

The Key of Knowledge

by Scott Taylor

“Woe unto you, lawyers! For ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.” (Luke 11:52)

It is most suggestive that the Lord Jesus Christ, the light of the world should say “key” instead of keys. It bears thinking upon, for in so doing, Christ has indicated that there is a consummate hermeneutic, a principle or way of thinking that opens up the treasures of knowledge. This knowledge is to be entered into, and while people are in the process of entering into that knowledge they can be diverted. In fact they can be held back or prevented from finally closing in on the ultimate goal. On another occasion Jesus warned the disciples in this manner. “Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. ...How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.” (Matt. 16:6,11,12).

This section of scripture in particular seems to be passed by with token acknowledgment from many. Yes, Jesus Christ said those words and we as Christians revere those words, but their meaning seems to go unnoticed.

“ Now therefore, O sons, listen to me, For blessed are they who keep my ways. Heed instruction and be wise, And do not neglect it. Blessed is the man who listens to me, Watching daily at my gates, Waiting at my doorposts. For he who finds me finds life, And obtains favor from the Lord. But he who sins against me injures himself; All those who hate me love death.” (Pr. 8:32-36.)

So does wisdom call and understanding lift up her voice. The key of knowledge therefore permits access into the sacred sphere of the knowledge of God. The ultimate paradigm, it is here put forward, is the assumption of the Benevolence of God. By the benevolence of God it is also meant and inferred that the Holiness of God is intimately related to the discussion. By the Holiness of God it is meant that state of being that attaches to character. It is a statement of moral worth. It is a condition or attribute of one who is benevolent or is ultimately motivated by a disposition of Good Will and who actually executes acts of will consistent with that disposition in every particular.

By the benevolence of God it is inferred that He uses all the means at His disposal in exact accordance with the demands of His own nature and the natures of his creatures to promote the universal blessedness of the moral universe according to each one's relative worth. The scripture overflows with the uniform testimony: “The Lord is Good!” by which we understand that He is benevolent. The world that we live in is replete with unending testimony of the glory of God. We see benevolent adaptations everywhere,

from regenerative mechanisms in our bodies to the great correlations of the vegetable and fruit varieties to provide life giving nourishment that sustain life. Correlation of means to satisfy desire or need is a proof of the benevolence of God. We do not see, on the whole, a universe of inconsistencies and ill suited processes that tend to thwart life. The principle of cause and effect is an absolute maxim that allows intelligent development of machines and mechanisms that enhance the quality of life.

In short, one testimony of the benevolence of God is the ability to understand and enter into rational conversation with God and man. The preceding passage of scripture from Proverbs is a sovereign statement of God's desire and effort to enter into rational dialog with His creature man. He transacts business with His creatures primarily by means of rational propositions. He "reasons" with man in an effort to convince him of the rightness of his moral obligation to the general welfare. In fact, God has so correlated the categories of the mind of man that truth is its natural stimulus. Someone has said, that as the lung is correlated to air, so the mind of man is correlated to truth. We are not confronted with a myriad of logical inconsistencies that offend heart and mind from the realm of nature that tend to foster distrust and suspicion of the Divine intentions. Rather, it is through the absolute consistency of processes that we develop a concept of the faithfulness of God. The beauty of human relationships and the pleasure they give tell us that emotional and rational harmony are the rule in the Godhead not caprice and narcissism.

It is not expected that a great hue and cry will go up in objection to the preceding statements. On the contrary, it is expected that all rational minds will agree to a statement of the general benevolence of God as revealed in nature and scripture. The issue that naturally flows out from the assumption of the benevolence of God is the idea that His communication to all His moral creatures is in rational dialog. This is so because it is the means most suited to our nature. It is a law of the mind that prevents true submission to God if there are intellectual reservations concerning His Character.

That is not to say that there are not mysteries. We are not offended by mysteries, but we are offended when logically inconsistent propositions are put forward as supposed orthodox theological descriptions concerning the ways of God. We are not led to expect morally offensive or unjust statutes to issue from the throne of God as describing His method of government. We are not led to expect logical contradictions in statements about His nature and ways. In short, we are hard pressed to countenance a theological system that is riddled with logical incoherency. Moses had some very positive statements about the cogent and compelling nature of revealed law and religion as espoused by the God of Israel.

