously, Motions. Run high when

When we've experienced, what we did covet made our emotions run, rather High, didn't it? We were lied to. We were lied about, we were forced to do things. We were threatened, we were the list goes on. So, So I didn't want to answer that question. In haste. So I think I did outline some thoughts that I had about I'll review the question that David asked.

So you understand what I'm talking about. Um, Elder David had asked me There are two kinds of tyranny during covid that the one saying you can't worship God, you must close down the churches, which of course, we came to the very quick conclusion. None of us would obey And

you know, and then the second one the more difficult one was uh how to worship the mode of worship, can you wear masks social distance?

He's kind of outside, whatever kind of other impositions that they would put on us. So I, these are my thoughts on it, um, and I, I think they could be helpful and we'll get into a bit more. But I'll just read this here, uh, the state. Um, Instance first instance, the state commands that everyone stopped the worship of God, due to the danger of the virulent disease.

This is tyranny. As I I at least in my estimation the decision belongs not in the hands of the ministers of the sword, the magistrate, but in the ecclesiastical powers in each man's conscience and if that government of the church and the government of the self is functioning, well most men would have continued worshiping God, and rather die than than not.

So, um, so I think that yeah, they would not can stop assembling the Lord's Day, but I don't believe that was the match Mattress. Place to tell people, they cannot rather the government of the self and the government of church Should make those decisions. And again, They shouldn't make the decision close down.

Um, number two, uh, the more difficult question, I think the state demanding the way in which you worship as regard safety, protocols for virulent disease. Um, I think that we have enough warrant and taking the general Equity. Um, method to scripture and trying to apply the law of God, within its General Equity to our state's laws and to our governmental powers number 31.

Leviticus 13, 14 regarding cleanliness codes, there's lots of examples as to why we ought to as a society seek to um stay clean. Uh, Um, practice certain cleanliness. Uh safeguards so you could make the argument we should abide by them in so far as we are able. That's that's kind of what I came to.

I was a little surprised when Reformation Bible College I was online, so I was watching them. They were always wearing masks and they were really seeking to obey all the the government had kind of commanded. Obviously short of insane things um like like Vaccine being demanded to take but you know the way so Um, you could make the argument, you need to be patient and abide by them in so far as you're able We should deal with patients and long suffering with commands of the state and continue to remind our rulers to be careful to do justice and to kiss the son, so Vengeance, may be due to the leader.

Um the problem is Vengeance is not bad, it's just not yours. Vengeance is not yours to take. So if the leader if the state does something that is evil Um, You call it out. As evil as we know the prophets did is. We know many. Uh, the John, the Baptist did.

We know we have plenty of examples of men calling out evil, but that does not mean that we Take Vengeance upon them. Um, where Ivy, praise God for uh, Republic. A representative government that we can again kind of enact our not Vengeance. Enact our Vengeance in a tongue-in-cheek way upon them by voting them out.

Um, Um, I think that the rub is. When do they become tyrannical? Um, covet Health measures were misuse of state power by claiming an emergency where there was no emergency And it really was just in, and this is Frank. Of course, this is my opinion, I'm saying it. But I just wanted to say, lots of people have varying opinions on this.

I think it was, I think it was a power. Grab I think it's pretty. Plain and simple power grabbed by the government to see what they can do. Um, If I'm right, the whole thing was a cover to grab more power. It was delicate. It was not delegated to them by the Lord Christ.

So basically, they were seeking a way to grab power. That wasn't theirs. Um, right, they're seeking to um, Pastor told me. Recently about something that fathers can't do that. The office of the, the pastor can do and I kind of, I push back, I said, well, you know, isn't a pastor, isn't a father, a pastor in his home, he said, yes, but there's still exclusive.

There's still things that are exclusive to the role of pastors. You can't, they're not interchangeable. Merely in the location and I kind of, you know, I chewed on it. And I think that's that's essential what I you know, if I had pushed him further and said no and you know that's what I was trying to do trying to grab power.

That wasn't mine. It wasn't, you know, Dale gave it to me. So if we believe that all power is um, Authority is delegated, not just in the authority but also in the nature of the authority and the limits of it then uh, um, I think that the state trying to grab emergency powers which very clearly them making a play to grab more powers than they ought.

Just like the president being able to X and measures. There's all kinds of different power grads so happen in our, in our American history. So easy to look through those. I'm not going to do an exhaustive list. Uh, if I know, of course, if I'm wrong, I should have conducted myself in a way that honored the magistrate, as best as I could within reason in the Lord.

