

Why Should I Be Interested in Church History? Pt. 2 (2022.05.22 Sabbath School class)

click bit.ly/3LKZ8tP to hear this lesson as taught (or scan QR code→)



“Why Should I Be Interested in Church History?” (2 of 2) in the RHB series, "Cultivating Biblical Godliness."

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Since this is session two in session.

Two, always starts with a review. I'm going to start the review now and then we'll get into the new stuff about the time that hopefully you're at the table, right? And if you're not at the table, then you just need to hurry up. So. Oh, and I'm going to I guess I need to press this button or did you already press it?

You already pressed it. Yeah, it's a red square. Okay. And I'm gonna just accept the prayer that Nathan prayed for the study. I'm just gonna accept the prayer that Nathan prayed for us before the meal. As we talked about, at least a little bit, the study as well. Okay.

By way of review, the first thing is that we study history and church history in particular, really because the Lord has told us to in Deuteronomy 32:7. Remember the days of old, consider the years of many generations. Ask your father and he will show you your elders and that your elders and they will tell you, and the elders, you can do church elders, but it really means people who are just older than you, so.

So we remember because God has told us to remember, his works of old, but that verse says of old, I think an important thing when we're study in church history is to remember that the scriptures record about 4,000 years of history, including much of it as church. So from creation, through first century, AD in the New Testament, but we got 1900 plus years since then, and has got not been working in the last 1900 years or our way, all deists.

So I don't think we're Deus. So there is a history that we ought to pay attention for it to and listen to. And I think the hint that's given in the scriptures regarding that is When our tray and God talks about himself as the alpha and the omega, the beginning in the end, when he talks about himself as from everlasting to everlasting, when he talks about himself from generation to generation, when he talks about himself and uses the word forever, It tells us it still happening.

It's still going on. There's a continuation of him of him working and even if you were to get into regardless of your flavor of eschatology, we we are remember Jeremiah 29:11 just a second. I'm marked 29:11 says, for, I know the thoughts that I think toward you says the Lord thoughts of peace and not evil to give you a future and a hope.

So our God is a God of the future and we have we even have future telling prophecy that's within the Scriptures. It's not enough detail for a lot of people, but it does at the very least tell us that there is a future and we do know where we're going to spend eternity and that's the real future.

So studying history and in particular, the history of the church is is something that is is commanded and is much pointed out within within the Scriptures.

I think we finished point one last time, the introduction to 0.1 and 0.1 was history, has meaning under God's direction, Without God, you know, we we are people who live within time. We are aware that there's a past. We are aware that there's what is not. Now We may desire to ignore what may be, but but we are within time and, you know, and that's also proven by the fact that we came from somebody.

We have parents and grandparents and we likely will have children. And so those are our records of time and hopefully, those records within our family are part of a church history as well.

We can look in other places. Psalm, 77, Psalm, 78 are good pointers to to tell us, God tells us about the history of Israel 78. Psalm 78 in particular goes goes all the way up into the the rain of King David and all these things are pointers that, you know, history doesn't end that a specific point in time.

That's already happened. History is continuing, and God is in the midst of, it will will move on since we're trying to go quickly. We'll move on to point number two and point number two, Roman numeral. Number two is just the second big point within the little booklet that this is somewhat based upon and that is a history teaches us valuable lessons.

First Corinthians 10:11 tells us that all these things that happened and it's pointing out especially Old Testament history happened unto them for examples and so the examples are of how God was working among people. And it's also, you know how God, how people thought they were independent and everybody doing what was right in their own eyes and how poorly that worked out for them as well.

But so history and even the history of the church can can tell us valuable lessons. Both in positive to emulate if you will, and in the negative to to avoid. Most of us wouldn't want to go down the path. Of For example, most of what he did except maybe pulling down a pagan temple, We probably would avoid a lot of that stuff and yet God used him as a judge in Israel in that day.

So even the sins of the past can pride can provide warnings for now and for the future We have to recall and remember that the history of the church and history in general is in fact the context for right now Everything that's happened so far is a context for what's going on, right?

Right. Now, There's a little snippet in the book that someone said history never repeats itself. Exactly. But it does rhyme is what it says. So we will not see history repeating and repeating and the exact same things happening. But we will see that there are patterns that we can learn from if we if we are a faithful faithful to the scriptures, people we will tend to see better things happen for us and if we are an unfaithful people, we can expect that at the very best.

We'll be chastised and probably more severely.

