

Chapter 4

DIVINE REVELATION

"The Law of the Lord is perfect, restoring my soul; the testimony of the Lord is pure, making wise the simple. The precepts of the Lord are upright, rejoicing the intellect; the commands of Jehovah (are clear), giving light to the eyes." Psalm 19:7-8

INTRODUCTION:

[Section Summary: Entails brief description of Theology and the fact that one can know God and that such knowledge is only possible through divine revelation by God of Himself.]

Theology is the science or study of the facts concerning God. When we scientifically deal with material objects, we handle them, examine them, and experiment with them. However, in regard to a spiritual object, we cannot analyze it through a system of weights, measures, comparisons, or experimentation. This is the nature of all spiritual things; namely, it is hidden from the finite creature by its very nature. This includes the revelation of the infinite nature of the attributes of God and His Plan for the universe and all things therein. It follows, therefore, that "the hidden content of God's mind can become the possession of man except only through a voluntary disclosure on God's part."¹ Because God is a Being infinitely exalted above man's highest *natural ability* to conceive, man in his natural state is absolutely unable to come to know the nature of God. If a member of the human race is ever able to come to know Who and What God is, (II Peter 3:18) there is, therefore, of necessity, a need for "self-supernatural revelation"^G of God

to man. Just such a disclosure has been made by God which is described in the Scripture as "...the revelation which God has given of Himself..." (II Corinthians 10:5)

The divine revelation which God has given of Himself is varied in its themes.² It embraces the whole realm of information that a believer may need for any situation in life, including that which is doctrinal, devotional, historical, prophetic, scientific, and practical. Such a revelation of the *unlimited and infinite essence* of God must be by supernatural means because of the boundaries imposed on man's cognizant abilities by his *limited and finite creature-nature*. [→Atlas, Doctrine of Total Depravity] Not only is supernatural revelation demanded by virtue of man's finite status, but it is further necessitated because man exists in a sinful state through which his original relationship with God is totally deranged. (I Corinthians 2:14 cf. Ephesians 2:1) [→Atlas, Doctrine of the Sin Barrier] This sinful condition has produced a separation which completely destroyed the previously perfect communion between God and man. (Genesis 2:17; 3:8; 3:23 cf. Ephesians 2:14-16; Colossians 2:14; I Peter 3:18) Such separation demands a process of divine self-revelation which overcomes and by-passes the barrier between God and man.

CHAPTER SUMMARY

Divine Revelation refers to the fact that God has revealed Himself to man. From the very first disclosure of Himself to man in the Garden of Eden, to the heavenly consummation of the revelation of Himself in "power and glory," (Mark 13:26) God has never left Himself without a witness. The nature of Divine Revelation is that it occurs through seven modes: (1) God has revealed Himself through the *witness* of Nature. This refers to the transcendent glory of the attributes of God which are reflected in the creation of the Creator. (Psalm 19:1) While some information is revealed through this method, it is restricted in its revelatory extent. It is restricted because it is only able to enlighten an individual to the degree of "God-Consciousness"^G -- that is, attaining a knowledge that a supreme "God-Head" exists (Romans 1:18-20), but it is not able to bring one to the point of "...a knowledge of our Lord and Savior, Jesus Christ." (II Peter 3:18); (2) God is revealed through the *witness* of Providence. This refers to the fact that by observation of one's circumstances against the backdrop of the orderly nature of the universe and history, one is able to discern a general understanding of the limits within which he should expect to exist. For example, one may observe that he is a male, in the modern era, with moderate financial means. From this he learns, if he pays heed to his providential circumstances, from this "providential finding" that he should not expect to become Elizabeth I, (1533-1603, Queen of England and Ireland (1558-1603), who succeeded the Catholic Mary I and reestablished Protestantism in England. Nothing of the sort is going to happen. Therefore, revelation about the Plan of God through Providence, such as knowledge gained by observation of one's time frame, geographical frame, racial frame, linguistic frame of existence, etc., denotes the frame of existence in which one should try to live and function as unto the Lord.

However, revelation from Providence is also restricted in that it cannot furnish the specific details about what an individual should “think” or “do” within his frame of existence. (3) God is revealed through the *witness* of Preservation. This means one is able to learn from the fact that the universe and history are sustained for “one more day” in an orderly and systematic manner according to consistent laws and that there must be a supreme Sustainer behind the orderly preservation of the universe and history. One is able to deduce that somewhere there must be a supreme designer, a sustainer who is unsustained, an “unmoved mover,” Who has created and sustains all things. This method is also restricted in that it also can not furnish the details of the fallen nature of mankind, and that he must adjust to the perfect Righteousness of God for redemption, nor can it provide the mechanics of how to do so. (4) God is revealed through the *witness* of Miracles. However, the nature of the use of miracles even in the Bible was primarily not to communicate Bible Doctrine, rather they were used to both get the attention of the people and, in turn, to certify the authority and message of the messenger as actually being “Throne Room Viewpoint.”^G Therefore, miracles clearly had a restricted value in the process of divine revelation in that they were used strictly to validate the communicator and his message, not to communicate information in and by themselves. (5) God is revealed through the *witness* of “direct communication”^G from Himself to certain members of the human race. This occurred through theophanies, dreams, visions and even verbal communication. This is direct revelation which occurred in a limited number of specific occasions in which certain individuals needed advanced doctrinal information in order to “stay the course and finish the course.” This type of revelation is restricted in value because it deals only with specific needs, on specific and special occasions, situations and circumstances. It never served to give the entire picture of the Plan of God for the human race nor the details of systematic theology. (For example, it is clearly documented that God spoke to Noah directly, but that Noah probably learned most of his doctrine — the details — from his grandfathers like Enoch.) (6) God is revealed through the *witness* of the Incarnation of the Second Person of the Trinity in the flesh. God the Son revealed in His person, miracles, and works, to a limited degree, Who and What God the Father is. Again, the revelation received by looking at and watching the humanity of the Lord Jesus Christ during His earthly ministry is restricted. From strictly observing such activity as the miracles of Jesus, the information that could be learned regarding the details of the overall Plan of God or the Christian Way of Life was restricted and very limited. (7) God has been revealed by means of the *witness* of the inscripturation of the very thoughts of Himself. The Scriptures (the written “mind of Christ” I Corinthians 2:16 cf. Philippians 2:5) is the full and complete revelation so that through them the believer is able to see clearly and fully, rather than “through a glass darkly.” (I Corinthians 13:10 cf. 13:12) *It is by means of the written Word of God, that man has gained possession of Truth in its full and absolute form.* Thereby, man is not left to the dim intellectual abilities of intuition, tradition, and reason; but he has been given the opportunity through the Written Word of God to submerge these human attributes under the light of revealed truth. No measurement can be placed on the advantage of the possession of the Written Word of God to those who acclimate and acquiesce to its authority as the Throne Room Viewpoint.³ The value of all that one may otherwise know *naturally* is completely diminished, palliated, and qualified when it is discerned in its relation to that which is revealed through Divine Truth in the written Word of God.

The fact that God has revealed Himself at all is related to His “divine attributes”^G of Perfection and Truth. Divine Perfection of His Truth is not merely veracity toward other beings, but it includes the fact that God is and must ever remain true to Himself, to His own being, hence, to His own perfect integrity of character. *This chapter identifies the motivation behind divine revelation. It answers the question of whether God was forced to reveal Himself and why did he have to have an audience?* Divine Revelation is driven by the fact that the divine attribute of absolute perfect Truth cannot lie, deceive, be deceived, held back, twisted, or limited in any manner. Therefore, the motivation behind divine revelation -- the manifestation of His divine attributes -- is that God was/is compelled by the very nature of His absolute attribute of Truth to reveal himself.

This chapter also documents that the study of Systematic Theology is the intellectual mechanics authorized by the Scripture whereby a finite believer in the Lord Jesus Christ may overcome the limited human sources of information. By the declaration that the Bible is a written revelation from God, (II Timothy 3:16) it is asserted that the Bible presents material and facts which could not otherwise be known to man -- by any means! To become aware of these truths and to categorize them will occupy the student of the Word of God a lifetime and more. Though there are many subjects presented in the Bible about which men would naturally have some information apart from revelation, it is clear that in the greater spheres of Truth,^G a knowledge of those Truths is totally restricted to that which God has disclosed in the written Word of God.

General Revelation is also called "natural revelation" and refers to all divine self-disclosure to members of the human race that comes through study and observation of the nature of the universe. Special Revelation is also called "supernatural revelation," and refers to divine self-disclosure to a limited circle of the members of the human race, because it occurs by supernatural or special means.⁴ Special revelation overcomes the finite limitations of mankind's intellect which include his limited system of five sensory receptors and his condition of sinful-separation from God.

...there is nothing more advantageous to man than the fact that God has spoken to man.

THEOLOGICAL USAGE OF THE TERM "DIVINE REVELATION"

[Section Summary: "Revelation" is a technical term for what God has revealed of Himself and refers to the fact that finite man can know none other about God except that which has been a part of His self-disclosure.]

The term "Theology" means "the study of God." *"In its theological usage, (how the term is used in the study of God) the term "revelation" is restricted to the divine act of communicating to man that which otherwise he would not and could not know."*⁵ This refers to the fact that when man is strictly dependent upon knowledge gained through such human abilities as intuition, tradition, rationalism, empiricism, etc., he remains extremely limited by his very finite nature to what he may "know" about the universe. Finite man is not able to come to an understanding of the "infinity" of the universe in which he resides, much less being able to reach out beyond the universe and know something which is even larger and more infinite than the universe itself. [e.g., There must be something or someone "larger" than the universe itself which is the "source" of the universe in order for there to be rational explanation for the existence of the same. [→ Atlas: Chapter 8, Creation vs. Evolution] Therefore, being limited to operating within finite abilities and upon a limited knowledge of the universe, and arriving at an understanding that God existed infinitely in infinity, before anything else existed, is a concept to which the rational, empirical, or intuitive abilities of man could have never arrived at on its own. In fact, when the "natural man" hears it, he rejects it as "foolishness." (11 Corinthians 11:21) This explains why all humanly devised systems of deities are only able to rise to the level of entertaining the idea of "god(s)" who are restricted to abilities, ambitions, motives, etc., which are humanoid or angelical in nature. (Romans 1:21-23) Therefore, the only source and means of information about an infinite God, which is conveyed to the mind of finite man, demands *special divine revelation* by infinite God Himself.

This extraordinary form of revelation, since it

originates with infinite God, being directed toward finite man, is, of necessity, largely dependent on supernatural agencies and means. These are those various techniques which God has elected to use as the conveyance of infinite truths about the attributes of Himself and everything that proceeds therefrom to the minds of finite men. Therefore,

there is nothing more advantageous to man than the fact that God has spoken to man. Otherwise, man would be totally in the dark about the origin of the universe, the role of all its contents, including

himself, and the destiny of all things. *In light of this, the function of divine revelation is to allow man to know who he is and how he fits into the Plan of God for the universe and history, which, in turn, allows him to respond to the Will of God or to reject the same.* The Scripture states very specifically that only through the inculcation of "truth"⁶ from divine revelation is a member of the human race able to arrive at an understanding of the "Will of God."⁶

"And do not be molded and guided by the maxims of this age, but receive inner transformation by means of the renovation of the mind, resulting in ability to discern the content of the will of God, that which is divine good, even acceptable and perfect."

Romans 12:2

Hence, all knowledge and understanding about the Plan of God is directly related to his **LEARNING** and **KNOWING** the Plan of God for the universe and history - - "...through renovation of the mind..." -- by means of divine viewpoint transferred to the soul. The presence of that knowledge in the soul of mankind imbues him with discernment about the meaning, purpose and definition of history; it enlightens him to the fact that his own role in history is directly related to his personal positive vs. negative response to the Plan of God.

DIVINE REVELATION AND THE QUESTION: "WHY DID GOD CREATE AT ALL?"

