

it that way and to it comes to be restricted to revelation from God, but it is exactly the same thing. It is a communication from another personality to tell you something that you would not know otherwise, and it is very important that we distinguish between those things that we know by observation, the things that are accessible to us and the things that are not accessible, but which we get by revelation.

We noticed yesterday that if you see a man doing things which require great strength, you will see by his strength his power; perhaps you may see his skill, but if you cannot know anything whatever about his character until he does something that reveals himself to you, or until he says something to reveal himself, or until someone tells you something about his character. I have had the experience of sitting in a grandstand at a musical event and having a man next to me shuffle over and take up half of my space, he seeming in every way to be so utterly careless and inconsiderate that I decided that he was a crude fellow and I wished that I didn't have to sit next to him at all. I became very much disgusted with him and actually I should not have simply because he gave me a certain impression, because as to the man's character I did not have the evidence on which to make a judgment. Then, when there was an intermission, we happened to get talking together and I soon found out that he was a most charming individual, a man who had never thought of taking up more space than he should have. Perhaps there was some reason for it, something in his situation. He told me of some troubles that had been on his mind, something that had been bothering him, and he explained the whole business. So after I talked with him a little, and got to know his character, I felt that I didn't care if he took twice as much room as he had; I would do anything to keep from inconveniencing as fine a man as he turned out to be. There were facts that were available to me, and there were facts that were not. We should try to get information, and if we cannot get it we should reserve judgment.

We cannot by observation learn the facts of the person and character of God, the meaning of the world, the purpose of the world, why we are here and where we are going eventually, because these things require revelation. There are people who go to the other extreme, who are called irrationalists, and I do not think that we should go in that direction either. We may say that we cannot get these important facts, that we cannot do anything about it except as God reveals them to us. We cannot know anything about these things unless He reveals it or unless we take a presuppositional approach in which you take your presuppositions and I take mine: you assume that and I will assume this and it is up to us to assume the right thing. No. There are certain basic and vital things that are so clear and so plain that persons of intelligence, if they look at them, cannot help but see them, and these are not the main things of the Christian religion. You cannot know Christianity simply by authorization, but it is mighty important to know these things and it is a mighty good starting point with people who are not Christians to call their attention to these