Point number three is that history builds humility and gratitude And so because it builds humility and gratitude, we don't throw away our predecessors, You know, even Isaac Newton who within secular history and to some degree even church. History is is known as a man who was, who was a believer, you know, he and I'll just paraphrase but, you know, he said, if he saw farther, it's because he stood on the shoulders of giants, but those giants were people who came before him.

And so we don't throw away our predecessors and we don't, especially know, throwaway are predecessors in in the faith. And and so that's to not throw away.

Our predecessors in the faith. Generally to know that. Since the time that the canon closed means to read history, it means to it means to read great.

A person biographies. It means to read Augustine. It means to pay attention to. It means to read Bunyan, It means it means to read all of the Puritan, paperbacks that you can find it all of those things. And and will continue and move on to the section four section, four is history liberates us from the tyranny of the present CS Lewis talked about that every age that you know, every age.

Well, that's going on thinks it's the modern age. It's just current, but every age has its own outlook and it tends to focus on, just what's pretty close to it in time Because of that, every age is, is can be good at seeing particular truths truths that seem to relate more closely to what's going on.

Now. Now, that's probably not having a very good view of history but that's what we, what we will tend to do. But in that, we tend to want to focus on what's near and clearly applicable to us. And also means that we're massively liable for certain mistakes. We have a lot more blind spots than we do clarity.

If we if we focus on on just the very recent past and just the near term with that our popular culture. Again I think culture is too high a word but our society and western nations is very enslaved to the present. One of the ways we see that is in secular society even in how the the Constitution is is treated.

They just want to change the meaning of words and just make it mean whatever it needs to mean for right now today and we don't care about the historical context and the meaning of the words and the grammar and everything of the time in which it was written which would give us what what those who wrote it really meant you have to understand their mind and that mind is communicated in a language.

A grammar words defined in the time as opposed to how the word definitions may have changed greatly over over over. Over time We We really need to understand the past and understand the scriptures to be able to get the correct understanding and be able to evaluate the times in, in which we live right now.

You know, it's easy to think that these times in which we live are the worst of times and to fixate that Christ must return soon or hope is all lost. But the reality is Christ is going to return when Christ is going to return and we're giving commands to live and we're giving a given an indwelling, Holy Spirit that empowers us to live in the way that he desires that we would live and to be faithful in that is, is to live within history, in a, in an authentic, kind of way.

Conversely, some are. And perhaps, in some ways, the progressives are like this, they're, they're blind in a delusion of too much optimism that, you know, we can just change this and change that and go there and and it will just be better, okay? But of course, those changes are not tested up against anything.

They're just the imaginations of people's minds, perhaps some work but Certain certainly not not tested. And we see that creep more and more in into our our into our churches. In our day, we are very one of the things we see a lot of is critical theory. You may be familiar with critical race theory but the real deal is critical theory because you can you can say critical put a blank in and then put theory after it and it's the critical theory that applies to anything in particular.

There are also the applications of critical theory with other aspects of critical theory and that really is is called intersection the slang word. For all this is to be woke or or won'tness. But what you'll notice, if you go in and try to look really look at that, is this stuff.

This wokeness. This critical theory. It can only tear down. What is? And I haven't found anywhere in there that it presents, any kind of foundation for going forward. You look at critical theory and race theory in particular. And it, you know, it wants to tear down marriage. It wants to tear down the family wants to tear down the the current governmental authorities.

It destroys its totally anti-Christianity, but there isn't anything stated I guess you just have to muddle through critical theory, for whatever it is. That might be on this other side, but it's it's just totally, totally destructive tears down that, which is So in that the, the the progressive which we use the word called liberal, but you can find the word liberal in the scriptures.

And the thing is, you have to understand that the words liberal has very different meanings. Depending upon the period of time, in which liberal is used to be liberal in your, your one anothering to be liberal, in your giving to be liberal in your prayer. I mean, it means to be generous, It means to be giving It means to be thinking of others.

Well, we can look at our political liberals and I'm not sure that that's the definition. In fact, I'm absolutely sure that that's not the definition, that that would apply. And, and to be progressive in that sense, there's a great disdain for that, which is come before whether that's church history or whether that's secular history.

Although it's probably not correct to try to really separate the two anyway, because it's got at work, which is church history, which is the most important anyway, But what you'll notice about all of the progressive stuff is there is a disdain for that, which is gone before. There's, especially as a source of any kind of knowledge or wisdom for for life.

If you think about it and you go through the scriptures, you will oftentimes see the word scorn, or scorners or mocker And what I'd like to stick in your head and you never going to get this out again after I say it. And that is that every time you hear progressive and liberal progressive, you need to think mocker scorners disdainer because that is in fact what they're doing.