[Section Summary: The subject of Divine Revelation also addresses the question of "Why did God create at all?" The answer lies in the fact that since God's attribute of TRUTH is absolute, it cannot be concealed, held back or denied. Therefore, Absolute Truth demands to be revealed or manifest. The truthful nature of God demanded in eternity past that He reveal or manifest Himself. Therefore, His creation of Time, Space, Matter, and Creatures serve to manifest the "Constitutional" attributes of Himself, but it was necessary to add one more item, namely, Intellectual Creatures in order to manifest the "Moral" attributes of Himself. The Moral Attributes consist of Righteousness and Justice, which, in turn, combine to form Holiness.]

The ultimate aim of the Plan of God is "self-glory" and/or the manifestation of His attributes. (Psalm 19:1; 48:11; Acts 17:26-27; Ephesians 1:6; Revelation 4:11)

"The heavens are telling of the glory of God; and their expanse is declaring the work of His hands."

Psalm 19:1

The following outline will demonstrate that the motivation of God in creating a universe for the purpose of manifestation of His Glory was not based upon either arrogance or unhappiness. Both of these would constitute a blasphemous description of the perfection of God by attributing mental attitude sins to Him. Since God cannot be unhappy or arrogant; since God is absolutely perfect in His infinite existence, the question which arises in the mind of a thinking person is, "Why did God create all?" Furthermore, "Why did God create a universe with people and trouble in it?" He surely knew of all the bad things that could and would happen -- including even unbelievers being sent to Hell! Why, in eternity past when God existed infinitely in infinity by Himself alone, *did He not just leave well enough alone?* Why was it so necessary for Him to manifest His attributes, if He was already perfect?" The basic points of Bible Doctrine which serve to answer this most far reaching "Why?" are as follows:

1. At the outset, let us establish that the Scripture declares that all the intents and purposes of God are absolutely perfect. Psalm 119:75 declares: *"I know, O Lord, that Your judgments are righteous and that in faithfulness you have afflicted me."*
2. God is infinite perfection in Absolute Truth^G. (Father) Psa. 31:5; Isa. 65:16; Jn. 10:10; 3:33; 17:3; Ro. 3:4; (Son) Jn. 1:14; 8:32; 14:6; 1 Jn. 5:20 Re. 16:7; 19:11; (Holy Spirit) Jn. 14:17; 15:26; 16:13; 1 Jn. 5:6
 - a. God's attribute of Truth is not merely veracity toward other beings, but God is absolutely true to Himself, to His own being, to His own character, being true to Himself even before there were other beings in existence to be considered.
 - b. God does not hold the Truth as something to be acquired, but it is something of which there was never a time that He did not have the Truth, know the Truth, and exist as Truth.
 - c. In God, every Truth, in every form of knowledge dwells in absolute form which means that it is eternally unchangeable. That Truth being absolute means that God cannot change the Truth to accommodate even Himself, much less change to accommodate a finite creature's desires, ambitions, or plans.

- d. God's Truth is absolute and immutable, therefore, cannot change.

3. God is also infinite perfection in Absolute Faithfulness^G. This means that He is and must ever remain faithful to what He Himself is in His attributes, including His attribute of Truth.
4. His attribute of Faithfulness is expressed in His absolute *unwavering and loyal consistency* with all other "divine attributes."^G This means that He is absolutely faithful and/or consistent in the application of His various attributes to intellectual creatures. The Scripture states this in terms of, *"He is the rock, His work is perfect; for all His ways are Justice; a God of faithfulness and without injustice; righteous and upright is He."* (Deuteronomy 32:4. How can it be that He is "just" and "righteous" and "faithful" in light of the current problems of the earth and the humanity therein, not to mention all the problems which mankind has suffered through the centuries?)
5. First and foremost God is and must ever remain "just, righteous, and faithful" with regard to loyalty and faithfulness to the nature of His own attributes. This is called the Doctrine of the "Unity of Divine Attributes,"^G which, in turn, constitutes the divine attribute of Immutability. (unchangeability) (Psalms 36:5; 89:33; 119:90; Lamentations 3:23 cf. Hebrews 13:8 *"...the same yesterday, and today, and forever."*) The Attribute of Unity means that God cannot act with one attribute in such a manner so as to totally ignore any other attribute.
6. All of this comes to mean that God is absolutely eternal and unchangeable in His attributes. (Hebrews 6:3; Acts 5:39; Job 9:12; Psalms 115:3; 135:6; Proverbs 21:1; Daniel 4:35)

"Your throne has been established from eternity past; You are from eternity past!"

Psalm 93:2

- a. Understanding the absolute unchangeable nature of God's attributes is critical to understanding why God thought it necessary to reveal Himself through a Creation-Revelation.
- b. Because man is a finite creature, the explanation must be approached by means of an illustration from the world of finite creature activity: Finite intellectual creatures often seek adjustment between themselves by either withholding the truth or by outright lying.

- c. By comparison, "...it is impossible for God to lie..." Hebrews 6:18 Only a finite creature can turn "truth" into "a lie." Romans 1:25
- d. Therefore, with reference to the perfection and completeness of "divine revelation" about the Plan of God, God must always "be the truth," "give the truth," and "manifest the truth" if He is to eternally remain immutable.
- e. This, based on the fact that the infinite and eternal nature of the "divine attributes,"^G meaning that they are immutable or unchangeable, means that God cannot adjust, amend, append, withhold facts, or lie about the Truth.
7. Therefore, the principle of the application of the UNITY and PERFECTION of the attributes of divine Eternality, Immutability, Faithfulness, Perfection and Truth of God, to the question of "Why did He create at all?," must be understood from the perspective of eternity past:
- a. In eternity past, God existed infinitely in infinity by Himself — nothing else existed. *"In the beginning which was not a beginning ... the same was in the beginning ... all things were made by Him ..."* John 1:1-3
- b. As such, God existed as Absolute Truth (along with all other divine attributes) in the unity of His attributes.
- c. By definition, "absolute truth" means that the divine attribute of Truth is eternally free from compromise, change, imperfection, or mixture; [→ Atlas, Chapter Five: Divine Attributes, Simplicity] this means that it has no restriction, exception or qualification. [→ Atlas, Chapter Five: Divine Attributes, Immensity]
- d. By comparison, finite truth may exist in finite intellectual creatures, but it can be withheld, compromised, twisted and lied about by means of volitional decisions by such said creatures.
- e. However, the nature of **absolute** Truth [stop thinking in terms of finite truth which can be held back, compromised, twisted and changed] is vested in the fact that:
- It stands in need of nothing, because it is Perfect;
 - It cannot be changed, because it is Eternal;
- therefore,
- **It cannot be concealed, held back or denied;**
- God cannot lie; Absolute Truth cannot withhold truth; the truth of Who and What He is *must be revealed and manifest*.
- f. This means that the Perfect and Eternal divine attribute of Truth demands *in and of its very own nature* to not be denied by concealment, held back by restriction, hidden by exception, or distorted by qualification. This is true because God is absolutely Immense. If the attribute of Truth remained consistent with the attribute of Unity^G and Immensity^G, it was inevitable that it should and must be revealed.
- g. This means that the very nature of the absolute perfection of the divine attribute of Truth ***demand***s ***that God not withhold information***, deny the truth, conceal the nature of His being, all of which is summarized and described in human language by the statement, "God cannot lie!" -- ***not even to Himself!!!***
- h. **Therefore, as God existed infinitely in infinity as eternal and perfect Truth, that truthful nature of God demanded that He reveal or manifest Himself.**
- i. As perfect and absolute Truth, God cannot do otherwise; that is, if He is truthful to Himself, He must manifest Who and What He is.
- j. This does not mean that He is less than He ever was if He does not manifest Himself, nor does it mean that He is more than He ever was after He manifests Himself. This is because the sum total of the attributes of God, including the demand of absolute Truth to manifest itself, were already, in eternity past, all that they could ever be with or without manifestation.
- These principles are true and consistent due to the fact that He is eternal and as such has always been and ever shall be absolutely Perfect, Unity, and Immense, therefore, there has never been a time in which God had a "need" in the sense of lacking in some inherent capacity; This is also due to the fact that He is Immutable so that there is no possibility of His being subject to "change" in the sense of developing a "need" or becoming "better off" due some new development.
8. It follows that the Perfection of God would have chosen the highest and best perfect method of manifesting the unity of His attributes.
- a. That choice employed a Creation-Revelation which included Time, Space, Matter, Creatures and Intellectual Creatures. [→ Atlas, Chapter Six: Pre-

Resolution of God]

- b. The Creation-Revelation which God brought into existence is therefore, strictly designed for the fulfillment of His Will^G and "objective"^G (with reference to why he created at all).
- c. As intellectual-creature functionaries in the divine scheme to execute His "will" and "objective," no one has the right, much less the know-how or expertise, to question the methods of God as being less than perfect.

"Worthy are you, our Lord and our God, to receive glory and honor and power; For you created all things, and because of your will they existed, and were created."

Revelation 4:11

- d. All the activity of God in the execution of His "will" and "objective" are understandable and knowable through "the revelation which He has given of Himself" (I Corinthians 2:11 cf. Romans 12:2) so that any believer with maximum resident Bible Doctrine is able to honor, praise, and submit to His authority over history, if and only if he is willing to do so.

"...my understanding returned to me and I blessed the Most High and I praised and honored Him Who lives forever; For His dominion is an everlasting dominion, and His kingdom (endures) from generation to generation. And all the inhabitants of the earth are reputed as nothing and He does according to His will in the army of heaven and among the inhabitants of the earth; And none can stay His hand or say to Him,

"What are you doing?"

Daniel 4:34-35

- e. The Doctrine of Holiness [→ Atlas, Chapter Five: Divine Attributes, Holiness] documents: why Intellectual Creatures had to be included; why they had to be created in His image as "rational," "self-conscious" and "self-determining" creatures; and why God has no choice but to require Righteousness of such creatures (angels and mankind) and to enforce Justice on them regardless of whether they are negative or positive to His Directive Will in their mental attitude disposition. [→ Atlas, Chapter Five: Divine Attributes, Righteousness & Justice]

WHY DID GOD BRING INTO EXISTENCE THE CREATION-REVELATION?

[Section Summary: The answer to this question ties together the relationship between: The demand by Absolute Truth to be revealed; The necessity to include Intellectual Creatures in the creation who are in His Image; The necessity that these creatures must be spontaneously free to choose either positive or negative to His Directive Will^G; The necessity to include all the necessary antecedents and consistent successions of intellectual creature decisions in the creation; The desire of God to give the "highest and best" in terms of prosperity, both in time and eternity; but, also, that God must not interfere in any way with the freewill of intellectual creatures; hence, the fact that some have made negative decisions against the will of God, which, have in turn, brought about ill effects into the creation-revelation. This means that God is not the source of Sin and Evil in the world, but that He is the source of "free agency" in intellectual creatures which makes it possible for the same to choose against His will and thereby "manufacture" sin and evil.]

Therefore, the above paragraphs which address the study of God and why He has done what He has done in creating the universe, involves coming to an understanding of the attributes of God and the fact that He is a "person." This does not mean that God is "angelic" or "humanoid," but it simply means that God has personality. However, the difference in God's *Person* and that of a creature's "person" is that His is eternal and infinite. Among the various characteristics of the personality of God is the fact that He is *self-conscious, self-determining and rational*.

- ❖ "Self-conscious" means that God is and eternally ever has been aware of His own existence.
- ❖ "Self-determination" means that God has been making spontaneously free decisions for all eternity.
- ❖ "Rationality" means that God thinks and acts based on intellectual activity which is perfect.

