

0:00:00 Hello everybody, welcome to session 3 of the Exploring Theology Course. This is the session then we're going to be looking at the question, why is the Bible important?

0:00:10 So in a moment I'm gonna give you an outline of the session and if you're ready, I'm ready. Barth's ready he's just curled up over there, then we'll get going.

0:00:20 we're going to begin with a recap of sessions one and two to see where we've got to so far. Then there's going to be an opening prayer.

0:00:28 We're going to use one of the collects from the Church of England. Then we're going to have two more definitions of theology.

0:00:34 We're going to keep those coming as the course continues. Then we're going to read some scripture together in the same way that we did last time.

0:00:41 Different passages this time though, from the New Testament. Then after that we're going to look at some questions and reflections on the question, why is the Bible important?

0:00:50 The, as I say, the focus of this session. And then I'm going to summarize where we've got to and then with a closing prayer we'll draw it all to a close.

0:00:58 So, does that sound okay? I hope so. Okay, so let's do the recap of session one. In fact, it's the recap of session one and two.

0:01:07 It says session one, don't worry. Recap of session one and two. started looking at, we began by looking at some definitions of theology, in the first session we looked at ones by Beth Felker-Jones and Alistair McGrath, in the second session we looked at one by Catherine Sonderreger and the other

0:01:28 one was by Vagrus of Ponticus, Vagrus Ponticus, he, the one who prays, in Trulli is a theologian, the one who is a theologian is the one who prays Trulli type of thing.

0:01:38 And for both of them there was this emphasis on worship, that theology is an act of worship and prayer is essential to it.

0:01:43 So, we were looking at those, we then, where did we go after that? We looked at some theology, we came to, we explored what we came to, what came to mind when we thought about who is God and who are we?

0:01:55 And we were looking at both of those through the sort of the lens of identity, weren't we? We, we, we also looked at what, shaped our answers.

0:02:03 We're going to come back to that a little bit in this session. And then, as I say, we had these questions of identity, both when we were thinking about who God is.

0:02:13 If you recall, there's the quote from Robert Jensen, God is whoever raised Jesus from the dead, having before raised Israel from Egypt.

0:02:21 This important, important question that Jensen is recognizing is that, well, we could talk about God, but which God are we talking about?

0:02:27 Who is God? The question of identity is essential in all of this, from Jensen's perspective. And so we were looking at story, both, with regard to God, and also we were looking at story with regard to us, our identity.

0:02:43 We looked at different ways we could talk about identity, so different groups of people, so on and so forth, but then how do we weave those into some kind of coherent whole?

0:02:51 we normally do that by telling the story, our story, in different ways, in different settings, different contexts and so on, but we use story, first and foremost for that.

0:03:01 this then raises the question, okay, so you've got God's story and you've got our story and our individual stories, and how do they relate?

0:03:07 How do, how does your story relate to mine? My story, how does my identity relate to your identity, and we talked about the importance of relationships in all of that, for me to be who I am, I am in relationship with all sorts of people, and for me to be who I am is dependent on those relationships

0:03:26 , and vice versa, they're to me, and not just the relationships between me and other and other people, but, and you and other people, obviously, but, also between us and God, there's that primary relationship there, so, we're constituted by our relationships in many sense, if we're to speak

0:03:46 of who we are, we have to speak about relationship, and one of the things we also touched on as part of that was, recognizing the importance of location, where we are, where we live, that we're embodied beings.

0:03:58 living somewhere, in the definition of who God is, there was the importance of raising, of, of recognizing the, Egypt, Egypt, a place was part of the story.

0:04:09 Obviously, where Jesus is raised from the dead is also part of the story, it's an implicit part of the story as well, and likewise, your life and my life, they take place in places, they're not,

we're not, not sort of brains on sticks in some sort of, you know, void, just, it, we're, we're embodied,

0:04:28 as I say, beings, we live our lives in specific locations, and those locations may change over time, so on and so forth.

