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B0901 – January 4, 2009 – The Doctrine Of Revelation - Part 1

You can't really review enough and repetition always helps. Since we're on the Sinai event and we're looking at law, let's think of Biblical law again because that's our topic and it's a topic that we need to understand because today we are going to move from the event of Mt. Sinai to crucial doctrines that fall out of that event. So we want to back up and review a point that we made before about Biblical law. What we're talking about is an absolute reference point for right and wrong, an absolute reference point for knowledge. Apart from the Scriptures there is no such thing. We can't emphasize that enough. We don't have to be ashamed of the Scriptures because it's the only place where certain knowledge is revealed, apart from it there are certain things you can't know and in them He gives an absolute reference point which is crucial to ethics, values and law.

The law in the Scripture is different than the law outside of the Scripture. And this diagram we saw last year basically explains why. If law is the product of man, if law is just a projection of men's ideas and there's nothing beyond that, then law is just a social consensus, it's just the latest Gallop poll. The problem with that is that man is finite, he's limited, he's inside this box and he can't get out of that box which means that he can't know anything with certainty outside of that box. And if that's the case then he can't produce any kind of an absolute outside that box. He can generate law on the basis of his finite knowledge and experience but he can only get arbitrary law, there's no absolutes generated by human beings. Man is limited in space and time and that's this diagram, it's just saying man is limited in his knowledge and his experience and that's not an adequate base for absolutes. Put another way, man is not sufficient to generate law. He generates it but when he does he faces the same problem we faced in Genesis when we worked with the age of the earth, we said man takes a present law that is observable and

extrapolates that into the distant past, men don't know that, it's just a speculation, a guess. Man faces the same exact problem here, man is limited, and so law is "transient and provincial." It couldn't have been put any better than Justice Jackson at Nuremberg in 1945, when he wanted to judge the Nazi's, but to do so had to say human law was "transient and provincial." What he meant by provincial was that it only applies to the country or nation that made the law. French law doesn't apply to America. That's a limitation. What he meant by transient is that the American laws made in 2008 are going to differ from the laws in 1776. So all human law is limited. And when it came to Nuremberg and it came to the settlement of atrocities of a peculiar nature, Nuremberg is a case study because the crimes committed were not crimes internal to the society. It wasn't somebody stealing, it wasn't somebody murdering because those would have been recognized by other people in society as wrong. The dilemma that Nuremberg produced was when the whole society agrees that right is wrong and wrong is right what does another society do? That's the dilemma. How do you judge them? And the way the world is today as we become globally connected on an ever deeper levels, you can see very easily that it won't take much to create a one-world legislature and then the perversion is shared by the entire global village. It doesn't take much imagination to see the stage being set up for a genius who can manipulate the system with finesse. Hitler did a fantastic job, if you think about it, with the printing press and a radio he propagated all kinds of propaganda that moved an entire nation into atrocities unheard of. Today we have far, far more advanced means of propaganda than they had in the 30's and 40's so you can imagine what a person of evil intent can do today. The point that is absolutely necessary for us to remember is that we have to have a standard that is not transient, that is not provincial, i.e. it's eternal and it's omnipresent, it applies equally in all places and all times.

Summary: What is the difference between Biblical law and man's law? If we were to summarize it in a very simple way, how do we read and understand law codes today? If you go down to the library, pull out the books, go to your lawyer's office, pull them off the bookshelf, that kind of thing. How do we distinguish that law from the law that you read in Exodus, Leviticus, Numbers and Deuteronomy? Personal address. The law is given by a personal God. Men are personal too but what's the difference? Men's laws come out of his finite knowledge. God's law comes from His infinite knowledge. Both have knowledge it's just a difference in the knowledge set.

Remember when we draw the Creator-creature distinction and we put God in an open box because He's infinite and we said this infinite God has certain characteristics. Then we draw man down in a closed box to show he's finite and we said that finite man, because he's made in God's image has certain characteristics or attributes that correspond to God's attributes. And we said God, He has omniscience; man has a correspondence to this in his knowledge but it's a finite knowledge. When this comes to law, God's law is speaking out of omniscience, and thus God looks on the heart, not just the outward appearance. *So we can basically say that the difference, if we were to summarize it very simply is that Biblical law is private and public, whereas normal human legislation is only public.* There's nothing in American law that says "Don't think this way;" in the Bible there is. "You shall love the Lord your God with all your heart, with all your soul."