Okay, our history does show us how the great works of God are mingled with much, human weakness and sin. And this is one of the things that the progressive liberal, if you will of our day. You know that they just want to complain about if you will the bad examples in the mistakes and how imperfect God's people in the church are We would say?

Yeah, that's absolutely true. We're a collection of those kind of people but you're totally missing the point of what God says about the work that he's doing within those whom He's called as individuals and in the aggregate altogether and and, you know, and in the progressive liberal stands. Very much as autonomous, and individuality, and, and no rules.

Yes Mr. Renssler would say ironic thing is in the 20th century. We have multiple cases of failure, of godlessness and socialism and especially, and they just ignore it. Yeah. Well, and that's almost the definition of who they are to ignore anything that has happened because we have a better idea going forward.

Even though Ecclesiastes was tell us that the better idea going forward, we've kind of already played that idea out. Not kind of, we just have page 18 and our little booklet, says a Christian view of history. Helps us to see our present moment in light of creation redemption and the completion of God's saving purposes.

So a future history, even God's creation of the world gives the present. Its reality goodness and meaning redemption reveals God's love and righteousness in a world where what we can't, what we see can be opaque to the eyes of faith or even apparently opposed God's promise of completion answers, the brokenness sorrow disorder corruption, wickedness, injustice and death.

That plague us. Now God's word. Thus allows us to receive the present with thanksgiving, but delivers us from the tyranny of the present and gives us a transcendent hope. So spend your time and you're in the Word that's how God very very, very clearly and consistently communicates that future and and hope moving to section.

Number five, history of coins us with the wisdom of other of other Christians. So, again, just in terms of some of that, that we're familiar with. If you go back into relatively early Christianity, we could we can see the testimony in the works of of a man like Augustine.

And we know how important the writings of Augustine were to to many other reformers. We can go when we can read the works of the reformers we can read Luther we can read Calvin. We can read others today even our own language and we have lots of access and that accoints us with the wisdom of the past and and part of it.

We can see that you know, how how the scriptures were important to them and how they would bring the scriptures to bear in the application of living, all of life, to the glory of God, You know, in the lessons that Mr. Loud. Brought to us, just just recently, One of the things that really stood out to me was the testimony of James and, and John Patton.

You need to understand that that testimony of this father and son and how they lived out Christianity, that is church history. And, and so, it's not, it's, it's not totally boring and just a bunch of dates, but it does really have an impact and affect on those people as they live it on others, as they, as they live, that faith out.

If you remember, we go back to Mr. Renschler talked to us about one of these little booklets about Christian friendship and there was there's a quote that's on page 15 of the book. He went to that talks about times of advance in church, history result, when God works through bands of friends that was in there.

So, again, it's the fellowship of believers and joined around understanding His Word and then working out that salvation, working out that word and being sharpening agents. If you will for one another in their fellowship with one another, but often it was small, groups of people who may have just communicated by letters and never even really met each other.

But that was a was a that that wisdom that they shared with one another and and insight into the scriptures was important. Number six, history offers models for imitation. I don't think you can get through Hebrews chapter 11 verse 1 through Hebrews chapter 12 verse 2 and not understand that church history is gives us a lot of examples and the history.

After the close of the canon just continues. That Are you should we each other that? Nothing has happened since 100 AD? I don't think so. You know, there's been 1900, 1900 years of more stuff of God at work and got at work in the lives of people. And, and we, we need to be aware of that.

And and Although, that work would not be canonical. As he brews 11 is, it's still, they are still examples to imitate People of the past, cannot become divine authorities for our faith and obedience. But there are example, can be underscoring of faith in obedience or underscoring of lack of face, and lack of obedience.

So, both the positive and the negative example is good. And we would imitate the positive example because it's consistent with the scriptures and we would totally avoid the negative example because it's consistent with the warnings of the scriptures in on page, 22 and 23 of our little booklet. It says.

JG Voss says it though. We must not disdain the past. We also must not romanticize it or absolute it. Another John Jewel and a Anglican apologist wrote back in 1582. But what will say we have the Fathers Augustine Ambrose. Jerome, Cyprian, What shall we think of them, or what account may we make of them?

They may be interpreters of the Word of God. They were learned men and learned fathers, the instruments of the mercy of God and vessels, full of grace, We despise them, not We read them, we reverence them, which means give us respect and give, thanks unto God for them. They were witnesses and the truth.