So even if I was wrong, excuse me. Even if I was right, I should still seek to, uh, conduct myself in a manner, worthy of a Christian in the Lord obeying obeying, the Civil Master, placed over me. I'm able to buy conscience, um, and a few examples that I gave specifically covered things.

The state, uh, example is where we should obey. If the state requires some extra due diligence, to keep our neighbors, safe fair game, I think, I think that's, that's, that's, that's, that's in principle. That is a Thing that they can do, that's a Authority. They have. Um, if the state requires some quarantine period or process of cleaning that would help to stop the spread of virulent disease.

I think that's completely within the right that I guess. Quote, unquote, virulent disease. Of course, would be the point argued about covid because that's probably doesn't apply, um, examples of tyranny where we should obey, knowing that God has solving sovereignly ordained those in power. If the state demands arbitrary obedience to things that don't work like masks and social distancing completely arbitrary, proven not not to work even after the research came out, they're still commanding it.

You know what? There are situations where I still would probably recommend obeying it You might you might want and it's printed, you know by um conscience I might even say or by situation, you need to you need to run through that and go, you know what, either I cannot go to the hospital because they demand a mask.

Or I can go to the hospital and sit there and put a mask on and kind of possibly have a small cheeky smile on knowing that that doesn't do anything in their own research tells us, it doesn't do anything. So, this kind of thing. So you would still obey going fine.

Okay, this is dumb. And they say I can't burn a fire in my backyard, it's an arbitrary law, you know, not processed through do due process and and legitimate means. But you know what? I'm not about to start a civil war over, wearing a mask in, in a, in a, in a hospital or some kind of situation like that.

David, One would make the difference between the state declaring that the hospital for agency. Yeah, I think so, the hospital did for sure, uh, all hospitals had that private rule but even if they

didn't, I would assume that the state probably has that. I didn't ask them where their Authority came from.

But there, yeah, the state would require those kinds of things and they did. I I did like a spit test at work for I don't know how many months I came back from from, from from covid, worked remotely for a long time. Came back to the office. Everyone said we're going back to the office.

I said, yay. Came back and we had to do a spit test once a week, spit into a little while. And of course, I thought it was a little silly, a little funny that we're all worried about this disease that by now. Almost all of us have asked. So it wasn't novel, the actual danger of the novel disease was not necessarily there anymore but I'm like we've this is two years in folks, this is not, you know, new anymore but they had us doing it.

And I thought, of course, I spit into the tube and I smiled and laughed and gave it to him and said, all right, let me know if I have covered. No, you know give myself clean. So again, there are those arbitrary rules to which we need to deal with long-suffering and patience and not be the unreasonable grumpy.

Uh, Every small thing, that's not right examples of Tyranny where we obviously cannot obey and he goes through these as well, probably better. I just want to address them in this specific context. The state forces to take a treatment that is harmful or untrustworthy, Obviously harming life or potentially harming life, the institutions are clear.

This is my own personal belief, so I put this in here. If the institutions are clearly in the hands, And doing the will of those who seek to harm us, for instance, like an outside country, who's in the Eastern Hemisphere, who who is communist in nature? So for instance, you know, if that were to happen hypothetically I would say probably not the best idea to listen to The Who I mean to the Coming so I yeah, I just that specifically demanded its own kind of response.

So again we can't let emotions run high and let us get silly or unscriptural or unfaithful obeying in Christ. I think in Christ is the important part in the Lord. We obey our parents in the Lord. So we need to be, um, But when you approach these things quickly, through this, your responsibilities to the magistrate again, I think I addressed this lack last week.

I'll go through that quickly. Um, it is not nearly our responsibility to respond in moments of emergency, or when you are a hot button. Issue is on the ballot, but all the time. Um, and I appreciated his three rules here on page 19. He addressed it. Um, Making sure rulers understand and are reminded of what the Covenant requires praying for those in Authority.

And asking God to judge rulers, who refuse to kiss the son? He has promised to do so certainly he will. He will grant that prayer. Praise God. So you can be faithful as Citizens unto the Lord. Again, the essential King to this whole thing as unto the Lord. Second Kings, 11 has a has a I'll quote his, uh, verse verse 17 here.

He quoted then jehoiada. Or however you say that name, uh, made a covenant between the Lord, the king, and the people that they should be the Lord's people and also between the king and the people. Um, Yeah, I I did appreciate that. Of course because we do see Civic.

Civic government happening in in the scriptures and even Civic government, that God blesses and even said government that God ordains Um, so taking lessons from that is great. Um, so principle being God's word rather than pragmatics has to be the rule of our conduct. So it's for the instance, for instance, pragmatics.