Let's look at the two ways law is abused in Rom 2 because there's a tendency to get kind of screwed up over these questions of the law and the Bible. In Rom 1 he addresses the pagan mind in its basic tendency. In Rom 1:32 he concluded that section by saying the pagan mind left to itself while it "knows the ordinance of God," not only violates it, "but also give hearty approval to those who practice them." So the pagan heart redefines deviancy. Verse 32 is describing a profound perversion that takes place in societies that redefine right and wrong. That's the licentious route. In Rom 2 he moves over to the other route, the legalistic route. This is the judge mentality; he says in verse 1, "Therefore you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things." The difference between 1:32 and 2:1 is not that one is a sinner the other is not, they're both sinners, it's just that in verse 32 the sinner tends to license while in verse 1 the sinner tends toward legality, these are two tendencies people swing between. License is I relieve the pressure of my conscience by redefining right and wrong so my wrong is right. The legalist mentality is to tighten up the standards, if I just pass more laws people will behave correctly, but over time the laws get stupid, there are very dumb laws out there and they're out there because of legalists, trying to tie everyone down to a detailed code. We all have tendencies in one direction or the other and we rock back and forth.

In Rom 1:32-2:1 he's arguing that before God it doesn't make any difference whether you're a licentious type person or a legalist type person, because in

the heart there is disobedience. Both of these positions are wrong scripturally, because both of them are only concerned with public behavior. Think what's happening in 2:1. The person is judging who? The person who is the legalist is out here with his tight standard and he's applying it rigorously to all these people, but what's missing, he's not applying it to himself. He says, for example, he makes it very clear in verses 21-22, "You therefore who teach another, do you not teach yourself? You who preach that one should not steal, do you steal? ²²You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples." What he's pointing out is that when it gets down to the nitty gritty the legalist is interested in posing law to save himself from social chaos, that's the motive, not I want to submit to the Lord, rather, I want to contain evil to have some sort of order left in my environment because I'm scared if we go the licentious root we're just going to have total social breakdown. But from God's perspective it's still just controlling public behavior; it's not dealing with private matters of the heart. But Paul says, down in verse 16, when God judges, "God will judge the" what "of men?" The secrets of men. God's not judging public behavior, he's judging the secret behavior, what goes on in the mind, no human police can do that, the lie detector is the closest thing to monitoring the thoughts of men, but still you can't be convicted for wanting to kill someone. But the emphasis in the Bible is the heart, the thoughts. That's the difference.

Now we want to turn to another topic here related to biblical law and that's the controversy that's erupted in evangelical circles over Lordship Salvation vs Free Grace. We're not going to solve the problem out to the nth detail here; we just want to show how you can take what we're learning here in this framework and start applying it to these questions. The two schools of thought usually are called Free Grace and Lordship Salvation, they go by other names, the name is not important. The debate is over the nature of the gospel. The Free Grace people are pointing out that salvation, at the point that I am saved I have to come to the Lord empty handed. I can't come to the Lord with a commitment card that if He saves me, I'm going to be a good boy and I'm going to do this and that, and all the other bologna. The Bible says to partake of the water of life freely, it's a gift, it's something I receive freely, I don't merit it, if I did I wouldn't need the cross. That's the whole point, I am merit-less. So I have to come empty handed, that's the emphasis of the Free

Grace people. I don't come saying, if you save me I'll do this and I promise to do that. There's none of that.