0:04:35 So we're looking at those two stories, God's stories, our stories, and then we start to think about, well, how do these stories relate?

0:04:41 is it, is it God's, is it God's story, is it our story, is it both? And how are they related, how are they interweaved, and how can we begin to learn to speak of who God is and God's story, And that then brings us to, this session, which is, why is the Bible important?

0:05:06 So it's leading up to this, with those questions. in mind, that's what we come to this session, about why the Bible is important, how we learn to speak of God, how we learn to speak of ourselves.

0:05:17 Okay, so, with all that in mind from the recap, that's how far, that's where we've got to so far, our session, as I say, today, is, why is the Bible important?

0:05:30 So, we're going to begin with an opening prayer, and, as I say, as we did last time, I encourage you to, you can sit there in silence, that's great, or, with the prayer that I'm going to put on the screen, you could say it with me, this is one of the colex, it's one that we use

0:05:50 in the season of Advent, I think it's the second Sunday of Advent within the Church of England. And, calendar, and, yes, this is one that goes back to the Book of Common Prayer, it's a very old prayer, so, yeah.

0:06:06 So let's pray this together, because it's a good prayer to pray when you're coming to the Scriptures. So here we go.

0:06:17 Blessed Lord, who has caused all holy scriptures to be written in for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast.

0:06:46 The Blitz! Blessed hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ.

0:07:09 move on. So, with that prayer in mind, trusting all that we are going to do together to our Lord. Two more definitions of theology.

0:07:22 So here goes. The first one is from John Frame, who's a Christian philosopher. He's a Calvinist theologian trying to give you a broad spectrum of theological positions and, understandings with these definitions.

0:07:37 So, this is from John Frame. This is from his book, The Doctrine of the Knowledge of God. Theology is the application of the Word of God by persons to all areas of life.

0:07:51 Theology is the application of the Word of God by persons to all areas of life. I'm going to come back to that in a moment, just going to give you the second definition.

0:08:06 Now, this is from Father John Bear, who's a priest in the Orthodox tradition, so Eastern Orthodoxy, he currently teaches up, at time of recording, he teaches up at Aberdeen University.

0:08:22 He was principal of the St. Vladimir's in the States, so yeah, he's a theologian in the Orthodox, the Eastern Orthodox tradition.

0:08:34 So you've got a Calvinist and an Eastern Orthodox Christian, two different Christians from very different traditions. But look at what John Baer's saying here, too, and see, see how it ties together.

0:08:44 Theology is nothing less than the proclamation of the Word of God to this world, allowing it to be at work through us here and now.

0:08:54 Theology is nothing less than the proclamation of the Word of God to this world, allowing it to be at work through us here and now.

0:09:07 So with John Frames, nope, going too forward. With John Frames, theology is the application of the Word of God.

0:09:15 John Baer's focus is it's the proclamation of the Word of God. So, application, you can see that with John Frames here, he's, he's, the way he's envisioning that theology, including theology, encompasses all of life.

0:09:29 It's the application of the Word of God, and, and we need to unpack a little bit what we mean, or maybe what John Frames here means by the Word of God, to, to all of life. It's, it's not just something there to be sequestered off in academia or in university or it's only for the very specialist

0:09:48 Christians and all that kind of thing. I hope by now you've really got this, this, this. it's clear from me that, that theology is something for all Christians and it encompasses all of our lives and, and, and, and, and, yeah.

0:10:01 So, it's not for the experts as it were. It's, it's what we're all doing. And, and the idea is to learn to think theologically but also to live theologically.

0:10:10 And you can see that emphasis on how we live here with both of these. So, it's the application of the Word of God by persons to all areas of life.

0:10:18 And, and, and John Bear here is saying allowing it to be at work through us here and now, through us.

0:10:24 We're, we're, we're, we're the conduits for the Word of God to, to, to, to, to be at work throughout the world.

0:10:31 just a little, sort of, just let's go back because they're both saying here the Word of God and the Word of God.