Therefore, the Person of God functions, when He acts and in whatever He does, according to the notion, principles and expectation of intellectuality -- according to the laws that apply to the function of "mindedness." Therefore, every thing that God does and/or shall ever do must be understood under the concept that He functions according to the intellectual processes which involves *self-consciousness, self-determination and rationality*. This means that God acts according to the norms and standards of His own intellectual processes. However, if God is acting "rationally," and, of His own "self-will or determination," and, if He is indeed "conscious" of Himself and what He has done, the status and condition of mankind in the universe, again begs the question of, "How and why has God allowed chaos, sin and evil, and even Hell to exist?" How is it that all this is *"...to His glory forever?"*

*"Of Him, and Through Him, and to Him are all things;
To Whom be glory forever. Amen."
Romans 11:36*

Why did God create at all, if He knew, and being Omniscient⁶ He surely did, about all the "bad" things that that creation would entail? Since, He was existing infinitely, in infinity and perfection, again, it begs the question, *why did He not just leave well enough alone?* This begs the question, "If God is perfect, then in what way are 'all things' of history '...according to His own will?'"

*"In Whom also we have received an allotted portion,
an inheritance, which inheritance was predestined
according to the predetermined plan and purpose of
God, from the one, God the Father, putting into
operation the all things according to the decree of the
will, purpose, and resolve from Himself."
Ephesians 1:11*

Does this mean that God deliberately "*resolved and purposed*" to set in motion both the good and bad effects witnessed in the universe? In order to come to an understanding of how and why God brought into being such a creation, that in fact includes both "good and bad," we must understand the difference between the categorical principles of: The Objective of God, The Sovereignty of God, and The Will of God.

The Objective of God:

The "Objective of God" is a technical term developed to describe God's divine intention and purpose to manifest His own "glory."⁶ "Glory" is a Biblical term which is most often used in the Scriptures as a synonym for the essence of the attributes of God. As noted above, God brought the Creation-Revelation into existence in the interest of the manifestation of the truth about Who and What He is in fulfillment of the nature and demands of the divine attribute of absolute Truth. Therefore, the ultimate aim of God's "resolve and purpose" to bring the universe into existence is the revelation of His own self-glory. (Psalm 19:1; Isaiah 48:11; Acts 17:26-27; Ephesians 1:6; Revelation 4:11)

*"The heavens are telling the glory of God; and their
expanse is declaring the work of His hands ... For My
own sake, for My own sake, I will act; For how can My
(name) be profaned? And, My glory I will not give to
another ... Worthy are You, our Lord and our God, to
receive glory and honor and power; For You created all
things, and because of Your will they existed, and were
created ... All things were created by Him; and without
Him was not anything made that was made..."
Psalm 19:1; Isaiah 48:11; Revelation 4:11; John 1:3*

Attributes, Being and Personality of God as it applies to

the "Objective of God": Clearly, therefore, the Creation-Revelation is designed so as to manifest the entire spectrum of the divine "being,"^G "personality,"^G and "attributes."^G The divine "attributes" refers to the essential qualities of God.⁶ "Divine Attributes"^G is a term which describes the *objective and real* nature of Who and What God is. [→Atlas, Chapter Five: Divine Attributes]

"Divine Being" is a phrase which describes God as an entity which *stands apart from* the inanimate universe and/or abstruse infinity.⁷ More often than not, the various man-made religions of human history have envisioned God as the exact opposite. They have conceived and worshiped a god who is in and of, that is, one in the same, with the nature of the inanimate and animate universe. Others entertain the opposite notion of His existence being in the form of some abstruse infinity. They conceive of a god existing in the form and realm of an undefinable, yet substantive mystic shroud, too transcendental to know intimately, yet distinct enough to experience a tangible relationship with the world and its inhabitants. ***The Biblical nature of God's "being" is that He exists in the form of the real substance of morality, spirituality, and perfection.*** As such, He exists in and of Himself, meaning, without the aid or support of anything or anyone other than the nature of His own attributes. This means that He exists as a "being" which is not caused by or dependent upon the inanimate or animate universe or abstruse infinity for that existence. The fact that God is a "Divine Being" Who exists "apart from" and "not dependent upon" an inanimate/animate universe or abstruse infinity is demonstrated by the fact that He existed before there was a universe in existence on which to depend. (John 1:1 cf. Genesis 1:1)^{A8} As a "Divine Being," God is Moral, Perfect and Spirit. [Figure 1 - Divine Attributes and Creation Revelation Chart, Page 54]

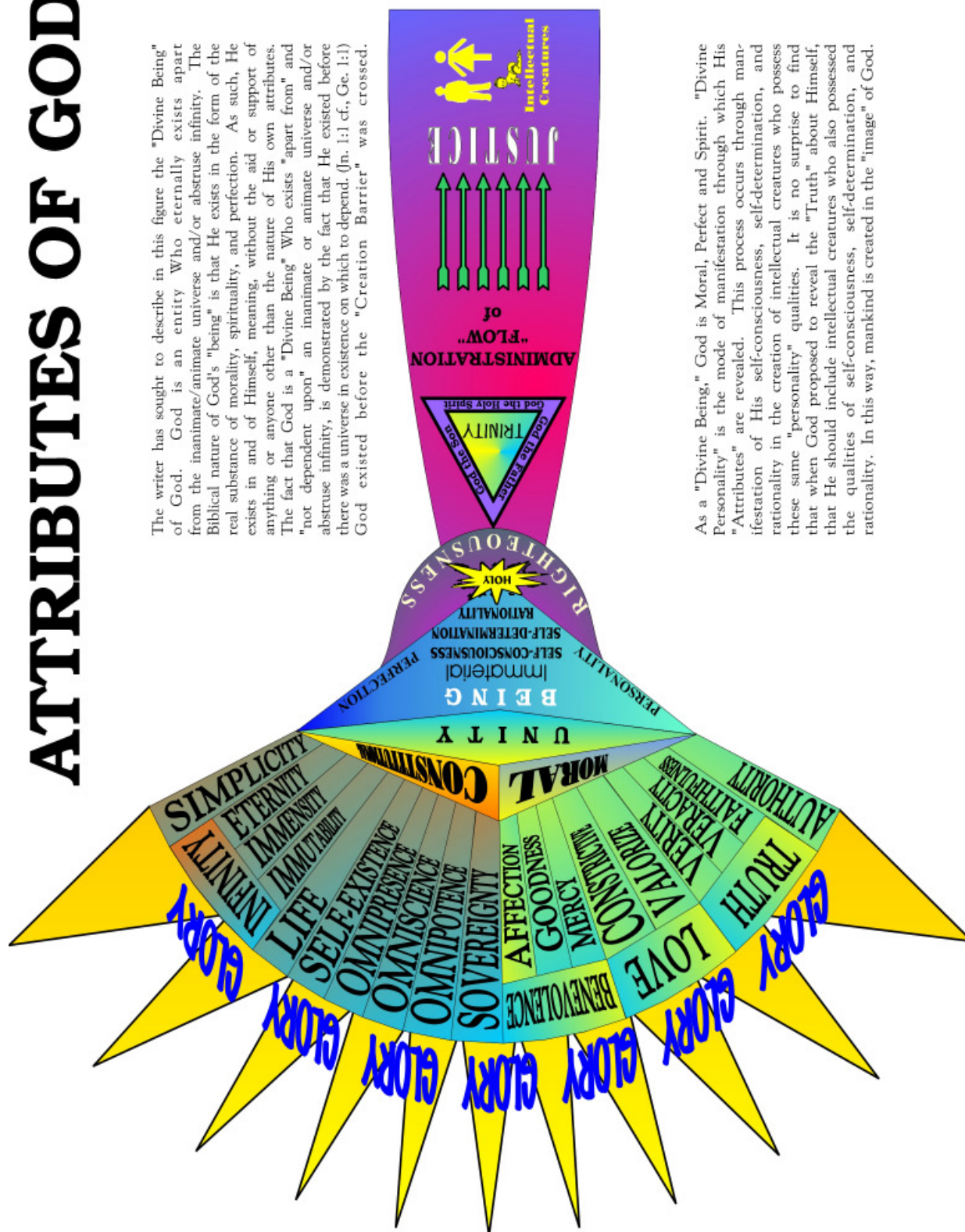
By comparison, "Divine Personality" is the *mode of manifestation* through which "Attributes" are revealed. This occurs through manifestation of His self-consciousness, self-determination and rationality.⁸ [Figure 1] Therefore, it is no surprise to discover that the creation by which God proposed to reveal the truth about Himself should also include "beings" which are creatures that possess qualities which stand apart from the inanimate/animate universe and/or abstruse infinity. Further, it is no surprise to discover that these creature-beings have a personality consisting of self-consciousness, self-determination and rationality. In this way, both angels and mankind are created in God's "image"^G as intellectual creatures. [Figure 1]

Purpose of Intellectual Creatures in the "Objective of God": The inclusion of intellectual creatures into the Creation-Revelation serves a dual purpose: First, such a creature manifests the Divine Being and Personality as noted above; Second, such a creature manifests the Holiness of God. [→Atlas, Chapter Five: Attribute of

Figure 1

ATTRIBUTES OF GOD

The writer has sought to describe in this figure the "Divine Being" of God. God is an entity Who eternally exists apart from the inanimate/animate universe and/or abstruse infinity. The Biblical nature of God's "being" is that He exists in the form of the real substance of morality, spirituality, and perfection. As such, He exists in and of Himself, meaning, without the aid or support of anything or anyone other than the nature of His own attributes. The fact that God is a "Divine Being" Who exists "apart from" and "not dependent upon" an inanimate or animate universe and/or abstruse infinity, is demonstrated by the fact that He existed before there was a universe in existence on which to depend. (In. 1:1 cf., Ge. 1:1) God existed before the "Creation Barrier" was crossed.



As a "Divine Being," God is Moral, Perfect and Spirit. "Divine Personality" is the mode of manifestation through which His "Attributes" are revealed. This process occurs through manifestation of His self-consciousness, self-determination, and rationality in the creation of intellectual creatures who possess these same "personality" qualities. It is no surprise to find that when God proposed to reveal the "Truth" about Himself, that He should include intellectual creatures who also possessed the qualities of self-consciousness, self-determination, and rationality. In this way, mankind is created in the "image" of God.

Holiness]

To briefly summarize, the Holiness of God is made up of two other divine attributes: Righteousness and Justice. These are the divine "**moral attributes**"^G of God. "Righteousness" implies norms and standards regarding right and wrong -- morality. Justice implies enforcement of norms and standards upon both the obedient and the disobedient intellectual creature -- fair and equitable treatment. Therefore, Holiness demands conformity to the moral attributes of God, hence, the title, "moral attributes of God." By comparison, "**constitutional**"^G attributes of God are revealed by means of the inanimate elements of time, space, matter, and, the "animate"^G creatures. However, if there were no other contents in the Creation-Revelation other than time, space, matter, and animate creatures, there would still remain no manifestation of Holiness -- no manifestation of the "moral" attributes of God. Reason -- neither the inanimate elements of the creation nor animate creatures possess the capacity for reason or the ability to make intellectual decisions -- *based on rational evaluation of a set of norms and standards, plus a positive vs. negative decision toward the same* -- consequently none of these created things can "obey" or "disobey" God. Therefore, without some element included in the Creation-Revelation which possesses the capacity and ability to manifest "obedience" vs. "disobedience," Holiness (the moral attributes) remains unmanifested. Therefore, God included Intellectual Creatures, possessing the necessary moral qualities and personality elements, so as to manifest His moral attributes through their obedience and/or disobedience. Hence, the actions of such moral and intellectual creatures, whatever those actions may be, positive or negative, become the manifestation of His Holiness. This means that even negative volition toward the norms and standards of Righteousness produces manifestation of His Holiness in that Justice is activated by means of "cursing."

"For the wrath of mankind shall praise you; The remnant of righteous anger is ready for action."