On the other hand, the Lordship people insist that if you present Jesus in a vacuum, "Jesus died for you, believe in Him, He'll make your life better." And then you can go on your merry way totally unaffected. That's not preaching the gospel, that's where you get the false professions. What difference is a gospel like that than to say accept Confucius today, he'll clean your life up, he'll make things better? Do you see what happens? If we do that we've emasculated the gospel by turning it into an aspirin. The gospel is not an aspirin, the gospel is something where I have to realize, in order to appreciate the work of Christ I have to realize that I have offended my Creator, and the person I've offended isn't just my wife, my husband, my teacher or my society. But what I've done is I have offended the Creator of the universe, so I have a big problem here. I just haven't irritated my kids, I've irritated the person who created the universe, that's who I've irritated. So now how do I deal with that one? There has to be more content than the name Jesus, you have to get into God, man, sin, salvation, the question is not, "What is the least amount of information I can give this person?" And then once we've nailed that down to five words we pronounce that over people like it's some kind of magic formula. Of course if you do that you get questionable conversions, and you wonder, "What's going on with this person?" Well, they may never have understood the gospel to begin with

So both of these people have a point, and I think we can put it in perspective if we realize that Exodus and Mt. Sinai are two successive events. One happened before the other and independent of the other. At Mt Sinai God lays down the law, literally, and He tells you, I want you to do this, I want you to do that, I want you to do this, this pleases Me, this displeases Me. Obviously the Law is emphasizing the Lordship issue, that He is Lord over all. Turn to Exod 20 and look at how the conversation begins. This is a key to getting these two balanced. In Exod 20:2, Notice in verse 2 the motive of obeying the law is gratitude for salvation. See how He starts the conversation: "I am the LORD your God," and I did something for you, that occurs before any of the Ten Commandments. "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery." Then the law starts, verse 3, "You shall have no other gods before Me." You see, you can't have submission to Lordship unless you have gratitude for what He has

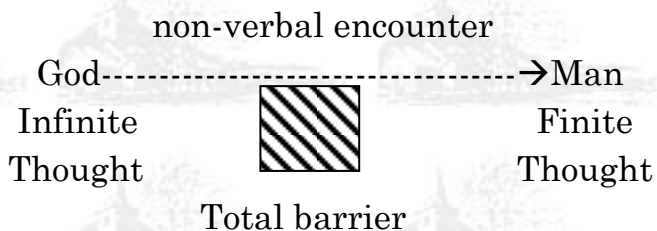
first done in saving you. So Mt. Sinai has to follow the Exodus. You can't reverse the order of these two events; first Salvation, that's a free gift, that's what God's done for you, then Lordship, this is what the Lord wants you to do. But when we're saved as new Christians we haven't got a clue what the Lordship is all about we're just glad to be saved. We all know that, it's taken most of us years and we're still learning the extent of His Lordship. So why lay all that on a new Christian? You better follow the Law or you're not really saved! The idea here in the Exodus is that He tells His people, "Hey look, I will come and save you, I just want you to trust me, I'm not asking you to do a thing, just trust Me, I don't want you fighting the Egyptians, I'll take care of all of that. There's just one thing and that is put blood on the door, and you're going to have to trust Me when I come in to execute judgment on your town, your city, that your little baby is going to be safe because you put blood on the door. It's up to you, you can choose not to, you can choose to, but I'll tell you what's going to happen if you don't, and I'll tell you what's going to happen if you do, so believe Me," it's a trust issue. There are no Ten Commandments in Egypt. He doesn't tell them ten different things to do; He tells them one thing to do, trust Me. That's the issue here at salvation. After that we'll go down to Mt Sinai and talk about what to do, but we're not in a relationship yet so we don't talk about that until we are. After we get in a relationship we can talk about what I want you to do, but that happens inside a Father-Son relationship, it's not how you get in the relationship. So I hope this helps you get the two sorted out, salvation is first, lordship is second, lordship is important, we don't dismiss the importance of works and obedience, it's just that they must be kept in their proper place, inside the Christian life, the order of those two events is helpful in keeping that straight.

Out of all this we want to move to the doctrines that we learn; there are three doctrines that follow that we can associate with these events. I can't stress enough how important it is to link doctrines to historical events because what it does is it keeps the doctrine rooted in concrete, it keeps it from becoming some amorphous technical jargon, doctrine is no good to daily life if you learn it that way, it has to be connected with the history of life and so we emphasize the event and then the doctrine. So remember in the Call of Abraham we dealt with election, justification, and faith. In the Exodus we talked about judgment/salvation and the blood atonement; redemption, propitiation, reconciliation. When we come to Mt. Sinai what area of our

classic Christian historic faith is pictured most easily by picturing Sinai with God speaking on the top, with Him cutting those commandments in stone and giving them to Moses? What doctrine, what truths does that paint in our imagination?