0:10:38 In both definitions there's this word. Word of God. What are we talking about here with the Word of God? Well, one way of thinking about this here is that the Word of God is, no, I haven't got the, the, the, the slides for this.

0:10:53 So just bear with me. Okay. actually, shall I go that? Yes. Just bear with me. one way of understanding it, and this goes back to Karl Barth, not the King.

0:11:04 Kat, the theologian, the Swiss theologian, that the, the, when we speak about the Word of God, there's a threefold understanding of the Word of God.

0:11:11 There is the Word of God, who is Jesus Christ. He is the Word. This goes back to things like the beginning of St. John's Gospel.

0:11:19 In the beginning was the Word and the Word was with God and the Word was God. Jesus is the Word of God.

0:11:27 Then you have the Word of God as in the written Word of God. This is our Scriptures, which, all of Scripture pointing to the Word of God and revealing the Word of God, pointing to Jesus Christ, revealing Jesus Christ.

0:11:44 Think of, the two, disciples leaving Jerusalem, after Jesus' execution on the cross and they're walking to walking down to Emmaus and as they do, Jesus comes alongside them but they don't know who he is and he says, all of Scripture is, he's pointing to where in all of Scripture, it's

0:12:02 all been about Jesus, about him. so we talk about the Scriptures being the Word of God, so Jesus is the Word of God, Christ is the Word of God, then the written Word of God, points to and reveals the reveals Jesus, and then you have the proclamation, the preaching, this is the third understanding

0:12:22 , the preaching of the Word as in, in terms of in the pulpit and, and in churches and so on and so forth, but you can extend that, I think, and to talk about the way that our lives preach, our lives proclaim, so when John Bear is talking theology is nothing less than the proclamation of the Word

0:12:42 of God to this world, it's proclaimed through our lives, that it works through us, the Word of God, both the written Word and then obviously first and foremost Jesus Christ through us here and now.

0:12:56 You can see how this sort of ties in with all sorts of other aspects of the tradition in all sorts of different ways, but if I start going off in all those sorts of different directions, this video will be ridiculously long and we won't keep on track, so I've already gone off script, so I'm going to

0:13:12 try and pull it back and I can't quite remember what's coming up on the next slide, so let's see where we're going from here.

0:13:16 I think it's the Lectio Divina next, I think, yes, we're going to do, yes, it is. So, ah, I'm, I've only had two cups of tea, No coffee.

0:13:27 Whatsoever. This is just, So, we're now going to turn to the Lectio Divina. Now, for those of you who maybe haven't done the previous session when we looked at Lectio Divina, this is a spiritual way of reading the scriptures, holy reading of scripture, and it has four steps within it, so you've got the

0:13:48 read step, the meditate step, the pray and the contemplate. You've got the Latin equivalents there if you want to be fancy with it.

0:13:56 it ties in with what we were just actually, with what I was just saying, that the word of God is Jesus Christ.

0:14:04 Then, the written word is the word of God, and it points to, it reveals, we encounter Jesus in our reading of scriptures.

0:14:15 That's the understanding of the approach to scriptures, and it's a slow, prayerful reading of the scriptures. The first time, you're kind of just reading it through, and you're sort of like, okay, beginning to orientate myself a little bit within this passage, you know, I might know it, I might not know

0:14:32 it, you know, could be new to me. Then, you have the meditate stage, and that's when, it's a nice way of putting it, you know, it's just just seeing if something sort of jumps out at you.

0:14:43 It's as if there's something in the, in the passage, you're saying, hello, look at me, sort of almost nodding to you type of thing, and really what you're looking for, and, and you're waiting for that to happen, is for the, the, the, for the scriptures to reveal Christ, to you through a specific

0:15:00 word or phrase, and then you're sort of, sort of meditating, okay, so what's this got to do with my life, and so on and so forth, and who I am, and what's going on around me, what's going on in the world, how does this speak into, we do this all the time, you know, when, when we do read the

0:15:16 scriptures and everything, it's a very natural way to read the scriptures, and it's, it's a very generative one, it, it's spiritually hugely helpful, I find, I, I hope you, you, you, you are already, and, if you haven't done it before, I hope you will find it helpful, then we re-, we read

0:15:33 it again and again, as you'll see how I'm laying it out typographically on the screen, I'm trying to slow us down as we read, taking these pauses of about four to five minutes in between each reading to allow ourselves to inhabit the text and let the scriptures speak to us, so the third time we

0:15:51 read it, then this is our opportunity to pray, so the things that have sort of, from our, meditation on the text, the things that have jumped out of us, these become our prompt to pray.