Psalm 76:10

Coincidental with the decision of God to include intellectual creatures into the Creation-Revelation, He was cognizant of their every choice, both negative and positive. [Figure 2: Perfect Potential Chart, Page 56] Coincidental with His perfect cognizance of their every choice, God planned and provided for all the elements that would be necessary in the intellectual creature's environment so that he could make whatsoever spontaneous free choices he would choose to make. Divine provision for all the elements which would be necessary to allow all creatures to make all their decisions, spontaneously and free, plus, divine provision for all the logical and compatible results of those same decisions, becomes the eternal Planned Objective of God. [Figure 3 - Planned Objective + Antecedents & Successions Chart, Page 57] Therefore, based on the principle, "in the interest of" manifesting the Attribute of

Truth about the unity of His Attributes, God began the process of bringing the Planned Objective into historical reality.

"In the beginning which was not a beginning,...all things came into being through Him; and apart from him nothing came into being that has come into being."

John 1:1

At this point, the "Planned Objective"^G becomes the "Executed Objective."^G [→ Atlas, Chapter Six: Preresolution Plan of God]

The Sovereignty of God:

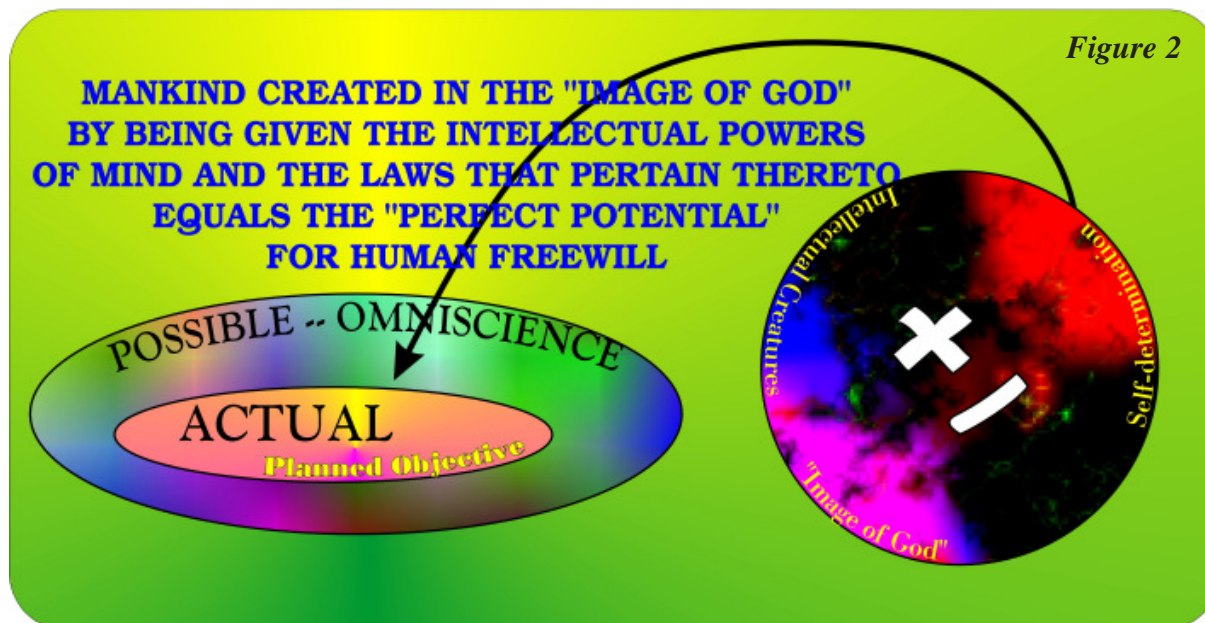
Sovereignty is an attribute of "absolute divine right." It is manifested in the personality of God as the Supreme Being of the universe. Sovereignty is the divine attribute which is associated with **God's decision making processes**. Since God is a Being with Personality, the function of His Sovereign decision making processes is bound up in the fact that God functions according to the "laws of the mind." This simply means that God thinks and functions as a self-conscious, self-determining, rational and moral Being. As such, the Sovereignty of God is the divine activity of the execution of the Planned Objective so that it becomes the Executed Objective. This is the activity of the Divine Mind feeding into the Executed Objective of creational-historical reality all that is in the Planned Objective. [→ Atlas of Theology, Chapter Six: Preresolution Plan of God]

The Planned Objective contained all the actual decisions of all intellectual creatures, [Figure 2, Page 56] plus all their necessary and compatible antecedents and successions. [Figure 3, Page 57] It is the Sovereignty of God that makes the decision as to when and how the Planned Objective will become the Executed Objective. ***It does not follow that anything so established, determined, or appointed may in any way run counter to full and absolute divine attributes of "Justice"^G and "Benevolence."^G*** The Sovereignty of God is manifested in that it "executes" the Executed Objective in its proper order of every detail of history, including allowing and providing for the "free agency"^G of mankind and angels. Sovereignty means that God acts in agreement with no other being other than Himself, His perfect attributes, and His Planned Objective. However, at no point does the Sovereignty of God infringe or violate the intellectual capacities of mankind. For man to lose his self-determination, would mean that mankind would of necessity also cease to be in His image.

The Divine Will of God:

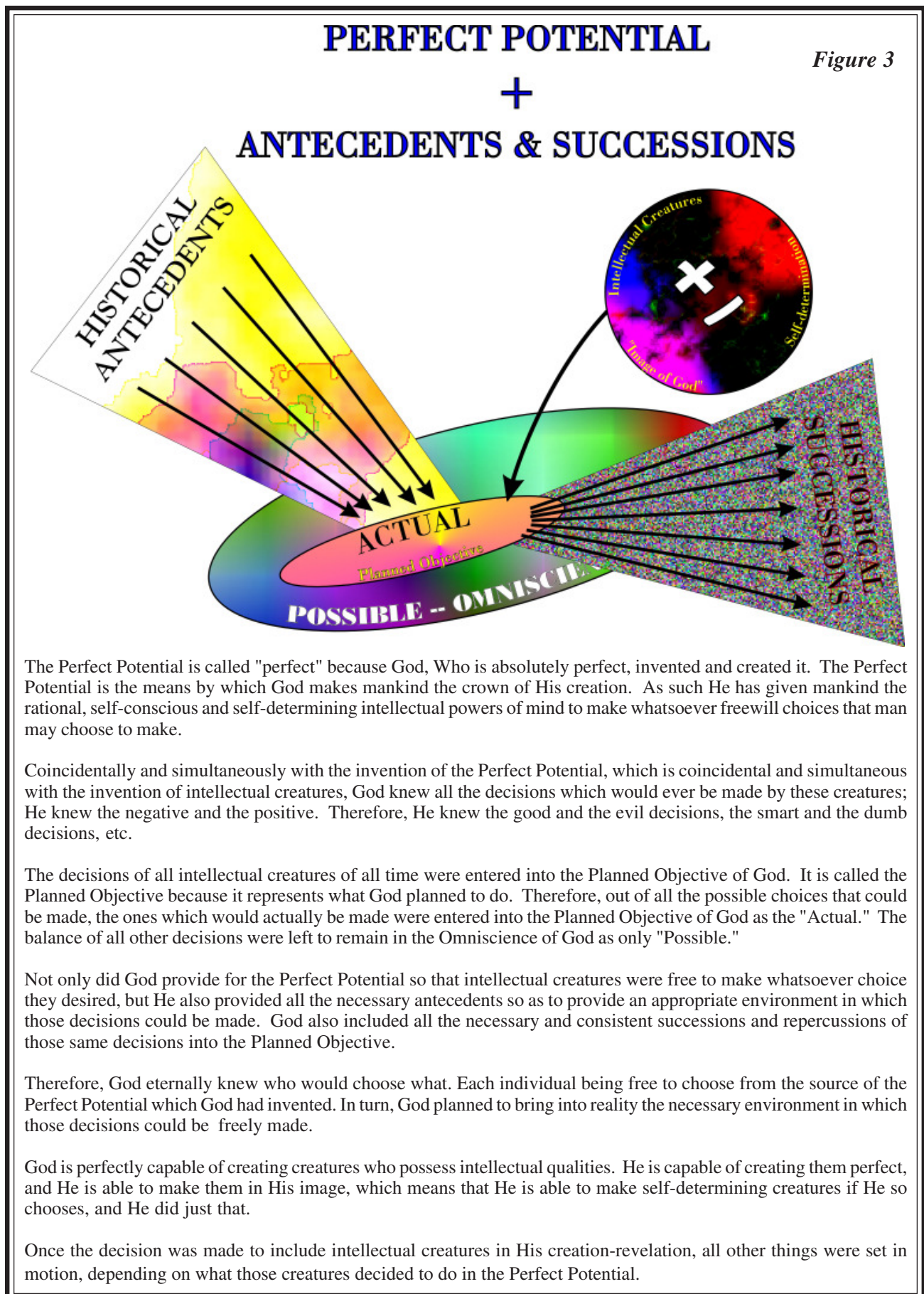
It is the Will of God to give every intellectual creature, both of the angelic and human races, the absolute highest and best in personal and special blessing. The manner in which He desires to give and the regulations for qualification for reception of the same may or may not be embraced by

PERFECT POTENTIAL



The conflict which seems to exist between the statement that God is absolutely perfect and the fact that Sin/Evil exist in His creation is solved by understanding the Perfect Potential.

1. God is absolutely perfect, therefore, whatever comes from the hand of God is absolutely perfect.
2. In the process of His bringing into being the substance of the Creation-Revelation, God opted to include Intellectual Creatures for the purpose of manifestation of His Moral Attributes. The term "Moral Attributes" of God refers to the fact that He thinks in terms of rational thought patterns. This means that He acts in terms of the norms and standards of the attributes of the laws of His Righteousness and Justice. In order to manifest these Moral and Rational Attributes in the Creation-Revelation, Intellectual Creatures were included. This means that an element was included which could choose to say "yes" or "no" to His will. As such, they were given the powers of mind and the laws that pertain thereto so as to reflect that God is a personality Who is an intellectual being making his own rational decisions. This is called divine self-determination and rationality. As a person, God is also self-conscious of His own existence.
3. When God created mankind in His own "image," it follows that he created mankind as an intellectual creature, meaning that man possesses the personality attributes of God known as Rationality, Self-consciousness, and Self-determination.
4. Not only does man possess intellectuality, including self-determination, but he is also held culpable for how he uses those qualities of intellect with regard to positive vs. negative volition toward the Plan of God.
5. Since mankind and his powers of mind were designed and created by God, they were absolutely perfect -- this means minus sin and evil.
6. Since God is also Sovereign, He can do whatever He desires, which in this case is to manifest His Attributes of Righteousness and Justice. Therefore, God is able to choose to create perfect intellectual creatures in His own image with the potential to choose for or against His Plan.
7. At the point of their inclusion into the Plan of God as *perfect creatures* from the hand of God and with the *potential* of spontaneously choosing whatsoever they will, from their self-determination imageness of God, the Perfect Potential came into existence.
8. Coincidentally and simultaneously with His invention of the Perfect Potential, God knew in His omniscience all that intellectual creatures would ever choose, both that which is negative and that which is positive to His Plan.
9. As such, those decisions which He knew would be made, based on their self-determination imageness, were added to the "actual" Planned Objective of God. All other decisions were left eternally in the realm of the "possible".
10. The content of the "actual," in turn, becomes the basis of the content of the Planned Objective of God.



the intellectual creatures which He has invented and placed into the creation. This, however, does not change the high aspirations which the Will of God holds for those creatures. For example, it is His will that *"...none should perish."* Yet, those who reject His will, most certainly will perish. (John 3:16,36)

**DIVINE REVELATION IS
CONSISTENT WITH THE
CREATION OF
INTELLECTUALITY**

**This means that God thinks and
functions as a self-conscious,
self-determining, rational
and moral Being.**

[Section Summary: God created mankind as an intellectual creature "in His own image." To be totally consistent with the fact that He has endowed man with the powers and qualities of mind, plus holds the same culpable for what decisions he makes with that mind, it is essential that man be given revelation of the "truth" about the Plan of God so that he can, in turn, decide if he will be positive or negative to such a plan.]