The three doctrines we'll look at are: **Revelation, Inspiration, Canonicity**. We want to look at each of these three because these stand at the foundation of our faith. It's these three doctrines that separate fundamentalism from liberalism. It is these three doctrines that separate Protestants from Catholics. It is these three doctrines that separate historic Christianity from Mormonism. In every case that I've just mentioned, modern liberalism, Romanism, and Mormonism there's a conflict over those three. Both sides have a different view of these three areas of truth, some more seriously than others. Obviously Rome is a lot closer to us than Mormons; Rome is closer to us than the liberal theologians, so there are degrees of difference here.

The first doctrine we want to talk about is the doctrine of **Revelation**. I want to start with the liberal theologies and this picture.



The idea of the liberal today is that when it comes to thinking or conversation, whenever God has a thought in His mind it stays over here, and these are the thoughts of man, they stay over here, and there's a barrier between them because God can't speak to man, man can only feel God's presence, man can only project his own ideas about God. But he can't literally hear God speaking. I can't emphasize it enough, this is a knife edge that separates Fredericksburg Bible Church from the First Liberal Church. The Liberal, he rejects the supernatural but they still have to preach on Easter just like everybody else. But somebody rising from the dead is such an embarrassment to their whole philosophy, because it's so clearly supernatural. You ought to visit some Easter, they have to preach on the resurrection, that's what the people expect, they're the one providing the funding. So how do you keep the funding coming? Do you deny the faith, say

the resurrection was a farce? No, the way you do that is to use the words, without the Biblical meaning. So they'll yak yak yak endlessly about Jesus and the idea of the resurrection, oh what a wonderful thing that is, yak, yak, yak and everybody, because they haven't been taught a degree of substance over the last 30 years, will say "Oh, that's great." But they're not talking about the physical resurrection of Jesus, they're talking about the idea of the resurrection, not that it happened; just the idea gives you a thrill. I mean, "the force" in Star Wars may give me a thrill, lots of things may give you a thrill, the resurrection does it for me, whether it happened or not I don't care. But that's not Biblical faith, because what have we stressed in every one of these events? That if these things never happened, we have no faith, because what are these things? These things are acts of God that He promised by words to carry out. And if they didn't happen then God didn't carry them out, and then His promises are lies and His character can't be trusted.

We are locked in, as Bible-believing Christians to the historicity of these events. We're not just talking about the idea of the resurrection; we're talking about the space-time resurrection. So at this point what is it.... I mean, these guys aren't stupid, and many of them are sincere people, they want to do good. Where have they gotten off in their thinking? There have bought into a pagan view of language. We stressed this, when Adam walked in the Garden he had a language, God had a language. Whose language took precedent? God's did. Whose language preceded all human language? God's language! What did God's language do? If you, so to speak, could have had a tape recorder on the third day before man was created, you would have heard speak, and BOOM, things would appear. Psalm 33 says God spoke and it was done. His language, unlike our language, causes things to happen. Jesus cursed the fig tree, remember the scene in the Gospels, He passed by and He cursed it, and pfft, the tree went down. His language has power, just the language. He didn't reach out and touch it, God didn't have to do that, He just does it with His language. The implications of that are fantastic. What that means is that every time you study anything, you might be studying plants, you may be studying animals, machinery, whatever it is, you're studying something that has structure to it. Do you realize that the structure that you're studying, whether it's electricity, whether it's some other area of physics, whether it's biology, whatever the structure is, that you're looking at something that is structured by the word of God. That was an idea first in the mind of God, then He built that structure. That's why in Colossians there's