0:16:02 it could be something that you just, you read something and you go like, oh my word, it's a sense of gratitude, or it could be something like, oh, golly, that pinches a bit, you know, that, that, that, Thank you.

0:16:17 And, and it, it could be generating a sense of repentance for, perhaps, you know, that you're thinking, oh gosh, I'm, I'm, my, my life is out of step with what I'm reading here.

0:16:27 And the Spirit is guiding and shining a light on an aspect of, my life through this passage and, and, and, and it's a, it's, it's, it's, it's, it's nonetheless an encouraging thing because it's saying, look, I'm with you, I can, I can help you through this and trust in me.

0:16:45 It is, if you like, it's an opportunity for us to, you know, how repentance is not just sort of like this idea of saying sorry and penitence and everything.

0:16:54 It's a returning, it's a re-angling our lives back to God. And so when we read something and it might be like, well, that's our prompt to go, okay, I need to, you know, repent.

0:17:06 I need to return my life back to God in that. So it becomes an opportunity to pray. And it could be also that it's just something that, yes, this really speaks into something that's happening in the world at the moment.

0:17:15 And you think, okay, this is my opportunity to pray. I'm, I'm being prompted by the spirit to pray for this situation off the back of what I've just meditated on in reading this passage.

0:17:26 And then the fourth reading. We've been reading, we've been meditating, we've been praying. And then the fourth reading is, is, is our opportunity to contemplate.

0:17:35 And this is an opportunity for us to sit really still with the passage and in the silence enter as best we can by the power of the spirit into the presence of God.

0:17:48 And for that, then not solely so that that becomes a like, hey, I've just had a really super spiritual experience type of thing.

0:17:58 It's so that we, then, are able to allow, in the words of John Bear a moment ago, that the word of God then goes out to be at work in the world through our lives and our actions.

0:18:13 So this is what we're going to do. Okay, so last time we looked at a passage from the Old Testament, from the very first book of the Bible, the Genesis, book of Genesis, in the first chapter.

0:18:25 Um, this time we're going to, let me move myself over here because I'm going to get in the way, and I'm going to go down there because otherwise I'm going to get in the way.

0:18:32 Am I up here? I think I'm up here. I can't remember where I meant to put myself on this one because it, the, the text is going to take all, so much space on, on, on the thing.

0:18:41 Um, with this, we're going to look at a, a reading from the middle of the Gospel according to Mark, and this is at a pivotal passage, a pivotal moment rather, in the way Mark tells the story, and it's sort of Jesus' turn, to Jerusalem comes with this, and he starts journeying south down to Jerusalem

0:19:04 . Anyway, so, I'm going to read it. This is our first reading, so this is the, just the straightforward read section.

0:19:10 It's going to come up twice, the left. I've divided it up into two columns, so it's going to start on the left, and, and then you're going to have the second column on the right when I get to that point.

0:19:18 After I've read it, I'm going to pause, for about, I think about four, five minutes, and then I'll read it again a second time.

0:19:26 That's our opportunity to meditate. Pause for another five minutes. Then it's our opportunity to pray when I read it again, another pause, and then contemplate, another pause.

0:19:35 This is, this is the approach of doing theology whereby we prepare ourselves for all the reflections and everything that are to come, and we open ourselves up to the Word of God to address us and shape our thinking and our reflecting and who we are.

0:19:53 in all of our lives. So here we go. So I'm going to read this, Mark chapter 8, verses 27 to 33. Jesus went on with his disciples to the villages of Caesarea Philippi, and on the way he asked his disciples, who do people say that I am?