They were worthy pillars and ornaments in the Church of God. Yet, may they not be compared with the Word of God. We not may not build upon them. We may not make them the foundation and warrant of our conscience. We may not put our trust in them, our trust in the name of the Lord.

So,

Continuing, it is faithful. It is faith. Fatally easy to develop, and uncritical admiration for our heroes, even Christian heroes, heroes of the faith, but no one is beyond criticism. One of the most refreshing things about the Bible is that it never conceals the faults of God's servants. One of the things I love that Pastor James has pointed out when like we were going through Genesis and he was like you know this is one of the things that makes an apology and in a sense authenticates the scriptures and that is that why would a people write down this ugly story about themselves?

You know nobody in their right mind would do that. You don't want to presents a good stuff and yet the scriptures point all the failures. I mean they point out good stuff too but it's in their sin just how ugly people really were and yet God works through them.

So we will continue. Are we doing a good job of hurrying? You're listening faster? I know. So Number seven is history. Stirs us to praise God. And, you know, you, we just just dwell in the Psalms and you can't help, but but praise God and understand how he continues to work daily, even among us many, many years later, he's continuing and and we can get caught up in our day and read, you know, just understand how hard and difficult.

It seems the politics of the day are and the the various institutions of the day are and all of that and yet you can dwell in the Psalms and you can say it's not those people who are taking care of me. Anyway it's God who's taking care of me and and and and mine and not not mine in an ownership sense.

But mine in the sense of what God has given me. So or told me to administer for a while to So it history history, stirs us to praise God. As we see what has happened in. What conditions and how there really are? No, real good explanations. Except that. God was at work machinating.

How people came together? You know, there are no coincidences, We totally pronounce that word wrong we should always pronounce that word coincidence. Okay? Because that's what it really stuff is. There are events that happen all under the direction of God and we call them coincidence. But God has made them to coincide in time that we see.

So at least at my house, every time that coincidence word comes up, you're going to get this little lecture about no. There are only coincidences, okay?

Of glad it was legal size.

Page 28 to study history is to study the works of God through His Son and to end in him the Puritan. Richard Baxter who lived 1615 to 1691 said, the writing of

church history is the duty of all ages because God's works are to be known as well as His Word.

He that proveth not what God has been doing in the world. Does not much dust want much to the completing of his knowledge So you'll have to work through that language but it's on page 28. Okay, we study the history of God's people to see what God has been doing in the world and thus praise him for his mighty acts and we trust him to display his power and glory afresh.

In our day, The Psalms give us a god-centered reason. To study history, I will praise the O Lord, with my whole heart. I will show forth all thy marvelous works. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men that's in Psalm 9.

And that's in Psalm 107, but we observe the works and we give glory to God for what he's providing and help being in. Psalm self to helps us to even identify some of those things. We are. We are so self-centered. So self-focused that we just are oblivious to so much that are indeed the great works and the great provisions of our great God.

Okay, I think I think that's the seven points. But there are still two more points that are even rested with referenced in the book. And what I call number eight is applications again in our application. Number one is history is meaningless apart from the Triune God and his holy scriptures.

That's the basis of interpreting everything. Does it stand the test of what the scriptures say as to whether it's good or whether it's evil, really, without the light of God's Word, the Holy Scriptures, God's Word or also called the Holy Scriptures, there is no no ultimate purpose for anything can be assured and and we see that very much in our day.

As as we came through the 20th century, we we and even the church was very much affected affected impacted by a philosophy called existentialism which, which has to do with existence and events and authenticating experience and and that kind of thing. But in the later 20th century and especially it as we've come into that 21st century even existentialism which was no basis in reality and proof and consistency as the scriptures would have.

But we've come into a time of very much of there is no truth. There is no basis. We've gone beyond experience into just a fatalism. And and so we we see that you want the scriptures would tell us that you move away from the scriptures, there is no basis in truth for anything.

In fact, the curtain current philosophy would be that, you know, we can't prove that you and all of you and me are even in the same room. Really having this conversation. Well, think about how hopeless that gets, Is it all in my mind and is my mind even here.

I mean when you try to think about that, you just kind of corkscrew up in your own mind but that's where the common culture is very, very nihilistic. And in fact, you almost hate to say this, but without the gospel and living in that kind of a philosophy, Why would you want to hang around for that?

You know, why not do the nihilistic thing right now and get it over with? So you didn't have to be so frustrated with this lack of truth and lack of certainty about anything at all. But you know that that also for those of us who believe motivate us to be sharing the truth of Jesus Christ, that, that there is history, that there is truth, that there is a creation that God did it that he did it in time.