Having created man in His own image and having endowed man with the capacity to conceive of the Attributes of Himself, it follows that it is logical and reasonable to expect this competency in man would be allowed, in fact, would be required to be exercised.

"And you shall love the Lord your God with all your intellect and with all your soul and with all your might."

Deuteronomy 6:5

The activity of Divine revelation goes to the subject of God having created intellectual creatures in His own image and placed them into His creation. Being created in the "image of God,"^{A9} refers to the fact that man is three-dimensional in his being, namely, rational, self-conscious and self-determining, just as is God. This means that since mankind is an intellectual creature, it follows that God would "reveal" Himself and His will to their intellectuality in order to be consistent with that which He Himself has done. **PRINCIPLE:** It would be absolutely inconsistent for God to create intellectuality and then not allow for its natural function. Therefore, the meaning and definition of mankind being an intellectual creature in the image of God only has purpose if man's intellectual capability is matched with revealed information about God and His plan. Also, the Justice of God in requiring mankind to function in an intellectual manner by means of positive volition to the will and plan of God is only achieved in all fairness by man being possessed of a full revelation of that Will of God and being in "full possession" of his mental faculties. It would be totally unfair and inconsistent, for God to hold man culpable for something that he does not even know about due to the lack of information or revelation. (e.g., Isaiah 5:13) Therefore, as Chafer states, "It is reasonable to suppose that God would speak to His creatures whom He

has made quite capable of such communion."⁹ It follows that since God included intellectual creatures in the "creation manifestation of Himself," that these same moral and intellectual creatures, being required by the unity of his attributes to conform to the norms and standards thereof, would also be provided with an appropriate and perfect disclosure of the "TRUTH."^G This means that since mankind possesses free agency, through being created in the "self-determining" image of God, it is only fair to require him to conform to the norms and standards thereof if he is in possession of a full disclosure of such divine requirements; hence, this is the meaning and purpose of Divine Revelation.

SUMMARY

Therefore, the Theological Application of divine revelation takes note of the fact that:

- ❖ If the Holiness of God (Righteousness & Justice) called for the Pre-Resolution of God to include intellectual creatures in the "creation manifestation of Himself," and it did; (Genesis 1:27)
- ❖ If these moral and intellectual creatures, possessing free agency, are required by the unity of the attributes of God to conform to the Norms and Standards thereof, and they are; (Leviticus 11:44)
- ❖ It then follows that the Justice of God must and would in an appropriate and perfect manner and timing, disclose the TRUTH -- the norms and standards regarding both the Divine requirements and purpose of history to these intellectual creatures.

SUMMARY: It would be totally unfair for the Holiness of God (Righteousness & Justice) to place intellectual creatures into the universe, and to hold them culpable for the Norms and Standards of Righteousness and to enforce punishment by the enforcement of the Justice of God, and for such creatures to not even know about those Norms and Standards. *Therefore, the Justice of God must and would disclose the truth!* This means that He must and would reveal the Norms and Standards regarding the purpose for history and the requirements placed upon intellectual creatures therein.

RECENT DIVINE REVELATION

[Section Summary: The most recent divine revelation has been given through the incarnation of God the Son, which revelation is, in turn, vested in the Christian Scriptures. This recent revelation gives the full and final truth about

the purpose of history, including all the affairs of Time, Space, Matter, Creatures, and Intellectual Creatures.]

The Letter to the Hebrews opens with great emphasis on the fact that just recently in history, the human race has received the latest and highest revelation of God through the person and work of the Lord Jesus Christ — the Living Word of God.

"The God, after having spoken, in time past, to the advantage of the fathers, in the sphere of the prophets, in many ways, times, places and manners, has in recent days, spoken to the advantage of us, in the sphere of His Son, Whom He appointed heir of all things, through Whom He also made the entirety of the universe."
Hebrews 1:1

The initial affirmation in Hebrews 1:1, in which the writer states, "*God, after He had spoken,...*," referring to the concept of God's self-revelation to mankind, is basic to the entire Biblical function of the Christian Way of Life. Divine revelation, vested in the Christian Scriptures, is the written version of the expression of God's own will and the "Throne Room Viewpoint"^G about the meaning and definition of history, namely, angelic and human kind's place therein.

"All Scripture is God-breathed and becomes beneficial for doctrine, for conviction, for restoration, for training in adjustment to the Righteousness."
II Timothy 3:16

The fact that *The Letter to the Hebrews* begins with the subject of God coupled with the fact that He has revealed Himself to angels and mankind, denotes the key as to how one should interpret the meaning, definition and purpose of the creation of God and its history. Divine revelation is the only key that answers such questions as, "Why did God create at all?" "Why are we humans here at all?" "What is our destiny?" "How do angels fit into the picture?" "What is it all about?" "Why did God create a universe with people in it? He surely knew of all the bad things that could and would happen, including unbelievers being sent to Hell! Why, in eternity past, when he existed infinitely in infinity by Himself alone, did He not just leave well enough alone?"

An opening format as the one in *The Letter to the Hebrews*, which emphasizes the critical importance of God's revelation of Himself to mankind, takes note of the fact that a happy and prosperous life in history and in the Plan of God begins with a **knowledge of Who and What God is.**

*The fear of the LORD is the beginning of knowledge;
Fools despise wisdom and instruction.*
Proverbs 1:7

Before a believer can understand the Plan, he must first know the Planner — God, and, the perfect unity of His

attributes. [→ Atlas, Chapter Five: Divine Attributes] Knowledge of God involves understanding history from the Divine Viewpoint through the divine revelation from God about the Creator of history, the universe and all its contents.

*For the Lord gives wisdom;
From His mouth come knowledge and understanding.*
Proverbs 2:6

It includes most of all the answer to the question, "Why He created at all?" The opening remark by the Writer of Hebrews further reiterates the principle that mankind comes to realize "The Truth," as opposed to "The Lie," regarding the purpose of History — Time, Space, Matter, Creatures and Intellectual Creatures — only through Divine Revelation.

THE BIBLICAL VOCABULARY OF DIVINE REVELATION

[God the Holy Spirit has included in the Scripture, through the process of "inspiration,"^G numerous vocabulary terms which describe the concept of God revealing Himself to the human race. These terms constitute the fact that there is a bonafide subject in the Bible which deals with the details of Divine Revelation. The theological material and information represented by these vocabulary terms should, therefore, be predicated into a categorical and systematic study.]

There are several Greek and Hebrew vocabulary terms in the Bible which have as their meaning various nuances of "revelation" or "reveal," and imply an "unveiling or disclosing of things unknown -- a coming into view."^{A6} The fact that, under inspiration of Scripture by God the Holy Spirit, a group of several vocabulary terms are used throughout Scripture to refer to a given concept, constitutes the basis of their being a legitimate "categorical" study/subject in the Bible which is related to the meaning and definition of those terms. When such a group of terms appear consistently throughout Scripture, it becomes the duty of the student of the Word of God to become familiar with their systematic and categorical usage.

The phrase "Categorical Bible Doctrine"^G refers to the process of distillation of a distinct and fundamental class of information into a predication of a logical arrangement and affirmative statement of the subject in question. This process necessarily entails the study and discernment of the various applicable vocabulary terms which are used to describe a given subject in the Bible.

The term "systematic" refers to ensuring that the categorical development of a given topic pays careful and thorough attention to the process of following a methodical plan of procedure so as to avoid oversight, omission, personal viewpoint, tradition, emotion, ritualism — **being concerned with only what the Word of God actually says,**

rather than what tradition or one's own wishes might desire it to say. This procedure necessarily involves, again, careful attention to the actual meaning and definition of the vocabulary terms used by God the Holy Spirit in the Bible, which terms clearly pertain to a given subject. [→Atlas, Chapter 1, Interpretation of the Scriptures] The sovereign control exercised by God the Holy Spirit over the accuracy of the terms in the Bible, so as to record a perfectly accurate record of the divine viewpoint, is called "Verbal Plenary Inspiration"^Gof Scripture. [→Atlas, Chapter 2, Reliability of Biblical Documents] As noted, Addendum A6 includes such a set of terms which are clearly employed by the writers of the Bible to refer to the categorical notion of Divine Revelation.

SEVEN MECHANICS THROUGH WHICH GOD HAS REVEALED HIMSELF

[From the Garden of Eden to the Kingdom Age and in all generations in between, God has always divinely commissioned some entity as the authorized agent(s) through which He would make Himself known. These entities have consisted of Nature, Providence, Preservation, Miracles, Direct Communications and the Scriptures. In every instance, God's revelation of Himself reaches its most advanced and progressive levels through the exegesis and teaching of the Scriptures.]

The Principle of Divine Revelation:

From the very first disclosure of Himself to man in the Garden of Eden to the heavenly consummation when the redeemed shall *"know even as they are known,"* (I Corinthians 13:12) ***God has never left Himself without a witness.***¹⁰ This process begins with the Lord Jesus Christ in the Garden of Eden, communicating to Adam and Eve and concludes with the Lord Jesus Christ communicating Bible Doctrine from the throne in Jerusalem during the Millennial Kingdom. (→Doctrine of Millennium)]

Divine Revelation Is Elucidated and Particularized Under Seven Mechanics:

(1) God Revealed Through Nature: The earthly glory into which unfallen man was placed at his creation was the supreme natural revelation of God. Even though this natural "creation-revelation"^G display of the Creator's wisdom, power, morality, etc., i.e., His "glory" was augmented immeasurably by the presence of, and communication by God, the Lord Jesus Christ, in the Garden, the Bible definitely points to Nature as a practical revelation of God.^{A10} (Psalms 19:1-6) Therefore, revelation through the natural creation is a bonafide source of learning that God "is," however, that revelation has a restricted value, namely, it is designed and utilized only for purposes of communication regarding the existence of God as a supreme being to a member of the human race. (Romans 1:19-23) The restrictive value of

revelation of God by creation-revelation is in, but limited to its ability to bring members of the human race to the point of "God-Consciousness."^G From the point of arriving at God-Consciousness, it is strictly up to the positive volition of the individual, plus the Justice and Faithfulness of God to bring to that individual detailed information regarding the various phases of the Plan of God. All naturalistic-theistic arguments as to the existence of God, such as the teleological,^G cosmological,^G ontological,^G etc., are based on the revelation concerning God which nature affords. These are none other than the results of man's ability to reason from natural phenomena back to the notion of a "first cause;" i.e., since such reasoning is bonafide, potential and real among men of normal intellectual faculties, those men are "without excuse." (Romans 1:20).

(2) Revelation Through Providence: The Greek term for providence is *προνοια* (Transliterated: *pronoia* -- Only used in Ac. 24:2, Ro. 13:14)¹¹ The theological usage of the term suggests the direction and orderly execution of all the details of the Planned Objective of God from eternity past so that it becomes the Executed Objective of God in human history, consisting of an orderly, as opposed to random or accidental set of circumstances and events. Therefore, because of "providence,"^G World War II could not have accidentally come before World War I. Chafer states, "Providence is the divine outworking of all decrees, the object being the final manifestation of God's glory."¹² That there is such an extensive divine program for the ages is extensively set forth in the Scriptures. (Deuteronomy 30:1-10; Daniel 2:31-45; 7:1-28; 9:24-27; Hosea 3:4-5; Matthew 23:27-25:46; Acts 15:13-18; Romans 11:13-29; II Thessalonians 2:1-12; Revelation 2:1-22:21)¹³

Revelation through providence is limited in scope in the same way and for many of the same reasons that revelation through nature is limited. Both are limited to symbolic representation of general principles of the divinely designed Plan of God; whereas, by comparison, revelation through the function of the rules of language, communication by means of words and sentence structure, achieves the highest potential for transmission of information from God to man's brain and soul.