Hypothetically at General Assembly where men are near weeping at the mic telling them that people are going to leave the church. If we obey God, Which is hypothetical. That's insane to have it happening at an assembly. That's crazy. That means men have. Capitulated. The pragmatics to attendance, to the tithe, to the money to We can't do that, so let us not do that.

Obviously, that was insane. Hypothetically there. That would be insane for us too. Now that would be wrong for us to now. So, um, second there are consequences to both ruler and citizen for breaking this Covenant. If our Madison break Covenant, God will not hold them Guiltless. And again, do not hold them Guiltless, but the vengeance isn't in our hands.

And if we break Covenant, God will deal with us too. Possibly chastising Us by giving us a tyrannical magistrate. Which, If you would look at our magistrate and those who wield the soda soda arrest, now I think is a very easy One-To-One conclusion. That God has given us a dear Uncle, Magistrate and judgment brother.

Just an exegetable mode, please. First, Samuel 8 93, 18 is not describing tyranny. Describing when your government is needed. And there are only two sorts of government. God and governments that are needy. God doesn't need money, God doesn't need people. That doesn't mean armies. God doesn't need. Any of the weapons is a list.

The Lord tells Samuel. To give to the nation of Israel. Because they're saying we want a God who will fight for us like the other or gave you a fight for us like the other nations do. They were literally the only nation in the history in the world whose King actually fought for them.

Yeah. Instead of them only, if God is your kid, does that actually happen? So is it was Spiritual self-deception. When Samuel gives them a list. Of what he's going to do in taking their children, some saving some of their children, taking some of their servants taking, you know, some of their wealth all those things.

He is describing to them. The difference between having goddess King and having men as king. So it's not necessarily tyrion, right? It's just the limitation of human civil government. That what what they were training for? Uh, was needy in its Essence and therefore demanding in its action. Now, there is of course the potential for Purity.

Yeah. Uh, because the bigger government wants to make itself, the more needy it is. The more it takes Uh, and All the while trying to tell you that it's benevolently providing for you as if it is gone. Which is how statistic um increases Uh, But first Samuel 8, 9 3 18 is describing is not a Punishment for the Israelites.

Of suffering tyranny. It is a punishment for rejecting goddess cake. But it is of the essence and of the nature. Of all civil government that it demands of us. This is going to be the great thing, right? When uh when the kingdom has come in its fullness in Jesus Christ is a king who Reigns on the earth.

We will once again or maybe for the first time in fullness is a better way to say it. Have the kid who is not an old me. And do is infinite in his resources, and in his generosity towards his people, and then, well, government became the kingdom. Provide for all the people.

So, that's what's going on in first Samuel, just thank you. Yes, that is helpful. Thank you. So rather, this is not, it's default. He's describing what it's like to have a human leader. Uh, not not what it's like to have a bad human leader necessarily. Okay. Um, I'm gonna move on to uh page 20 here, he gets into Um, Uh, Matthew 28 18-20.

Ready to hear all Authority, has been given to me in heaven and on Earth go therefore and make disciples of all the nations baptizing them in the name of the father, and of the son of the Holy Ghost. Teaching them to observe. All things that I've commanded you and lo, I am with, you always even to the end of the age.

He puts a good amount of weight on this, on this topic. So I'll read through his, his various notes here. Uh, the four alls, he focuses on all authority. Jesus says, all authorities have been given to me in heaven on Earth because especially the civil government many think is exempt from Christ's Authority.

This is that previous view. We had seen how there's this neutral space out there somewhere. That's God, can't touch. It's between all the peoples. Um, We have to remind our magistrates that the power they wield is delegated. Authority from Christ. Um, yes, issues of State overage aren't just about us and our rights.

Um they're about Christ's rights. This verse is his King. His rights. He has us King. Um, in Christ's magistrates are disobeying his words, rejecting his claims and oppressing, his people way of responsibilities to disciple these Kings and Nations and teach them to observe. What Christ is commanded, representing God, and his word.

To your majestist is not just about your rights. It's about making Disciples of all Nations. Yeah, so it's not merely just a ballot box that we would. Used to used to do that but rather that we would indeed remind the meet with them talk with them um be involved as we get text over signal, all the time, about different things, going on that are legal or you know, the magistrate's doing different things.

We need to be involved in those things. And I'm talking to myself more than to you. I assure you. I am quite bad at that, but I do think it's important and, um, And I've been thoroughly rebuked looking at this topic for a while now. Um but yeah we need to be involved.

