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can get more rabbits out of the hat than anybody I ever read; he can give you a lot of talk about something, and then all of a sudden, "This absolutely must be this way," and there is nothing in what he has given that has any bearing on it at all, but in this book one thing that Reese stresses a great deal in this book is that he says, "Some people say the rapture—he attacks Darbyism and calls it Darbyism, the belief in the rapture at this time, and talks about Brethren writers a great deal. Well, we don't care who holds the view. The question is, "What does the Bible teach?" We don't care whether a man holds it or whether he doesn't but he says, "Now here's a Brethren writer who says the Rapture may be a thousand years before the revelation. Here's another who says it is seven years before. Here's another says three and a half; here's another says fifty. Now," he says, "there is disagreement on all this and it shows that we don't know, and therefore shows the whole thing is wrong." He says, "Here's a writer who says this is a literal resurrection; here is one who says this is a spiritual—we just don't know." It just shows—you take these same writers and when they talk about the deity of Christ and about the resurrection, they're absolutely clear and they speak with one voice. Now," he says, "the fact they're agreed on these things and on these other there are so many different theories shows that here they are right and there they are wrong." Well, now, I just wanted to say a word on that point, that I think that he and many writers, and probably many of these Brethren writers, make a great mistake in thinking we can know everything ^{from} the Scripture. The Scripture gives us many things and many other things it doesn't tell us, and the Scripture is not interested particularly in satisfying our curiosity, but the Church went through a period of decades of discussion about the two natures of Christ and one theory was presented and another theory was presented, and another theory was presented, and they discussed it back and forth and at the end of all that they seemed to have clear conviction that the Bible teaches that Christ is fully man and He is fully God and the natures are not divisible and are not linked. Now, we can't understand that. It is a mystery, but they