Therefore, by definition, the limited function of revelation by means of providence refers to that finite body of information to which an intellectual creature is able to attain by analytical observation of the circumstances and events of past, present and future historical reality. In eternity past, reality existed only in the Planned Objective of God -- in the mind of God. The Planned Objective of God included all that God "planned to do" with regard to the manifestation of Himself through creation. God being perfect and doing "all things decently and in order," means that He would quite naturally execute His plan in an orderly manner.

Therefore, since the Plan of God is specifically designed to reveal His own glory, the orderly execution of the Planned Objective¹⁴ so that it becomes the orderly

Executed Objective of history, becomes, quite naturally, a revelation of Who and What He is. All the intellectual creature has to do in order to ascertain a *limited depiction* of Who and What God is, is to look around himself and observe how history is being executed or brought about.

The intellectual creature's role in the Plan of God, in turn, is revealed in a *limited manner* to a creature by virtue of the niche in which that creature finds himself. The rational ability of the intellectual creature to look in the mirror and see that he is a homo sapiens on earth, that is, not a rock, tree, mountain goat, spotted owl, or Klingon (Star Trek creature with dark brown epidermis, with turtle shell features about the head), means that he is able to immediately conclude from that *providential set of circumstances* that his function is not to be on Praxis, the home of the Klingons.¹⁵

Therefore, revelation through providence refers to the objective information, howbeit limited, that the intellectual creature is able to receive from simple analysis of observations about how history is being conducted by God and his personal potential role and niche therein. To a limited degree, therefore, an individual may learn that his role is not to function as a plant, animal or inanimate object — (e.g., Genesis 2:20) that he is in the world, but that he is not "one with the world." He, however, may reject the message that he receives by *providential objective data*, in the same way that any objective information may be rejected, and choose to view himself and his function as merely one of the elements of the world. [e.g., This was called the Doctrine of the Elements of the World" by the Gnostics] So he decides that he is a cucumber or Jesus Christ or a spirit in the imagination of some mystical god. Now it is easy to determine how the weird ideas about man's origin, existence and destiny originate -- Romans 1:20-21 cf. Genesis 6:5:

"For the invisible things of Him, from the source of the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-Head; So that they are without excuse. For even though they knew God, (via natural and/or providential revelation) they did not honor Him as God or give thanks; But they became futile in their speculations and their foolish intellect was darkened."

"Then Yahweh saw that the evil of mankind was multiplied on the inhabited earth, and that every purpose of the inventive thoughts of his mind was only evil continually."

Furthermore, the objective information gained through providence will reveal even personal information. It will probably reveal, for example, that most of us are not Miss America or Mr. Universe. Positive volition to such providential revelation means to respond by being ourselves and not trying to be someone else, in some other place and time. By means of positive volition to revelation

by providence, therefore, even the unbeliever is able to avoid the mental attitude sins of bitterness and jealousy over "what he wishes he could be." He looks into the mirror of history and perceives the manner in which God is executing history, and he adds up the fact so as to deduce a limited interpretation of his role in history. By positive response to such providential information one is able to avoid bitterness, for example, over not being as "beautiful" as a Klingon.

Therefore, revelation by providence refers to that objective information about the facts of history which are beyond one's personal control, which, in turn, determines what is that individual's right niche and role in history. One can look around and see that he is in the 20th century; therefore, he immediately knows that it is not his role to wear a coonskin hat and carry a musket everywhere he goes for protection and explore the great Northwest territory as did Lewis and Clark. Rather, he needs a bullet proof vest and an Uzzi in order to go safely to McDonalds. Many individuals develop "mental problems" in relating to history because they simply reject their niche in history. Such individuals are always trying to do something, be something, or accomplish something which is clearly and objectively beyond their obvious niche in history.¹⁶ Hence, a number of "mental" problems emerge when this pseudo optimistic, but unrealistic view of life and history turns out to not be the truth; in reality, this type of mental attitude is merely a symptom of rejection of God's providential revelation to each individual.

The content of what may be learned from revelation by providence is limited to learning that (1) history "is," (2) the supreme God "is" [Romans 1:18-21], (3) that mankind holds the highest position of importance and ability among the elements of the cosmos (Genesis Documentation of the Position of mankind) , and (4) there is a clear cut set of circumstances in which one must live his life. In the same way Revelation by Nature can lead an individual to God-Consciousness (knowledge that there is a supreme being); **yet, it can never tell him how to be saved;** so also, revelation by providence can lead one to understand the objective parameters of his niche in history (geographic, economic, behavior grid, experience grid); **yet, it can never give him the systematic rules and regulations of how to live the Christian Way of Life.**^G Therefore, beyond this limited awareness of who one is in relation to the cosmos and history, such an individual can never, through divine providence, advance to either salvation or spiritual maturity apart from special revelation by means of linguistic description of the details of theology. This is where the importance of the Word of God and Bible Doctrine enter the picture. This means that one cannot arrive at a detailed interpretation of history (systematic theology) and a precise description of how the Christian Way of Life (Sanctification^G) should function by looking at history, the stars, the market, the war zones, etc., i.e., all the things that one may be able to rationally or empirically assess. He will never learn the details of systematic theology, that is, a

consistent and accurate understanding of the study of God apart from studying and learning the language of the “mind of Christ.” Therefore, revelation by providence refers to the orderly execution of historical events and of the material universe, which events witness to a grand divine plan and guidance to a specific end. In summary, one’s objective niche in history tells him much about what he should be doing in life. By comparison to an unbeliever who is limited to revelation via Nature and Providence, a Believer with Bible Doctrine resident in his soul has the truth in the form of the specific details about and scope of the purpose and objectives of God in time and space, by which his knowledge gained from nature and providence is augmented, clarified, and enlightened.¹⁷

(3) Revelation Through

Preservation: Revelation through preservation is another element of God having declared His glory, but *with restrictions*. The Word of God is specific in its declarations concerning the fact that the Second Person of the Trinity of the God-head, the Lord Jesus Christ, absolutely sustains the material universe. (Colossians 1:16; Hebrews 1:10; 11:3)^{18,19,20}

The summary of the concept of revelation through Preservation is that God’s strength is manifested in the fact of the continuation of the universe and history in an orderly form. Revelation through Preservation means that one learns from the fact that every time he gets up in the morning and sees the sun still shining in the sky, from the fact that there is still air to breath and water to drink, that God exists and He is revealing Himself. One looks into the mirror and takes note of the fact that he is still in history; therefore, his personal preservation leads him to understand that there is still meaning, purpose and definition to his role in history. It signals that there is one more day in history to be lived “one day at a time” and that he should take the “Divine Operating Assets”^G given to him and live it as unto the Lord.

(4) Revelation Through Miracles: Whatever may be relevant to the understanding of the Doctrine of Miracles, it is clear that they serve to reveal God to man. [→ Doctrine of Miracles] The exact nature of revelation through miracles is that they are used in such a way that men are caused to know with certitude that a certain message has been given from God.²¹ For example, the miracles of Christ served to reveal that He was God manifest in the flesh.²² (Matthew 11:2-6) Therefore, the miracles of Christ and the apostles were not primarily for the purpose of making the world a better place to live in; rather, they were given in order to validate that He was in fact the Messiah.

"By what means shall we escape after having disregarded so great a salvation? Which so-great-salvation (information) having received a beginning, having been communicated by the agency of the Lord, being confirmed and verified under the authority of those having heard. The God constantly giving additional evidence, both by means of signs and miracles and by means of various powers, even by means of the distribution of the Holy Spirit, according to the norms and standards of His very own sovereign will."
Hebrews 2:3-4

It is to be expected that for every truth there is a counterfeit; therefore, it follows that it is no surprise that

Satan seeks to be revealed and validated as a legitimate “god of this world” through “miraculous” extra-natural works. (II Corinthians 11:14; Revelation 13:1-8) Since the primary function of miracles was to confirm the message delivered by God’s messengers,

and since the canon of Scripture is completed and closed, it follows that we do not expect to witness bonafide “miracle workers” performing such in the “post-canon”^G period of the Church Age. However, the miracles of Jesus and the apostles are recorded in the Word of God, that Word being confirmed as absolutely reliable, [→ Atlas, Chapter Two: Reliability of the Biblical Documents] and as such they validate the message of the writers of Scripture just as if we had witnessed the miracles first hand.

(5) Revelation Through Direct Communication: At various points of history, God has spoken directly to men.

"The God, after having spoken, in time past, to the advantage of the fathers, in the sphere of the prophets, in many ways, times, places and manners, has in recent days spoken to the advantage of us in the sphere of His Son, Whom He appointed heir of all things, through Whom He also made the entirety of the Universe."
Hebrews 1:1-2

The fact that God has spoken to men and delivered to them the very Throne Room Viewpoint^G is confirmed by the Doctrine of the Reliability of the Biblical Documents [→ Atlas: Chapter Two] and the Doctrine of Canonicity. [→ Atlas: Chapter Three] The concept of the Throne Room Viewpoint given through direct communication to men is far reaching. It includes the revelation of Who and What God is, His motivation and objective in creating the universe, and the ultimate destiny of mankind therein. This

...an individual can never advance to either salvation or spiritual maturity apart from special revelation by means of linguistic description of the details of theology.

Divine Revelation includes the concepts of ultimate origin and destiny of the universe and all that is therein, communicated in terms of human "language of accommodation."^G The concepts of a "*beginning which was not a beginning*" (John 1:1) and a destiny without end (II Timothy 4:18; I John 2:17) are the subject of "Theophanies"^G, "Visions"^G, "Dreams"^G, and "Direct Verbal Communication"^G. (example of verbal communication - Numbers 12:8; Deuteronomy 34:10) These are concepts of origin and destiny communicated to mankind which otherwise could have never been known by means of natural human reason. The achievements of *natural human reason is limited to facts already known* through empiricism or rationalism; whereas Divine Revelation is unlimited by the omniscience of God. Therefore, while man's rational ability is only able to arrange and rearrange information, which information is limited to known empirical facts, God is able to reveal that which was only known to Himself. Hence, *divine revelation includes information regarding the origin and destiny of the universe, and about millions of details in between that man could have never known through natural rational or empirical ability.* These are details about origin and destiny of the universe and the function of millions of items therein which may only be hinted at by extensive scientific research, but never fully comprehended. No amount of research is able to test the origin of the universe or its eternal destiny; research is not able to test the activity and motivation of Satan's demon world; laboratory testing is not able to measure the impact of "*all things working together for the good of those occupied with Christ*" (Romans 8:28) on the outcome of history, much less the intricate details of man's daily life. However, the Biblical record shows that God spoke Divine Viewpoint and revelation about these details directly with Adam, Cain, Enoch, Noah, Abraham, Isaac, Jacob, and many others. The categorical subject of Direct Revelation is discussed primarily under the title of Inspiration. [→ Doctrine of Inspiration of Scripture]

Contemplation of the notion of direct Divine Revelation leads to an almost limitless variety of details regarding the mode and method through which men have been confronted with the message of the Throne Room. This is reasonable. God being a Person, and not an automaton, will naturally adapt Himself to the individuals and to the situations involved.²³ This, in turn, effects the mode and method of revelation. For example, revelation occurred at times through a "burning bush" (Exodus 3:2; Acts 7:30); "face to face" to John (Revelation 1:10); from the midst of a fire (Deuteronomy 4:12,33; 5:4,22,24); by the "finger of God" (Exodus 31:18); etc. In every case, regardless of the mode of revelation, the message is

authoritative and is, therefore, not to be deemed of less importance because it came by a vision vs. a dream, or a theophany vs. a voice, etc.; The variety of the divine modes of approach to revelation of the Throne Room Viewpoint to men includes "Theophanies."