Sing that song to them singing. Psalm 2 is a very good thing uh to towards a mad certainty, of course, telling them to but I I think of singing it All Nations, uh, that would include ours. So, Go, right? Do that one, uh, all the word, teaching them to observe all things that I've commanded you, we're not authorized to pick and choose what we teach, we teach the whole Council of God and that would include That the law does apply in a lot of ways and it's generally, that is to to uh, to uh, to to the civil government.

So, So this is an interesting one. So there's There's an interpretive method with God's law called theonomy. Um, it's it's not very common today. There was there was an era where it was very popular and kind of the writer Christian thing of the day nowadays. It's Not not as not nearly as common, um, In in truth though, people are still influenced by those but um, those writers There's basically two principles set up against each other.

There's um, Theonomy. Which would take all the law of God in its nation state to be applied to every nation state. And that would be like a Christian Nation is that the nation who takes every law of the Old Testament of of Israel, the nation state of Israel and applies it to themselves.

Um, the uh, the it's over and against the Westminsterian view. So uh, I'm not sure if you knew we can invest the Westminster that was a joke. But I, uh, we confess to Westminster. We can say that we believe this. So that's the position that I'm going to take and would Advocate that you take is that we can take the general Equity thereof of of the law of God.

The law of God is good, the law of God, given to the nation, state of Israel was good. Wasn't a much better idea in in the in the way of nation state making or nation state ruling than what

God gave in the Old Testament. They were great ideas, they were amazing principles, they were amazing things.

We ought to study them and we ought to apply them. In their General equity, in those things and the principles. Um, so at least something a way that Had. Uh, view. Um positions because I've read a good amount of both. And and the way I viewed both positions and maybe there's a better way to explain.

This is principles and methods. Um, Theonomics kind of view would say we ought to apply the method we have to apply. You might say woodenly that's a term. People use woodenly to another Nation I would say no you ought to apply the meth is a principle behind the method, right?

Because principles can apply for all time. Methods are usually rather specific and only work for a specific circumstance. A specific time specific person. So, um, so theonomy is is not how we go. So, so all that say Dr. Kaiser does represent a phenomous position here. But then he immediately reverts to General Equity because I think any good reason usually does.

I think, I think without maybe the terms that I use, people would understand that. There's a there's a law behind the law. There's a thought behind the the words, right? Um so he he says Christ wants us to teach every one of the Old Testament, laws relating to Nations.

I think that was maybe his subtle statement. We obviously know he in his other books has been of the theonomic. Conviction. But but then he immediately reverts to principles, which is General Equity. Um, so his next set. His next sentence, his Old Testament law teaches us, stewardship, principles of ecology, not socialistic green ecology.

It teaches us, principles of Economics, politics art, mathematics and philosophy, which I grew in all those things. All those things, every single one of them, I love that. I think that's great. I don't think there's anywhere the word of God doesn't speak to Um, so so it is it is kind of odd to me how he immediately outlines both of them.

Uh, right there. So on page 21 if you want to look into that I do think it's it's worth looking at and understanding the difference quickly and kind of going right that I wouldn't want to make every law that it was would is the nation state of Israel had wouldn'tly apply it to America rather It was a good law.

It was good. We ought to take lessons, we ought to take the general Equity that God had given them and apply it to our Nations and that. And you know what? So Christian nations are totally in, in General Equity, Christian Nation, nationalism people call it if they're scared of you or on the news, they call you nationalists, whatever you are.

I want a Christian Nation. You don't have to be theonomic to say that you don't you don't, you want to apply the general Equity of God's law of Christ's law to our nation. And that is totally, um, Possible within the generality. So I just I know I touched on a hot button topic and I'm not going to let anybody ask a question, all the days.

I'm running out of time so I'd like to get get this covered low. I will leave time for questions just joking but well I wish uh with you. I am with you. I think it's an editorial issue. I'm with you all the days even to the end of the age.

We're not left around Christ is indeed with us as we seek to rebuke, uh, tyrannical leaders. We seek to rebuke our own hearts for our own personal tyranny. Um, and we shouldn't give up. He kind of goes through some stuff that I'm probably not going to touch a whole lot page 22-25.

I do think that Jonah is a really nice. Remember reminder that God moves? God is Sovereign, he has his own will. He does what he Wills? And we ought to be faithful in. What's given us? You don't have to have an optimistic eschatology, and if you don't know what that means, it's probably fine.

To to believe that you ought to do your work. You don't have to believe. We're going to win in this way, that way or any other way to believe that we ought to be faithful in those things which God has given us. I, I don't know if Jonah was a post-millennialist, but if he wasn't, he still was faithful.