" See, I have taught you statutes and judgments just as the Lord my God commanded me, that you should do thus in the land where you are entering to possess it. So keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, 'Surely this great nation is a wise and understanding people.' For what great nation is there that has a god so near to it as is the Lord our God

whenever we call on Him? Or what great nation is there that has statutes and Judgments as righteous as this whole law which I Am setting before you today?" (Deut. 4:5-8)

Moses didn't have to worry about being asked about any area of theology. There were no undermining concepts that were laid in the foundation of his theological system that were an embarrassment to him. Great was his boast that the statutes and judgments of God correlated exactly with mans moral nature. He was confident that when other nations examined the statutes and judgments given to Israel by God they would acknowledge their excellency.

Certainly, there can be no disagreement, at least in theory, with the preceding statements. No Christian could conceivably think it a desirable thing to have to defend a theological system that at its core is logically inconsistent. And , yet, this is precisely what is admitted when the use of reason is disparaged and made suspect when it recoils at doctrines that are either morally offensive or flat out contradictory with either themselves or some other area of known truth. It is at this point that many may begin to realize the importance of the validity of reason in examining the propositions of revelation. Many assert that spiritual things are above reason and therefore not properly objects of rational inspection. Often, the proponents of the "other worldly" kind of truth claim that to impose a rational standard on religious truth is to bring God down to man's level and make Him the servant of human reason.

The 'key of knowledge' that Jesus spoke about, as has already been stated, is the assumption of the Benevolence of God. Because God is benevolent He adapts suitable and appropriate means to accomplish His desired purposes. In the process of caring for the physical needs and well being of the host of the human family members He has so correlated food so that is pleasurable to consume. In the process of constructing a moral government of creatures capable of contrary choice He built in the desire to love others and to be loved into each heart. In the process of enlightening mankind concerning His ways and the principles of His government He has directed His efforts at mankind's understanding. This is a crowning evidence of benevolent adaptation to created beings. It would be no praise to any earthly, let alone heavenly government to put forward communications that were incapable of logical scrutiny and verification.

The assumed benevolence of God therefore, is the fundamental hermeneutic for the examination of all Biblical and other truth. At the outset it is expected that one could 'rightly divide the word of truth' (2 Tim. 3:15) and that 'comparing spiritual things with spiritual things' would not be an exercise in theological obfuscation. In as much as the revealed statutes and judgments of God are a reflection of the mind of God it is overwhelmingly expected that they would be in accordance with true wisdom, and true justice and therefore characterized as the epitome of rationality. Consequently, anything that is out of harmony with these can rightly be held in suspicion. It would not be to much to say then that a fundamental corollary of the 'key of knowledge' is that nothing that violates first truths of consciousness, justice and fairness, or other universally held truths of reality can be a revelation from God. It really comes down to the following statement: paradigm is everything!

APPLICATION OF THE KEY OF KNOWLEDGE

In the first quotation of Jesus about the leaven of the Pharisees and of the Sadducees He warns the disciples concerning a very real danger. The word of God could be made of no effect by teaching as doctrines the precepts of men. (Matt. 15:6-9). Jesus said beware! Be on your guard from encroachment from that teaching! What is the essence of their teaching. Can it be boiled down to a simple statement. It appears that what Jesus is warning against is the substitution of a fundamental hermeneutic which rejects the notion of the Benevolence of God as either being a reality or as being a guarantee that highest good will be accomplished by adopting it. What the leaven of the Pharisees and of the Sadducees amounted to was this: God does not have your best interest at heart. He doesn't really want to bless you but is attempting to impose Himself on us for some selfish reason. If you want to be happy you better take it upon your self to tend to your own happiness. The proof of this is that they found ways to circumvent revealed law and its intent when ever it went against something they wanted or thought they should have. God never objects to man using his reason. He objects to him using it with the wrong motive. In fact Jesus said that the honest thinker would find confirmation that His teaching was from God. "My teaching is not Mine, but His who sent Me. If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." (John. 7:16b-17).