that mysterious verse that says by the word of Christ all things hold together, meaning that the universe is held together by the word of God, He built it and He's holding it together. It's not forces of attraction that hold the universe together, it's the word of the living God, that holds all the molecules together, so we have an extremely high view of language. We come into the 20th century and language falls apart, we've got limitations in the language, I showed you some semantic paradoxes, things like "All Cretans are liars," well if a Cretan poet said that then he's lying. But if he's not lying then he's telling the truth in which case all Cretans are not liars. Human language does have limitations. And the liberal sees this and says, well logically then God's language has limitations and now we're cut off from God, speech isn't an inadequate vehicle to transmit truth, it gets all garbled, God can't speak to man, all that's left is meditation, I don't get a word from God, I get a feeling, I contemplate, I project what God might be like. But I can't know via language. And so language in the Scripture is maligned, of course, they use language to tell you that language is no good, but they never want you to see that, that's the betrayer.

But does it follow that if our language is limited that His is? Of course not, not if you respect the Creator-creature distinction, our limitations don't apply to Him, He's the Creator, He's infinite, He doesn't have a problem with language, He communicates with perfect ease.

So let's look at how He communicates. We'll look at five characteristics of revelation, we could look at more, I've just picked these five because I guarantee you will face a person and you're trying to evangelize them and they will almost always say something about the Bible having errors or something. And you need to know what the agendas are that are going on, because the agendas are all around us.

The first characteristic of revelation is that it is **Verbal**. It's not just a feeling, it is verbal! New Age, Oriental religion, etc. all those stress what? Sit down in the lotus position and contemplate your navel. Why? There's nothing else to contemplate. It's all this self-contemplation stuff, there's never a spoken word, nothing you can put in an English sentence. I want to show you in Acts 26:14, we haven't got there yet in our verse-by-verse but we have already been through the background of this in Acts 9. It's a word about language and how God speaks. We could go to Mt. Sinai but we've been there

before, so I hope you're convinced that the Bible's reporting the fact that God spoke in Hebrew, if you had a recording device you could have recorded it as you sat in front of Mt Sinai.

In Acts 26:14 Paul is at his fourth court trial, they're trying to get to the bottom of this Paul character. In verse 14 look how he describes his encounter with Jesus Christ. Keep in mind Paul may have never met Jesus personally before this. The first time he met Jesus was on the Damascus road in Acts 9, that famous passage where he was converted. What do you notice peculiar in verse 14? Just from what I've said, what is it about that verse that could not be accepted by a modern theologian? How would a modern theologian, with a pagan view of language, interpret verse 14? How would Reverend Liberal handle that? What really happened to Paul, he must have had a sun stroke out in the heat, it was a hot day, he probably had a sun stroke, and he started hallucinating that he heard this voice, coupling that with the guilt from his murders Paul was having a nervous breakdown. It was all in his head. Do you see the difference between what they're saying and what we're saying? What verse 14 is saying is, if you don't psychologize it and screw it up, just look at the text: "And when we had all fallen to the ground, I heard," he doesn't say I thought I heard, he says, "I heard a voice saying to me in the Hebrew dialect, Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads? ¹⁵And I said, Who art Thou Lord? And the Lord said, I am Jesus whom you are persecuting." What I want to point to is that little phrase; he spoke to me in Aramaic or in the Hebrew dialect. He's identifying what language it was God spoke in. That's powerful, because it means when the Lord Jesus on that road spoke to Paul, He spoke with an accent, He spoke with a grammar, He spoke with syntax, He spoke with meaning, He spoke with a vocabulary. He spoke just like we speak, and that means His thought can go from His omniscient mind to my feeble finite mind, there can be transfer between God and me. That's neat! Because now I can know the heart of my God, I don't have to dream it, I don't have to feel it, I can know it, because He speaks it.

That's the first thing we want to grab about revelation, it's not about what somebody thought they heard, it's not an impression, it is a public verbal message. That's why you want to be careful; we have a sloppy habit in our evangelical circles about saying, "The Lord told me this," "God said to me." It's become real cloudy what we mean by that, I'm convinced some people are

confusing a hunch, a feeling with the word of God. That's not the word of God. Don't confuse your feelings with God talking. Yes, God has access to your feelings but that kind of thing is not what we mean when we say the voice of God. God did not say, "Go two blocks, turn right, go eighteen blocks turn left and so forth." It's sloppy to say "the Lord spoke to me" when we had a hunch, in fact that's sin. That's very different than what happened on the Damascus road. What happened on the Damascus road is the Lord speaking out loud and that's very different. So be careful, just be careful of that terminology.