Well, faithfulish to his work, he still obeyed. God and it brought about the result that God had for him. So all that to say, I think Joan is a really good example of an encouragement to us to go. No, no. You have to preach, you have to get you have to do what God has called you to do.

What comes of it, obviously he being a particularly bad example afterwards but you know being upset that the nation repented but Jonah's message of repentance. This is Kaiser Jonah's message of repentance may have seemed impossible when he came to the wicked of Nineveh yet the entire city repented. So it doesn't matter what the results are going to be.

It doesn't matter what you think the results are going to be. He, you know, I think Jonah knew that they were going to repent and he was upset at that. But um, his hand is not too short to save, he will do all his all, his will, and ours is to Mir, ours is to a base.

So even if um, We see the the results that we want as impossible. The result that we want as inevitable, whatever we ought to do, our Our part so to speak, we have two minutes. Left any questions or comments? David. I just need to plug your books.

We call the reconstruction, sure. Their positions. Yeah, and then also obviously your trick I have three copies of the doctrine of Alicia Magistrate which is one of the books referenced in there. I bought these for uh, legislation things. Several years ago, they cost me ten dollars so if you'd like a copy I have Wonderful.

Um, we do have lots of a large History. I didn't get as far as I wanted to this is where Pastor feels like um, I I, I do have some things I intend to say last week. Um, There's lots of good reading and you don't have to Um, You should read, but you don't have to be a scholar to, to be pretty well educated on this.

We have lots of amazing history and history does not inform us like scripture does but it certainly doesn't form us. Um, So you see men, like this is not his actual, their actual name. This is written by multiple men, Steven Junius Brutus. It was written by two or three men, but this, this was written in light of the Huguenot.

Um, Horrible persecution. Um, It's a very, very good Treatise on. A defense of Liberty against tyrants. They always publish it in the Latin but I don't know how to talk Latin. I don't think anybody does. So yeah a defensive Liberty like I always tell people that and I'm like I should probably just learn it in English so I stop.

Sounding like I'm saying, gobbledygook defense of Liberty against tyrants. It is a very good Treatise on, on that exact topic. Of course, I think, I think in in There's so much good literature, but if I'm honest with you, this is probably the smallest and most Punchy book that you could get about it and it's faithful.

So the problem sometimes reading a historical document like this, you have to kind of get into the headspace where those people are these these 500 years ago, almost 500 years, ago's people lived. So reading it um, Bit more chewing, you know, a bit more work tougher steak. But it's, it's a good steak.

It's a good. It's good to eat. It's good to chew on. So I would recommend that highly, of course, and in this this other book, I'm not sure if I can brother. David has three of these left. So I docked into the Lester magistrates. We have a very thorough, uh, a history of resistance and fighting tyranny, and some of it's imperfect.

Of course, because as we said, Does not inform us, like scripture does, but Even seeing the imperfect examples in the Folly of our Our brothers and sisters in the past, uh, can be helpful to us. Um, so Read, broadly read Brothers and you can read broadly. Um, let us Trying to think if there's anything else I'm going to get to chapter two finally next week.

I promise I will. No, I don't promise I will. I will try to I Um, That's funny myself gotten that because that it's this is the when and how of resistance. So I'll leave you salivating for that next week and I will pray

Oh, Father, our God, we are We're so grateful Lord that you give us this unerring. Unbreakable. Word of yours. God would you give us the patience? Um, The aptitude, the wherewithal, the Um, even the To dive down to dig, its depths on this topic and all the others Lord.

For all the it has to say to us. God, would you, would you give us this appetite? This Faith to believe when we do read these eyes to see these Mysteries, these things cleared up when we do read. And when we do, uh, hear the word preached, Um, even now as we go, Go to worship you and the public assembly.

The public worship Lord. We are thrilled that, it's the Lord's Day. God, We praise you, God, you've carried us through another week and that we get to get to worship you. By the blood of Christ. Lord, would you have us to come near? Forgot that any any lingering. Um.

Intellectual. Uh, kind of thoughts on this topic. This takes a lot of deep thinking these kinds of topics Lord. So I pray, God that this would not hinder us but rather that we would use, um, such such thoughts, um, Then we would use such thoughts to worship you. God?

Um, And we can break apart break away from this Niche topic that can incite so many, uh, emotions as well as Bringing to mind so many questions and unanswered, questions and things that we ought to go. Look at that. We would not let this distract us from that duty of today, that wonderful privilege of today, which is worshiping you in Jesus name.