0:20:17 And they answered, him, John the Baptist, and others, Elijah, and still others, one of the prophets. He asked them, but who do you say that I am?

0:20:33 Peter answered him, you are the Messiah. And he sternly ordered them not to. Not to tell anyone about him.

0:20:48 Then he began to teach them that the Son of Man must undergo great suffering and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.

0:21:06 He said all this quite openly, and Peter took him aside and began to rebuke him, but turning and looking at his disciples, he rebuked Peter and said, And get behind me, Satan, for you are setting your mind not on divine things.

0:21:30 But on human things. Okay, so we take a few moments. There we go.

0:26:25 So let's turn to the second reading. This is the Meditate. And so in this time I've just simply taken out the verse numbers just to make it more just like the running story that it is.

0:26:39 Because those verse numbers and everything, they were only added centrally. Okay. You ready? Yeah. Jesus went on with his disciples to the villages of Caesarea Philippi.

0:26:56 And on the way, he asked his disciples, Who do people say that I am? And they answered him, John the Baptist, and others, Elijah, and still others, one of the prophets.

0:27:19 He asked them, But who do you say that I Peter answered him, You are the Messiah. And he sternly ordered them not to tell anyone about him.

0:27:40 Then he began to teach them, That the Son of Man must undergo great suffering, I'm beat.

0:27:55 Be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly, and Peter took him aside and began to rebuke him, but turning and looking at his disciples.

0:28:19 He rebuked Peter, and said, Get behind me, Satan, for you are setting your mind not on divine things, but on human things.

0:28:40 Let's take a few minutes now as we meditate on this text. as you've been meditating on this passage of scripture, we'll now turn to our third reading.

0:33:15 So this is an opportunity for us to respond in prayer with the fruit, as it were, of our meditation. So again, I've, I'm breaking this up.

0:33:30 As you can see on the page, to encourage us to read it more slowly and to give us space to pray as we go through this passage.

0:33:39 So I'm going to pause for longer little bits in between the passages here, and then there'll be a little pause at the end for a couple of minutes before we turn to our final reading and we contemplate.

0:33:50 Jesus went on with his disciples to the villages of Caesarea Philippi.

0:34:09 And on the way, he asked his disciples, Who do people say? And they answered him, John the Baptist, and others, Elijah, and still others, one of the prophets.

0:35:09 He asked them.

0:35:38 But who do you say that I am? About him. And then he began to teach them that the son of man must undergo great suffering.

0:37:16 And be rejected by the elders, the chief priests, Be killed.

0:37:58 And after three days, rise again.

0:38:31 And Peter took him aside and began to pray.

0:39:08 And to rebuke him, but turning and looking at his disciples. He rebuked Peter and said, Get behind me, Satan, for you are setting your mind not on divine things, but on human things.

0:39:56 Okay, so let's turn to our fourth and final reading.

0:42:34 This is our contemplate, reading when we contemplate, and in the silence. So I'm going to read it through a little bit.

0:42:45 So not quite as slowly as the last time, but I'll give us more space at the end. And as I just did, I'll go back to the beginning of this sequence so that you can then go through it again if you want to.

0:42:56 so yeah. Take about three, four minutes after this, and then we'll draw our time of Lectio Divina to a close.

0:43:07 Here we go. Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way, he asked his disciples, Who do people say that I am?

0:43:30 And they answered him, John the Baptist, and others, Elijah, and still others, one of the prophets.

0:43:54 He asked them, But who do you say that I am? Peter answered him, You are the Messiah.

0:44:18 And he sternly ordered them not to tell anyone. about him. Then he began to teach them, that the Son of Man must undergo great suffering, and be ready to be rejected by the elders, the chief priests, and the scribes, and be killed.

0:44:58 And after three days, rise again.

0:45:17 And Peter took him aside and began to rebuke him.

0:45:38 But turning and looking at his disciples, he rebuked Peter and said, Get.