A theophany is "Jehovah," or the "Angel of Jehovah," Who is, in turn, the "Second Person"^G of the "Trinity."^G As such, He appears and speaks to individuals.^{24,25,A11} The theophanic appearances were a manner of divine revelation-communication of the "divine viewpoint"^G to men from the very first appearances of the revealed member of the God-Head (Jesus Christ) in the Old Testament to His appearance to Paul on the Damascus road and to John on the Isle of Patmos. Theophanic appearances also occurred in the form of dreams and visions. The Cosmos Diaboliocus always attempts to produce counterfeits to everything that is true, including theophanic appearances of God.²⁶

(6) Revelation Through Incarnation: This is the supreme subject of the Book of Hebrews — God the Father is revealed in the incarnate God the Son.^{A12} By becoming flesh and dwelling "among us" (John 1:14), the Lord Jesus Christ, "...who is God" (Romans 9:5), was, is, and evermore shall be, "God manifest in the flesh."²⁷

"And by consent of all, great is the mystery doctrine with reference to Godliness, the One, Christ as eternal God, Who became visible by means of the flesh, the same One was declared justified by means of the Holy Spirit. He was observed by angels, He was proclaimed among the nations, He became the object of faith in the world,

He was taken up into the place of glory."

1 Timothy 3:16

"The Word became flesh and tabernacled among us; and we

beheld the glory, the glory of the Unique One, from the Father, full of grace and full of doctrine."

John 1:14

[→ DOCTRINE OF INCARNATION - Matthew 11:27 John 17:1-2; → DOCTRINE OF THE TRINITY]

The New Testament statements abound stating that the Son alone has seen, known, and revealed the Father, and demonstrate a peculiar relationship. (John 1:18; 14:6-11; 17:25,26) Many other statements of Christ regarding the works that He performed take note of the fact that those works were based on His relationship with the Father. (John 5:19-31,36,27; 14:10,11)

The Letter to the Hebrews takes special note of the fact

Divine Revelation includes the concepts of ultimate origin and destiny of the universe ... communicated in terms of human "language of accommodation.

that it is the Incarnation of the Second Person of the Trinity, the Lord Jesus Christ, Who reveals the Father, His plan, purpose and will for mankind.²⁸

- **God the Father appointed Christ heir of all things. Hebrews 1:2b**
- **God the Son created the sum total of all things. Hebrews 1:2c**
- **Christ, God the Son, via the creation-revelation revealed the unity of the attributes of God. Hebrews 1:3a**
- **Christ atoned for the sins of homo sapiens. Hebrews 1:3b**
- **The enthronement of Christ by God the Father. Hebrews 1:3c cf. Psalm 110:1**

(7) **Revelation Through the Scriptures:** The nature of divine revelation is that it occurs through seven modes.²⁹ However, in every instance of the afore mentioned modes of divine revelation: Nature, Providence, Preservation, Miracles, Direct Communication, and Incarnation, the only way that any such revelation becomes meaningful for one coming to an understanding of the overall details of the Plan of God and the Christian Way of Life is for them to be **augmented by the exegesis and teaching of the Scriptures** — the Written Word of God. As stated above, the Lord Jesus Christ did not merely enter the world as the incarnate God, for the purpose of performing a few salient and spectacular miracles, live a good clean life and go back to heaven. It is true that He did all these things during His "earthly ministry," but in addition, He augmented His work on earth by consistently making as His priority the **verbalization of systematic principles of theology taken from the Scriptures**. The Gospels record the fact that Jesus spent a maximum amount of time during His earthly ministry concentrating on "explanation of the Scriptures" -- that is, teaching Bible Doctrine from the Written Word of God. (Matthew 4:4,7,10; 11:10; 21:13,42; 22:29; 26:24,31,54,56; Mark 7:6; 9:12-13; 11:17; 12:10; 12:24; 14:21,27,49; 15:28; Luke 4:4,8,16,21; 10:26; 18:31; 19:46; 10:17; 21:22; 22:37; 24:25-32,44-47; John 2:22; 6:31,45; 7:38,42; 8:17; 10:34-35; 12:14-16; 13:18; 15:25; 17:12; 19:24,28,36-37; 20:9)

Matthew 4:4

denotes the importance of Bible Doctrine to the earthly ministry of Jesus:

"But He answered and said, 'It is written, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."'"

Matthew 12:24

summarizes the problem of the Sadducees by noting that

they were ignorant of the Bible Doctrine resident in the Written Word of God:

"Jesus said to them, 'Is this not the reason you are mistaken, that you do not understand the Scriptures, or the power of God?'"

Luke 24:25-32

states that the failure of his followers to recognize Him after the resurrection was strictly due to their intellectual ignorance of Bible Doctrine taught from the Written Word of God:

"And He said to them, 'O ones lacking understanding and slow of intellect, to believe in all that the prophets have spoken ... and beginning with Moses and from all the Prophets, He explained to them the things concerning Himself in all the Scriptures.'"

Luke 24:44-46

states explicitly that the central and most crucial element of the earthly ministry of Jesus Christ was the communication of Bible Doctrine from the Scriptures -- the Written Word of God:

"Now He said to them, 'These are My words which I spoke to you while I was with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled. Then He explained and interpreted the Scriptures..."

Thus, it is clear from the example set by Jesus Christ Himself that the ultimate and supreme mode of divine revelation occurs through the function of **the Written Word of God. Reason: This is the only mode of divine revelation by which a believer comes to a complete knowledge of the Plan of God.** One is never able to come to such a point of understanding of the plan and purpose of God in His creation-revelation by merely observing miracles, by observing the orderly nature of the universe, by seeing a theophanic appearance of God, by providence, nor even by observing the Lord Jesus Christ in the Person of His earthly ministry. This tells us how far off believers have been who have spent their lives longing to "walk with Jesus" during his ministry on earth, when Bible Doctrine resident in the soul is the larger and more important issue in being able to come to a knowledge of the Plan of God. The Apostle Peter explains the priority and importance of Bible Doctrine when he refers to his experience with the glorified Christ on the Mount of Transfiguration. (II Peter 1:16-18) However, in that context he states that as great of an experience as that was, the fact that he possesses Bible Doctrine in the Soul is supremely more important than any experience.

"And we continue possessing the prophetic doctrine, maintaining that it is more reliable, with reference to which doctrine you perform honorably

*when you habitually become occupied with doctrine.
Doctrine as a lamp shining in a dark place until the day
dawns and a morning star comes up in your intellect."*

II Peter 1:19

This explains how a "student" of the Bible who constantly emphasizes the physical attributes and activities of the life of Jesus misses the point that it was the explanation of the "Scriptures" by Jesus that defined His earthly ministry and, in turn, sets the pattern for the true Christian Way of Life.

This means that even if a believer received a theophanic appearance of God once a week, he still could not come to a full understanding of the Plan of God — answers to the questions, "Why we are here?", "Where did we come from?", "Where are we going?", etc. Much of the mistaken idea about the special types of revelation, such as miracles, is that most people are mistaken about how often they occurred. All total they actually occurred very rarely over a 5,000 year period of history. (Figure 4, Miracles Graph showing timetable, Page 66) The devotionally oriented emotionalism which typically passes for Bible study all too often gives the impression that miracles were occurring on every corner, every day. This is not the case, even during the life and ministry of Jesus, much less in more remote historical circumstances. Reason, miracles and other special forms of divine revelation are not the highest and best manner of enlightenment to the truth as ordained and authorized by God. Rather the primary mechanic of arriving at a "*knowledge of our Lord and Savior, Jesus Christ*" (II Peter 3:18 from the context of Peter's discussion of the importance of Bible Doctrine) is through the written Word of God which is taught by some individual who is academically qualified to do so.

Notice that the Scriptures state of themselves that it is only from the divine revelation of the Scriptures that arises that which is said to be "*God-Breathed*." (11 Timothy 3:16) Therefore, even the supreme revelation of the Father by the Incarnate God the Son was augmented by His own interpretation and teaching of the Scriptures. This illustrates how all the methods of divine revelation depend upon the revelation provided through the Scriptures for augmentation and full understanding of the details of the Plan of God. ***Divine revelation from the above listed sources of truth could never yield a full and accurate assessment apart from their divine interpretation which the Bible provides.***

Of all the methods already mentioned through which divine revelation of God has occurred, the revelation which has been recorded in the Scriptures is the one which embodies the highest and best reflection of Who and What God is. This includes even the incarnation of the Second Person of the God-Head. The Incarnate Son did not walk around on earth glowing and shining forth (in the literal sense of the word) the meaning and definition of the attributes of God through some salient and spectacular method of revelation. Jesus was true humanity (Hebrews 2:16) [plus undiminished deity in one person forever — è Doctrine Hypostatic Union] and as such had to learn Bible

Doctrine from the Scriptures just like anyone else in the human race. God the Son Himself learned Bible Doctrine (Luke 2:52), utilized Bible Doctrine in every facet of His life and death (Matthew 4).³⁰ In fact, as documented above, Jesus' ministry consisted primarily of explaining the Scriptures, i.e., He did not walk around "glowing forth the knowledge of God." (Luke 24:27; 4:21; 24:44-45; Mark 14:49; Matthew 4:7; 21:42) Hence, even in the case of the Lord Jesus Christ, it was the revelation of God primarily through the Scriptures which augmented any revelation which came through the act of incarnation itself. This principle is especially true of revelation through Nature, Providence, Preservation, and Miracles. This means that while these four systems of divine revelation which are clearly used at various points in history are bonafide, they are very limited in their scope and impact, as described above. Therefore, Divine Revelation by means of Nature, Providence, Preservation and Miracles, only assume a long-term value in light of understanding advanced Bible Doctrine from the Scriptures. In addition, it clearly goes without saying that Verbal Communication, which is not directly based upon Inscripturated Revelation, is unworthy of consideration as truth. [➔Atlas: Chapter One]

This same principle is noted in the fact that the Apostles also depended heavily upon interpretation of the Scriptures for their doctrine. Notwithstanding, that some received direct revelation, (II Peter 1:20; 3:16; I Corinthians 13:10) they were constantly looking forward to and anticipating the completed canon of Scripture. (Romans 15:3-4; I Peter 2:6; I Timothy 5:18; Daniel 10:21; Ephesians 4:8; Galatians 3:8; 3:22; 4:30; Acts 1:16; 8:32,35; 17:11*; 18:24,28; James 2:8,23; 4:5-6; Revelation 19:12; Romans 9:6,17; 10:11; 11:2; 15:4; 16:26; 4:3; Matthew 22:29; 26:56)

"And that you have known from childhood the sacred Scriptures which are able to teach you, resulting in salvation through faith which is in Christ Jesus."

11 Timothy 3:15

"He (Jesus communicating about salvation from the Scriptures) that believes on Me, as the Scripture has said, out of his inner most part shall flow rivers of living water." John 7:38

"Now these were more objective than those in Thessalonica, for they received the word with total readiness, examining the Scriptures daily, to see whether these things were so."