The second thing, first revelation is verbal, the second that quickly follows is revelation is **Personal**, obviously related. When we talk about revelation is personal, here's what I'm trying to get at. We said Israel had a Father-Son relationship with YHWH, that's a personal relationship and you can't have a personal relationship without personal revelation. People have to talk to one another to have a relationship. The law given at Sinai was a personal revelation of the Father's will for His Son. "To obey the law, therefore, was to 'love' the Lord. This meaning to the word 'love' sounds strange to our 20th century ears. In ancient treaties, however, it had this same meaning—obedience. Note the language in the Amarna Letters where a lesser king, Rib-Addu, says to Pharaoh: *'to love Pharaoh is to serve him and to remain faithful to the status of vassal.'*" Don't get the goosebump idea of love, that's not love, that's a chemical reaction in your body, that's hormones. Of course that's what everyone confuses with love. Love is basically content-less in the world today. Turn over to John 14:15. The concept of love as obedience is both the ancient view and the Biblical one. Do you sense there's kind of like a missing thing here? It's kind of bland; emotionally it's bland isn't it? Why do you suppose it's that way? Jesus says here, "If you love Me, you will keep My commandments." Sometimes I get people who are trying to please me, I'm the pastor, and these people are like glass, you can see right through them, and they say things like, "Oh, pastor, we love Jesus." And I just want to say to these people, "Oh really, how do you love Him? What do you mean by that?" What they usually mean is they had an ooey-goey feeling about Jesus. Isn't it interesting that you never find that concept in the Bible. People extract the real content, the obedience part and replace it with an emotional concept. What's the danger of setting up the word with basically an emotional content? Your emotions change from day to day, up one day down the next, it's a roller coaster ride, it's not wrong to have emotion, obviously we have emotion, but the problem is that if you define love in emotional terms you set

yourself up for an unstable relationship. You know a good way to avoid the emotional baggage? Replace love in your vocabulary with the word loyalty. That's the word in our language that carries the essence of love, "Be loyal to Me with all your heart, mind, soul and strength." When said that way it sounds may sound cold to you, it may sound almost bland, but that's what the Bible is saying. This is a relationship and what do we all need in a relationship? I don't need a roller coaster, I need stability. That's what loyalty provides. Let me hasten to add here, there is an emotional element, but the emotional element flows out of the obedience issue, down here in my conscience, when my conscience is clean with Him I'm content, I can relax, I can enjoy life. Alright, revelation is verbal, one, and it's personal, two.

The third characteristic, revelation is **Intermittent**. What we mean is two things here. One it doesn't happen all the time. If you took a bar chart and plotted the frequency of major revelations in history you would see that there are some revelation gaps in this record. What did we observe about Genesis? What happened to the Theophanies, as you go from Abraham to Isaac to Jacob to Joseph there was a trend, you have a lot of Theophanies with Abraham, less with Isaac, till you get down to Joseph and there's no Theophanies, it's just dreams and then there's nothing, absolutely nil for 400 years. Then it picks up again in the days of Moses and then it declines until the Exile and another 400 years of silence and then suddenly the word of God comes through Jesus and the apostles, and then it declines and disappears again. People always want to say, "Ooh, I believe God ought to speak verbally to every generation." You can believe that but there's not a Biblical precedent for that. The precedent is that God speaks for awhile and then He goes silent, He speaks for awhile and then goes silent.