0:45:57 Behind me, Satan, for you are setting your mind not on divine things, but on human things. So there we go.

0:51:03 you ever find yourself, dozing off during Lectio Divina, because I bet some of you probably looked at the screen there and thought, oh, Will has achieved a degree of, no.

0:51:20 I was, I was awake, but, eyes shut type of thing. But it does happen. Let's be real. Be honest.

0:51:25 You can fall asleep in prayer. It's easily done. And especially if you're taking these times of sort of slow reading, meditative, meditative kind of reading, contemplative kind of approach to things.

0:51:36 one of the tricks there is to choose your chair carefully. As in, if you sit in a really comfy arm, comfortable armchair, you're going to fall asleep.

0:51:49 It's just going to happen. You're going to go, uuuuand you're out. and that's not a disaster. Don't worry.

0:51:57 If you nod off during prayer, it's okay. The good Lord's saying, you're exhausted. You need some, you need some, you need some, some snooze.

0:52:06 You need to, you know, bit of time just to catch up on some sleep. That's okay. Barth's thinking is very sensible.

0:52:14 That's what everybody should be doing. but yeah, just, if you find that you do, try changing the chair.

0:52:25 if you sit in a more upright position, then you're less likely to nod off. so just a, just a tip.

0:52:34 Right. Let's move on. And we're going to draw this. First video to a close by, just seeing if you can remember a few things.

0:52:43 So just hang fire. I'm just going to swap back to the slides.

0:52:48 yes, if you could, um, remember last time, the first two sessions, I said have a notebook, be scribbling away in the notebook as you go.

0:52:55 You might have already got your notebook out for this session. If you haven't already, then go and get your notebook.

0:53:00 Pause the video, get your notebook, get yourself back, settle it, wherever you're doing this. And, um, I'd like you to see if you can remember, um, when we were thinking about our theological sources.

0:53:10 What are our key sources for theological reflection. So, um, see if you can remember them. Um, there, there were, there were four key ones, and then there's a fifth one which I've introduced as well as part of this course.

0:53:23 So, um, have a go. I'll give you about, um, I don't know, about two, three minutes to, to jot these down.

0:53:31 And as you do, um, see what connections you can make between these sources and what we've already done in the first two sessions.

0:53:40 See if you can sort of go like, ah, well, that source kind of relates to that kind of thing we were doing, and so on and so forth. Um, so, let's, um, yeah, let's, let's take, three minutes, um, for this, and then I'll put up the, various ones.

0:53:52 Oh, yeah, obviously, no cheating. Don't go back in your notes. Don't look at, just have to turn a few pages back and say, oh, it was this, this, this, and this.

0:53:58 That, that's not the idea. Let's, see if they're actually there in, in, in your mind. And, um, so, yeah, go on, go for it.

0:54:05 Got about a minute to go before, I'm gonna put them up on your slides.

0:56:13 So if you're still, sort of, scratching your heads or you're thinking, oh, hang on, but that connected to this, that connected to that, then, just pause the video if you're running out of time.

0:56:21 Okay, let's see how you got on.

0:57:21 And, as I say, with this kind of thing, when we have these little, things that I ask you to do, and you've, made some notes in your notebook and everything, bring these along with you to our, to our sessions.

0:57:35 This, third session will also be on that. Online on Zoom. So have it to hand for when we are in our breakout groups and we're working our way through these questions.

0:57:42 So what are our key sources for theological reflection? Number one, scripture within the Anglican tradition. This is the first and foremost one.

0:57:54 And it's the one that all the others are in dialogue with, and they're in dialogue with each other, but that dialogue, especially, with scripture.

0:58:01 And then the second one, tradition. I think I may have said this last time. If I didn't, then I'll say it this time.

0:58:12 Tradition, the word literally comes from the Latin, the idea of tradere, which is handing across from one thing to another.

0:58:18 So we're handing things across the generations. It's the way we, we pass thing. Things from, the, this connection between those who are dead and those who have yet to be born.

