

world today which has this principle that everyone who comes into it has to promise that if his or her superior declares something is black, he or she will say it is black and believe it is black even though you see that it is white. The members of this organization are schooled and trained until they completely submit their minds to the control of their superiors. That is a form of irrationalism. God wants us to deal with facts and to see what is before us and to accept it, but He wants us to realize that there are many things ;that we cannot determine in this way.

There is an entire world before us, yet the vast universe is inaccessible to us, and the question is, how are we going to approach these facts which are inaccessible to us? Do we have to take the agnostic position and say that we do not know anything about anything, or can we know them in some way? There is a very common way of life. I illustrated already the problem with the question of my great-great-grandmother. But as I said, you could look at me and examine me and do all kinds of things to find out and would never get the answer. Nevertheless, there is one very simple way to get the answer and that is to ask me! That would be an extremely simple way to get the answer, and likewise the answers to these other types of problems; problems that are inaccessible to us must be learned in one very simple way for which we have a complex theological word; that is revelation. What revelation means is that someone tells you; it is one of the simplest things; someone tells you.

Therefore everything in life must be learned ;by one or two ways. If it is accessible, you study it; you examine it; you see what it looks like. If it is inaccessible, you ask somebody who knows; you get the revelation, and if there is nobody who knows ;then you cannot get the revelation. There is nobody on earth today who knows what the other side of the moon is like, but God knows and He hasn't told us so we have absolutely no way of knowing the condition on the other side of the moon. We may get there some day and find out. God may choose to reveal it to us some time, but at present we do not know. Revelation is ;the one way and the only way to get facts that are inaccessible to us. I think that it is vital that we understand and make clear to others the difference then between these two types of facts. It is unreasonable to expect to ;use revelation to tell you the things that you can see. Nobody needs to tell you I am standing here. You can see it. You do not need to presuppose or to assume it. It is a fact. You observe it, but when it comes to things that you cannot observe, you have ;to have revelation. A man stands on the shore of the Pacific Ocean and he looks out toward the continent across the seas and as he looks he says, "What is it like over there? Is there another country over there or not?" But if he does not go, it is inaccessible to him. He can see this country, he can see the sand here, he can see the houses behind him, he can see the mountains, he can tell something about this country; but he looks out at the waves, he looks at the sky, he looks at the clouds, and he says, "Is there anything over there?" I fear that many philosophers today are like a group of people who would