It would seem like a prudent exercise to examine the methods of Jesus in His teaching of the disciples and evangelization of the multitudes so that we can learn from His example. He said that His teaching had special Divine authorization and guidance. Consequently, it would behoove the earnest disciple of Jesus to not only learn from His example but seek to follow it. To facilitate this objective, the book of Luke was chosen (quite arbitrarily) and passages that related to the exercise of wisdom, understanding or the logical faculty were written down. Appropriate Greek words were examined for any bearing they might have. A watchful eye against any excursion into mysterious methods, or the propounding of logical impossibilities, or appeals to blind submission was also maintained. That exercise will be reproduced in what follows.

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. (plhrou,menon sofi,al). Development in wisdom accompanied the Grace of God.

Luke 2:47 And all that heard him were astonished at his understanding and answers. (Not impressed by logical absurdities) (sune,sei kai. tai/j avpokri,sesin).

Luke 2:52 And Jesus increased in wisdom and stature, and in favor with God and man.(proe,kopten Ævn th/Ð sofi,al kai. h`liki,a)

Luke 5:36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall

perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old wine straightway desireth new: for he saith, The old is better. (Logically apprehended, He uses common experience, and universal understanding of the law of cause and effect. Formed the analogy of the fundamental change required to have the kingdom of God within you.)

Luke 6:6 And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. 7 And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. 9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? 10 And looking round about upon them all, [Mark 3:5 – with anger, grieved at their hardness of heart] he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. 11 And they were filled with madness; and communed one with another what they might do to Jesus. (Teaching by question and answer method. Expects them to reason honestly, and is grieved when they refused. Note: refusal to reason honestly is called “madness”.)

Luke 7:8-9 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 9 When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. (Great faith was evidenced in the proper use of the rational faculties. Jesus’ response puts a stamp of approval on common sense reasoning properly motivated.)

Luke 7:20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whosoever shall not be offended in me. (Jesus instructs John's messenger to give careful testimony of the things he heard and saw in logical succession. These facts were put forward by Jesus to inspire confidence in the validity of His Messiahship. Jesus expected John to “figure out” the answer to his own question.)

Luke 7:37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain

creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. (Jesus tells a mini parable to this unregenerate Pharisee and expects him to reason to a conclusion. Thou has judged (ekrinaj – critical judgement or rational faculty) correctly. On the basis of his correctly reasoned reply Jesus proceeds to illustrate a compelling moral truth.)

Luke 8:10-15 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. (Matt. 13: 19 & 23 – understanding is the key element. In other words, unless the word is UNDERSTOOD no lasting fruit will be yielded.)

Luke 8:35-36 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw it told them by what means he that was possessed of the devils was healed. (swfronou/nta – think sensibly, to be sensible or think serious. The goal of redemption is in part to be restored to rational coherency)

Luke 9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. (a;pistoj kai. diestramme,nh – faithless, moral defect, they were refusing to allow the truth to lead them to love and obey God Rom. 1:17. Perverse – depraved, crooked, wrong; divert, turn away, mislead, lead astray – all mental activity, the misuse of reason.)

Luke 10:-37, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, willing to justify himself, said unto Jesus, And who is my neighbor?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. (The fact that the lawyer posed a question to tempt Jesus is evidence that he was unregenerate, a “dead” person. Note Jesus’ method – Question 1. What does the Law say? Question 2. How readest thou – rabbinical formula i.e. what do you think it means? In response to his answer Jesus said “Thou has answered right.” This question was essentially reposed to the lawyer at the end of the parable. Jesus let him to reason correctly from known truth. The issue was resolved by the “objective” use of reason. The parable appeared to talk about someone else thereby causing the lawyer to let down his guard and reason with out a bias.)

Luke 11:5-13 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Jesus invokes their recollection or suggests a circumstance that all will universally conclude the same answer – Go away! All would certainly agree that bread will be given because of importunity. He then builds upon that conclusion to urge them to importunity in prayer. He then goes on to exalt the benevolence of God as the final motivation to continue in prayer. These words when rehearsed over and over again build faith in the goodness of God and confidence in the means to ascertain one’s needs. It is so patently a logical process.)