0:58:30 We're the people in the middle who have received and are handing it on in good faith, um, from one generation to the next, and we're the generation in the middle.

0:58:38 So tradition, handing things on. And also handing things on in our own moment. Um, it's not just across time, but it's of course so that you're passing it across to other people.

0:58:48 Thanks for watching. Bye. Um, so yes, tradere, this idea of handing over, handing across. So tradition. And then the third one was reason.

0:58:58 And, we're going to come back to that in a moment. So the third one was reason. And then the fourth one, um, especially after, John Wesley, um, who then became later known as, um, the founder of the Methodist movement, um, the importance of experience.

0:59:16 And, um, so, so much I want to say, but got to be good. And we can't go off in 101 tangents, William, otherwise this course will never end.

0:59:28 Um, so then there's experience. And then the fourth, the fifth one, which I've introduced, and it's one that's had more, um, sort of, received more focus in the last, um, hundred years, especially the last 50, 60, 70 years and everything, is the importance of worship as a source for our theological

0:59:46 reflection. So there we go. So we've got scripture, no, scripture, tradition, reason, experience, and worship. And so I hope in those moments that you had, you were sort of making connections and just like going, well, when we were doing this and we were thinking that we would you know that was primarily

1:00:01 about scripture, that was, that was primarily against, about experience, um, and so on.

And as you go on, as we go on through this course, at each stage, a question I want you to keep sort of having, just bringing to bear, having in the back of your mind and then bringing it to the forefront is, okay

1:00:20 , when we're thinking this through, when we're approaching this, what are we really drawing on really focused on scripture, are we really focused on tradition, we're using experience and worship.

1:00:29 And, and, as is obviously the case, it's not just solely one, in isolation from the others. It's a question of emphasis at particular moments, and, and which one are we emphasizing, and how are we approaching that, and so on and so forth.

1:00:43 So, these are our primary sources for our theological reflection, and, um, I'm just going to tee up the next video, so we're drawing to the end, the first video, so I'm, the next video is, in this, the second video for session three.

1:00:58 Um, why is the Bible important? Um, we're going to take a pause on the, the Bible part of it, but you'll, hopefully you'll begin to see why it's important.

1:01:06 Um, is, what do we mean by reason? This is a, if you go back to the list, you've got reason as the number three there, in- the list that I've put there on the screen, but what do we mean by reason?

1:01:17 Um, so that's what we're going to be starting off a session two, um, what we mean by reason. I'm sort of hinted at it a little bit in the first session, but I want to unpack that a little bit more, because there are, or, there's, there's a, there's a bigger kind of, frame of references to the way

1:01:32 we can start thinking about what we're doing when we're thinking and living theological. Thank you, Logic. Basically, which I want to introduce, but for that, you'll have to make your way over to the third video.

1:01:42 However, before you do, remember what I said, you do not need to just go. In fact, quite the opposite, I don't want you to go from one video straight to the next.

1:01:51 I want you to take your time. Here we go. It's time for the slow cooker microwave metaphor once again. Take the slow cooker approach.

1:02:01 I'm going and it's not the microwave, okay? The idea is not to go bing, bing, bing, through these videos at super speed.

1:02:07 The idea is to take your time. Let these, let these thoughts, and we spend a lot of time in this first session, this first video, looking at this passage from scripture.

1:02:16 That's a lot. You know, take, take time, let it sink in. And, and, and now we're thinking about our sources with theology, and we're going to be thinking about reasons.

1:02:24 So, take sp- time. Even if it's just, you know, you could take a, a short break, or you could take a few days.

1:02:29 It's absolutely fine. That's why I'm giving you these videos well in advance, so that you don't rush through them, you take your time.

1:02:36 So, have a pause now of whatever duration you want, and I will, oh, Barth said, oh, is that video, video one finish?

1:02:44 Okay, time for you to feed me. Umm, as if on cue. And then we'll begin video two shortly. Okay, see you soon.

1:02:55 Bye, everybody.