Okay? That there aren't any excuses there that there is a real God and he's active in the world even today and the scripture show us that and the history of the church since the canon closed shows us that as well. And those who won't believe. It's just God, has not open their eyes and heart and ears today.

And even even as Steven preached in, well, Pastor James preached it but he preached. What? What what Steven preached to, you know, and it's our was, our, is our memory verse, Or was our memory verse In terms of application eschatology, which is the doctrine of last things must not be separated from godly biblical creation.

And origins Remember, there is a beginning and there is an end. Remember the alpha and the omega? The rightly held the contemplation of last things should strengthen our face. Our faith, fill us with hope and provoke us to continue in the faith to abide in. In the faith to be to remain remain as a synonym for abide and continue also.

But to, to remain working out the will of the Father and, you know, working out the will of the Father is really him working out. His will in us that working out, our salvation is him at work within us. I mean we certainly have a part that's just it's not a let go and let God at all.

No, it's very much pay attention but it's him who has at work in us working out our salvation. Not that. We're working it as if as if it's a payment on a salvation but it's a working out, it's the result, the continuing result, the continuing work, the continuing requirement, we call it sanctification, Okay?

So importance of history, importance of God in history, the history of the church. How how do I if I'm interested at all? You know and you listen to some of this and you say, I just haven't paid attention, I didn't pay attention because nobody even gave me a warning because that's kind of the time in which we live as as well.

So how do I start One would be to find a basic overview of history and in particular church history, you know, up to 100 AD. The scriptures are the most wonderful source, although, there are others as well, You can find great churchmen who have written books of history. You can even there was a guy, a bishop Usher who, you know, he has a, he has a timeline where he goes back and, you know, he identifies the creation of the world and what is it?

404 or 406 BC? And every year has all this stuff that happened. A lot of it from the scriptures and a lot of it from secular stuff as well. Now, people may poo-poo his ideas and this and that, but man, it's big thick book and has a lot of a lot of history in it and and there are others as well.

Ado. I start read biographies of of believers. You can go back there on the shelf. There's a biographies back there. Go to pick up one of the pick up this little book and get the website of Reformation Heritage books. You know, they have tons, I shouldn't say tons, They probably do in their warehouse, They have lots of books of biographies of of faithful Christians, and they have books of of history as well.

We can visit historical buildings and monuments, We can go on tours like that, We could go to battlefields and churches and, and graveyards. One of the things that's interesting is when you go to a graveyard, is to read the names of the people that are on the stones, and when you read the names of the people's there people's names recorded on those stones.

You see a lot of biblical influence just in the names. You know, you see people named Obadiah, you know and you see people you know we have a Zephaniah but let me tell you, he's the only Zephaniah I know. Okay but if you back up couple hundred years you see Zephaniahs?

Okay, and you go up here to What's the battlefield. Segment Franklin, battlefield, you can read, read the names of some of those people and you see, even

what, what was going on in the politics of the day because of how people named their children. But, but, gravestones do show.

What was important in the age? When the people were were when their parents were naming them. So, I mean, the other thing there is names are important. So parents who have the opportunity, pay attention to what you name? Kids to Read primary sources. Now, when you read primary sources that means get as early a source as you can.

Sometimes you may have to learn another language to pull that off. If you don't do that, you're going to be dependent upon. Whoever it is that translated it now. How well they did. But regardless of all that you read the primary sources through the lens of the scriptures that you have available to help you, and, you know, there's that there's the study of the scriptures that in the rules for interpretation that are, you may have heard the word hermeneutics.

But, you know, when you read any book that's written in any kind of language, you have to apply hermeneutics to it, which means you have to know the context. You have to know who the author was and how they lived and where they lived, and you need to know the language and you need to know the grammar and you need to know the history and all of those things.

So you're applying, you ought be applying. We ought be applying, hermeneutics, not just to the scriptures. But to thing that we read And by primary sources, primary sources in the church would be, you know, to read Augustine. You can go to people before him people who were involved and I don't have a list of them, that's part of the study of history as who are some of these people.

But to go back to ones, who participated as the great creeds of the Christian church were were being worked out. You know, who participated in that, and why did the Creeds come up? And what were they for? And what were they against, what were the issues that were being dealt with?

And how did they bring the scriptures to bear as worked out and as as retained and available to us evidenced in in the creeds? You know, I don't know that in some ways from a reformation perspective, some of what Calvin writes, we would consider a primary source. Okay? So you would read.