Luke 11:14-20 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said

unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. (An amazing demonstration of clear thinking in spite of the heinous nature of the charge. He proceeds to demonstrate that it would be stupid for Satan to be divided against himself; even he won't do that. Furthermore, since they were willing to believe that their sons (or theological protegee's) were divinely helped to cast out demons, and they in fact were His disciples, then they themselves would stand as their judges. He demonstrates that they were concluding wrongly about the source of His power and proceeds to show them the fault in their reasoning.)

Luke 11:31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Luke 11:37-42 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marveled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. (Fools – unwise, without reason, senseless, stupid, without reflection or intelligence, acting rashly.)

It seemed convenient to stop the list here as ample evidence has been shown as to Jesus' method. A final passage from the gospel of Matthew is listed that seems to demonstrate as clearly as any in the New Testament the paramount importance that the Lord Jesus placed on rational thinking in the process of enlightening men's minds.

Matthew 16:1-4 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. 3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. (The same critical faculty that enabled them to draw conclusions from known facts about the weather was in fact the means by which they should have perceived the sign of the times. Jesus expects unsaved people to reason honestly.)

THE CONCLUSION OF THE MATTER

From this extended list of examples of Jesus' interaction with the saved and unsaved, spiritual and unspiritual an unmistakable methodology becomes apparent. First and foremost it can be seen that Jesus reasoned with people. He did not make mystical pronouncements about God that contravened man's basic sense of justice and fair play. He did not put forward a religious system that offended the moral sensibility of the people He was trying to reach. He did not propound logical absurdities and then remand befuddled inquirers to the incognoscibility of God with no hope of resolution in this life.

On the contrary, His teaching was a sublime demonstration of profound logical expression. He was able to speak with a wisdom that His enemies could not contradict. They were constantly trying to catch Him in an inconsistency of any kind. That never happened primarily because He never spoke illogically. His speaking was morally compelling because it made sense. It made sense given the relationships of man. It made sense given man's relationship with God. It made sense because God was in Christ reconciling the world unto Himself. God's method has always been "Come let us reason together." Because God is benevolent He adapts the most suitable means to achieve His ends. Man is most thoroughly won over when he can be shown the intelligence of the proposition that he is to submit to. God knows that submission to His loving oversight that is not based on a deep seated rational reflection of the inherent rightness of His governorship and the trustworthiness of His character is no submission at all. That is man's nature. He cannot be forced into submission he must be won.

The preceding passages demonstrate Jesus Christ's method in teaching. No precedent of anything other than a logical method exists. A. T. Robertson in his "Word Pictures of the New Testament" notes that Jesus is fond of the *a fortiori* method. That is, "all the more: said of a conclusion that follows with even greater logical necessity than another already accepted argument." (New World Dictionary). For example, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Should we not imitate His method? Should we not expect that the wisdom that the Holy Ghost teacheth us be after the same pattern that He taught the Lord Jesus?

Should we ever find ourselves in a discussion over the truths of the kingdom of God, and we hear someone say, "You're trying to use human reason to understand the spiritual truths of God", by all means let us have the good grace to say, "Well, of course! That's precisely what the Lord Jesus expects of us." No doubt someone will refer to 1 Cor. 2:14 "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." This is supposed to be a proof text to cover a multitude of intellectual sins. What is not generally recognized is that the "natural man" referred to here is not susceptible to spiritual things because he simply does not want to be. He is resisting every effort by conscience and God to convict him of the unacceptability of selfishness (Rom. 1:17). He is at war with reason. Spiritual things appear as foolishness to him because he can't see how those propositions will contribute to his happiness given the selfish course he has chosen. This

passage says nothing about the supposed inability of reason to comprehend spiritual things.

When non-Christians ask questions that tend to embarrass if they reveal a problem with our theology they are often told that they should just “come to Jesus” and stop trying to figure things out, “He’ll clear up all your problems later.” That is totally without Biblical precedent. When in discussion of theology, should we object to another’s view because it appears to contradict some other known truth or tends to impugn the Holiness of God we expect the other person to ask in what way is that so and be amenable to be shown a better way. That would be in keeping with Christian humility and be proof that they were more interested in seeing God’s name honored rather than refusing to admit that they were wrong. For the other person to meet our objection with the complaint that we are out of order for trying to employ human reason we would ask on what other basis would you attempt communication?