The second thing, what comes out of this, if God is not speaking all the time then what's the corollary? If a father leaves on a long trip what would be expected of the son? That he remember what was said, remember what was done. That's why the Bible is important, if revelation is continuous you don't need a Bible. In Exod 12:14 this is what we find, "Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD: throughout your generation you are to celebrate it as a permanent ordinance." What is "this day" talking about? Exodus and Passover. And you shall have an assembly, etc. and it describes what shall happen. Verse 26, "And it will come about when your children will say to you, 'What does this

rite mean to you?' ²⁷that you shall say, "It is a Passover sacrifice to the LORD, who passed over...." What are verses 26-27 talking about? Where is Passover celebrated today? In Jewish homes or in the synagogue? In the home, it's done in the home; basically it's an ordinance of the family. This is a family gathering and what do you get from verse 26? That the dad and mom set up the Passover meal and the kids say, "Hey, what are we doing," and it's an occasion for home schooling linked to this historic event. Why was it necessary? Why is it necessary to set up a monument to revelation? To remember. Why do you have to remember? Because it doesn't happen in every generation. Revelation happens and then we're supposed to remember it. What's the NT corollary, we do it every month in church? We'll do it again today. Communion. And what are the words we read every time we have communion? Do this in remembrance of Me. Why do we say that? Because revelation isn't coming in every generation. It doesn't mean God doesn't have a relationship with people, it doesn't mean that people aren't won to the Lord. We're not talking about that. We're talking about public miraculous type revelation. All I'm trying to do is point out that *if* revelation is intermittent, the loudspeaker isn't on all the time, *then* you better remember what He said. And so in the Scriptures you find this alternation between God speaking and then remembering, God speaking and then remembering. If it was continuous you wouldn't find that. That's why the Bible is important.

Why do you suppose revelation is not constant? Why do you suppose that God waited to reveal what He did in the Exodus and didn't show it to Abraham? What did He show in the Exodus that couldn't have been done in Abraham's day? Salvation of a nation, they didn't have a nation to save. So history has importance. It's not to be downplayed, history takes time to develop, everything can't happen at once. There's a perfect timing for everything. What does Galatians say? God sent forth His Son in the fullness of time. That was 4,000 years into history. 4,000 years had to occur before it was the right time to send His Son. Send His Son after 2,000 years, in Abraham's day, and it wouldn't be right, He wouldn't fit the pattern, He wouldn't have been understood. There are moments in history that have to come before God's going to do something. Take for example a future Antichrist running a global government. Do you suppose the first century was a good time for that? The whole world following the antichrist? Or does that have to wait till all the pieces are in place, when some preparations have been made? See, these things can't happen until God in His sovereignty works a global

understanding. We're there now, politicians are thinking globally, economists are thinking globally, businessmen are thinking globally, you can see the pattern coming together, you couldn't see that two hundred years ago. Now we have a global consciousness, we're seeing the need for a global world government, international law, one world currency, these are the pressures we're facing. It takes time to set all this up. It couldn't have happened 500 years ago.

Alright, what have we seen, we've seen a little of the controversy between Free Grace and Lordship people. And I think it's helpful just to look at the sequence of events in Exodus, you don't have the Exodus and Mt Sinai happening at the same time, you don't have Mt Sinai before the Exodus, you have the Exodus before Mt Sinai, and that speaks to the proper place of law, you don't have personal law addressed to the heart before your in the Father-Son relationship. And the principle is very simple, God first does something for us, He gives us a gift and then He says, will you obey Me. He gives a motive. Then we looked at the Doctrine of Revelation. We said revelation is **Verbal**, it's not contemplating your naval, it's verbal, propositional speech, it's language, human language God speaks in. Then we said revelation is **Personal** in the sense that it addresses the inner heart issues and finally we said it's **Intermittent**, it's not happening continually, it happens and then because it doesn't go on happening we have to remember, we have to pass these truths on and if we as parents don't pass these on then they won't get passed on. You can have schools and all that but just remember, you're responsible as a parent to pass on a godly heritage, that's not the schools responsibility, that's yours.

Next time we'll pick up with the fourth and fifth aspects of the Doctrine. Revelation is **Prophetic** and **Comprehensive**. I really want you to grasp how comprehensive God's revelation is. I want you to satisfy yourself that the Mosaic Law spoke to every sphere of human life. I want you to convince yourself that that's true, that it's not just speaking of what we call the religious area. I want to convince you from reading the law that He spoke to economics, He spoke to politics, He spoke to courts, He spoke to nature.

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