What Calvin, what not what somebody wrote about Calvin. Okay. But even then, you know, he's, he's he's a lot more recent really than, than some others are Read, Augustine, read the Puritans Go. Go get your puritan, paperbacks out and and, and and redoes and see how they applied the scriptures.

And you'll find, you know, you'll be encouraged to go deeper because it feels like we're so light compared to what these people were. Which also, then just tells the lie of everything gets better and the progressive and avoid the history. Now, we can back up, just 200 years, 300 years, 400 years, and we can see adept in an application and understanding that we, we are not even close to, but that ought to not discourages, it ought to encourage us to dig in and to learn and and, and and, and to apply another source.

I know it's my Kevin Swanson plug, but Kevin and I are more acquaintances than than close friends, but he has an organization called Generations.org. It's not just Tim, but he's a, he's a principal within that. You know, they have now completed a curriculum, a biblically oriented curriculum and when I say biblical, they've tried to bring the scriptures to bear in every subject that they cover and their scripture on every page of every book.

And they've got grades one through 12 covered now and you can go buy it, it's not cheap but but it is it is a very biblical curriculum that's available. But you can go there and there are books of history as well. You can go, you can go by books of Christian history, You can go buy your copy of Augustine's, writings, You can go by Calvin's writings in Calvin's Institute, You can go buy apostate, which you read about it.

And you find out that, you know, I'm 67 years old, essentially, all the authors that were presented to me. As really, really great authors when I was in high school or on Kevin's list of these are all apostates. You shouldn't pay attention to these at all. Okay. And so it's a really, really, it's a very interesting book to read.

Kevin has a new book talking, it's called epoch, that's the English way you say it because in America we can't distinguish between epic and epic. Okay? So Again Reformation books dot org.com generations.org, those are just a couple, There are Christian organizations that do tours in the United States and you can go see secular history, but you can also see the the weaving in God at work because that sec that's history really isn't secular.

Anyway, it's they just try to call it secular because they want to take God out of it as opposed to including in it. Have another friend that has a little thing called, landmark events, and they go on tours and they they will, they will go to the Grand Canyon and they will take their own Christian, geologists and give you a Christian worldview of what the Grand Canyon is really all about.

You know, you'll go to Boston and you'll find churches and you go to Washington and, you know, and they they just do a lot of tours, they'll go to Scotland and England and Geneva as well. Not so much in these days of COVID. But certainly before That's landmark events dot or I don't know if it's ordercom, probably org.

So I'll just close by saying every time the Holy Scripture speak of forever, eternity everlasting to everlasting. They remind us to consider God amongst history, especially amongst his church. The scriptures record, significantly up well, into the first century AD, but there's an additional 1900 plus years that are the continuing story of God's common grace in the world and God's particular providence.

As towards his people, This is like a continuing Psalm 78 or a continuing Hebrews 11. That's the, although, they're not, they're not canonical, they're not authoritative, but but they're in that class of literature. So Any questions, Mr. Rentschler comment, yes. So many people you say they don't like to read just and I used to be that way, but I think all the things if I would lose something, the ability to read is a gift that people love with before us.

Approach history. That way. It's very, very important. We learn and love. Yeah, and there is a there is a reason that God has communicated in words that need to be read as opposed to hieroglyphics and pictures. These communicated and in letters and words, and Johnson titles, which are parts of letters.

And and and in great detail and great accuracy. Thank you Mr. Renzler Mr. Roop. There's a For those of you who have maybe want a good beginning, I was a really helpful beginning for me it's five minutes in church history. Even Nichols from Reformation Bible College for the podcast as well.

I think it just closed a book. It's probably some tremendous, just a really good. It literally just five minutes and it says a little tiny blur, so obviously a secondary source. But if you find one, that's interesting. It's always easy to find the source of where you got that.

So it's a great podcast and probably pretty good books. Do I imagine? And it can pick your interest to go deeper. I mean yeah because of them. Yeah yeah exactly. Okay. Well let me close in prayer and we'll move to the chapel. Well Lord God we do. Thank you that you are our God.

We thank you that you have communicated to us. Sufficiently accurately and you've preserved that in your word. We thank you for that. Lord God, we pray that we would spend time continuing to learn of your great works among mankind for all the time that there have been men And Lord God, we do pray for the rest of our day.

We pray that you will help us to worship. Well that we will indeed worship you. According to your word in spirit and in truth. God we thank you for our time together. We do pray this prayer in the name of our risen Savior Jesus Christ. Amen.