Acts 17:11

SUMMARY: In every instance of divine revelation from any one of the above seven mechanics of revelation, the only way that they ever become meaningful for one coming to understanding the overall details of the Plan of God and the Christian Way of Life is for them to be augmented by the exegesis and teaching of the Scriptures — the Written Word of God. As stated above, the Lord

OLD TESTAMENT MIRACLES & HEALINGS CHART

Figure 4

CREATION OF THE HEAVENS & EARTH

Eve From Adam's Rib

Nohaic Deluge

Confusion of Languages at Babel

Destruction of Sodom and Gomorrah

Staff to Snake
Hand to Leprosy
Nile to Blood (Aaron)
Frogs (Aaron)
Gnats (Aaron)
Flies
Ulcers
Boils
Hail
Locusts
Darkness
First-Born Died
The Exodus Itself
Pillar of Cloud by Day
Pillar of Fire by Night
Parting of the Red Sea
Manna, Meat, & Water
Earthquake, Smoke & Fire at Siani

Balaam's Talking Ass
Israel Crossing Dry Jordan
Fall of Walls of Jericho
Fall of Dagon's Image
Samson's Strength

Appearance to Ahab & No Rain
Elijah Fed by the Ravens
The Widow's Oil & Meal
Raised Widow's Son From Dead
Fire From Heaven
Breaking of Drought
Fire Chariot

Mantle Passed by Elijah
Miraculous Crossing of Jordan
Purifying of Spring at Jericho
Cursing of the Children
Defeat of Moab
Widow's Oil
Shunammite's Son
The Poison Pot
Multiplying of Loaves & Grain
Healing of Naaman
The Floating Axe Head
Espionage
Sight Opened -- Servant of Elisha
Famine & Feast in Samaria
Shunammite's Property
Hazel's Kingship
Joash's Defeat of the Syrians
Raising of Dead (after Elisha's death)

(00000000 00000000 000000 000 00
0000000000)
Assyrian Army Destroyed

Interpretation of Nebuchadnezzar's Dream
Superheated Furnace
Intrepretation of the Fallen Tree Dream
Daniel's Vision of the Four Beasts
Daniel's Vision of the He Goat
Interpretation of Handwriting on the Wall
Daniel in the Lion's Den
Daniel's Visit by the Angel Gabriel
Daniel's Vision Battle Between Michael Demons

Jonah and the Great Fish

Genesis 2:22

(Something new, but not miraculous) Genesis 7

Genesis 11:1-9 -- 2200 B.C.

Genesis 18,19 -- 1860 B.C.

M O S E S C L U S T E R

Exodus 4:2-4
Exodus 4:6-7
Exodus 7:19 --Magicians of Pharoah Duplicated
Exodus 8:5 --Magicians of Pharoah Duplicated
Exodus 8:16
Exodus 8:21
Exodus 9:3
Exodus 9:9
Exodus 9:18
Exodus 10:4
Exodus 10:21
Exodus 11:5
Exodus 12:33
Exodus 13:21
Exodus 13:21
Exodus 14:21
Exodus 16:1-17:7
Exodus 19:1-25

Numbers 22:28-30
Joshua 3:1-17 -- 1405 B.C.
Joshua 6:1-21
I Samuel 5:1-5
Judges 16:1-31 -- 1125 B.C.

E L I J A H C L U S T E R

I Kings 17:1 -- 874 to 853 B.C.
I Kings 17:1-7
I Kings 17:8-16
I Kings 17:17-24
I Kings 18:20-40
I Kings 18:37-45
II Kings 2:1-12

E L I S H A C L U S T E R

I Kings 19:19
II Kings 2:13-14
II Kings 2:19-22
II Kings 2:23-24
II Kings 3:1-27
II Kings 4:1-7
II Kings 4:8-37
II Kings 4:38-41
II Kings 4:42-44
II Kings 5:1ff
II Kings 6:1-7
II Kings 6:8-10
II Kings 6:11-23
II Kings 6:24-7:20
II Kings 8:1-6
II Kings 8:7-15
II Kings 13:14-19
II Kings 13:21

Jeremiah gripped about not having the ability to zap the reversionists. Jeremiah 6,7

II Kings 19:20-37 (Isaiah Delivers Answer to Prayer of Hezekiah)

D A N I E L C L U S T E R

Daniel 2:5,8,11,18,19 (The Four Empires)
Daniel 3:1-30
Daniel 4:8-27 (King's Mental Condition)
Daniel 7:1-14
Daniel 8:20-25
Daniel 5:23-31
Daniel 6:1ff
Daniel 9:20-27 ("Seventy Weeks" Revelation)
Daniel 10:10-12:13

Jonah 1,2

Jesus Christ did not simply enter the world as the incarnate God, walk around and perform a few miracles and live a good clean life and go back to heaven. He did all these things, but in addition he augmented Who and What He was — God manifest in the flesh — by the constant verbalization of systematic communication of the principles of theology taken from the Scriptures.

THE SATANIC ATTACK ON THE WORD

[Section Summary: Since it is of and through the Written Word of God that man may come to know Who and What God is, it is for this reason that Satan's attack is primarily upon the Word of God, in all its forms, in his attempt to discredit God and win the "Angelic Conflict."^G The concern of Satan with the pivotal role of the revealed Word denotes the all importance of the revelation of God through Bible Doctrine.]

Since God has revealed Himself through His Word, it is no surprise to discover that the original and perpetuated Satanic strategy against the Plan of God is to attack the "spoken" or communicated Word of God to Man. The pattern for this attack is set in Genesis 3:1.

"Now the serpent became more cunning than every animal of the field which Yahweh Elohim had manufactured. And he said to the Woman, 'Also, has Elohim said, "You shall not eat from every tree of the Garden?"'"^G
Genesis 3:1

Notice the phrase, "...has Elohim said...", takes note of the original Satanic attack which was executed via an attack on the Word of God. (Genesis 3:1)^{A7} The principle behind the Satanic attack on the "Word of God" is that Satan knows that if he can impugn the "word" of God, he at the same time infers that God is less than dependable and faithful. Therefore, if the Word of God is not perfect, dependable and faithful, as implied by Satan's question, then the essence or attributes of God are not perfect.

The successful result of this Satanic attack is evident from the ever present substance of human rationalism, doubt and negative volition as to the authenticity and validity of the Word of God as the revelation of the Divine Will. [→Atlas, Chapter 3: Reliability of Biblical Documents] This negative viewpoint is engendered by the "father of lies" — Satan (Genesis 3 cf. John 8:44) [→Doctrine of Satan; →Atlas, Chapter 7, Angelic Conflict] and by the "flesh" — The "Sinful Trend of Adam."^G [→Doctrine of the Sinful Trend of Adam] The same net result occurs in all religious or "churchianity" circles which ignore the priority of the importance of learning and applying Bible Doctrine as the basis of the Christian Way of Life. Theirs becomes an attack on the Word of God by means of omission.

"REASON" DISTINGUISHED FROM "REVELATION"

[The role of "reason" in the study and understanding of the Bible is that since God has created mankind as an intellectual creature -- in His image -- possessing the powers of mind and, since God holds him responsible for the laws that pertain thereto, it follows that God would allow, in fact, require that mankind "think" and "act" on an intellectual basis. Therefore, it is no surprise that the Bible nowhere includes in the process of "divine revelation," leading to "enlightenment," any processes which include mystical and ephemeral experience. Divine revelation has occurred in terms of the "reasonable" and "natural" laws of human linguistics, therefore, the retrieval of that information from the Word of God requires a "sound mind" and "skillful exegesis of the Word." In fact, if divine revelation and enlightenment could occur through mystical behavior, there would be no need for the written Word of God nor the authorization of "teachers" in order to "edify the saints."]

"Systematic Theology"^G which arises from Biblical Revelation draws its material from BOTH Revelation and Reason. "Reason" being involved in the study of the Bible refers to the fact that achieving an understanding of Systematic Theology from the Bible is not a matter of "mysticism"^G or ephemeral experience.³¹ ***This means that understanding the Bible is not a matter of having some kind of mysterious or intuitive gift whereby one "places one hand on the Bible and the other hand over the heart" and soon he has an understanding of the Directive Will^G of the Plan of God.*** Chafer states, "Reason ... indicates the intellectual and moral faculties of man exercised in the pursuit of truth and apart from supernatural aid. A right evaluation of reason is too often lacking."³² Here, he correctly refers to the false claim of certain ones to have attained, *without divine guidance or assistance*, "to all truth which is essential to his well-being here and hereafter."³³ However, such "reason" divorced from divine revelation leads to heathen philosophy which universally searches for a supreme being, while at the same time rejecting and suppressing the same when it is revealed. (Romans 1:18)

The role of "reason" in the study and understanding of the Bible includes the various academic principles which apply to the systematic study of any subject. The "study tools"^G are slightly different than other fields; the vocabulary is different; the eternal impact is certainly different; but, the basic rules of "study" and "discernment" of the truth of the matters recorded in the documents which make up the Bible, are exactly the same. Therefore, while the normal function of intellectual faculties of reason are necessary and included into the processes of assimilation of Biblical information into the human soul, apart from the added dimension of divine revelation man is ever unable to discover any authority, power, philosophy, or code which will guarantee temporal and eternal secure prosperity. "Reason" is a bonafide faculty of the normal human mind-

intellectuality, but due to its finite and fallible abilities to discern absolute truth, perfect solutions, and final authority, its function is strictly confined to the boundaries of this material world. ***Therefore, reason alone can never transcend the finite universe and discern what or who existed as the ultimate cause -- "... in a beginning which was not a beginning."*** (John 1:1)

"Reason" as considered here is not the same as "rationalism."^G "Reason" as included in the bonafide study of the Bible quite simply entails utilization of all the normal functions of intellectuality and the laws that pertain thereto. As such, reason is a bonafide system of thinking, created by God and given to man as a Divine Operating Asset by which he is enabled to live in, discern the sum of, and relate to his temporal existence and environment. The Word of God never calls for

a member of the human race, at the point in time that he becomes a believer in the Lord Jesus Christ, to cease to function intellectually according to the normal laws of the

mind and the laws that pertain thereto. In fact, every passage which enjoins the believer to "study and concentrate" on the meaning and definitions of the vocabulary of the written Word of God, also calls into action his mental processes of reason. (II Timothy 2:15 *"...study to show yourself approved..."*) This means that the Believer is not called upon to check his brain and the normal functions of the intellect and the laws of mind that pertain thereto at the door of the church and begin to walk around glassy eyed and in a zombie state (may include an unexplainable "angelic" like grin) waiting for God to speak to him. In fact, the function of the rational abilities of the human mind become even more important to the Believer than they ever were while he was an unbeliever. Documentation of the principle that the Christian Way of Life and/or Christian worship is to be based on the normal rational faculties of the human mind is demonstrated in the fact that the Pastor-Teacher is to be of "*sound mind*" (1 Timothy 3:2 = meaning "possessed of one's senses") so that he may be able to "*skillfully exegete the word*" (11 Timothy 2:15) which involves the science of hermeneutics^G, not mystical rationalism, not ritualism, and not emotionalism. If the divine revelation of truth occurs through mystical behavior, ritual or emotionalism, then the question quite naturally arises, "Why is it necessary for the Pastor-Teacher, or any believer, for that matter, to *be of sound and sane mind?*" The issue of "sanity" or "soundness" of mind is noted in Romans 12:3 which states that "communication and assimilation of Bible Doctrine" is directly tied to "rational & sane" thinking.³⁴

Therefore, as stated above, "reason," as considered

herein, is not "rationalism," but indicates the intellectual and moral faculties of man exercised in the pursuit of truth, supported by supernatural aid. Such "supernatural aid" includes the grace provision of all the necessary Divine Operating Assets necessary for the assimilation of the Divine Viewpoint resident in the Bible. This includes (1) provision for the process of academic inhale of the Word of God, (2) mental discernment of history by the means of resident Bible Doctrine in the soul, and (3) targeting of history with Divine Viewpoint. In order to accomplish this, grace must supernaturally provide the study tools and an environment wherein a believer may choose to function in privacy and freedom. The Biblical process of the transfer of Divine Viewpoint from the pages of the Written Word of God to the pages of the Believer's soul occurs through the

grace provision of (1) the Grace Apparatus for Perception^G, (2) the Right Text^G itself, (3) the Right Church^G, (4) the Right Pastor-Teacher^G, and (5) the Filling of the Holy Spirit^G,

fulfilling the Biblically required elements for "studying and teaching" of Bible Doctrine; also, the grace provision of the necessary "Spiritual Gifts"^G and "Royal Sacrifices"^G to keep the "doors of communication" open. Under normal circumstances of Completed Canon Conditions^G, none of these provisions include the discarding of the normal functions of the mind and the laws that pertain thereto. The normal function of the mind is not dismissed and replaced by a "still, small voice", by a special, salient and mystical means of arriving at a knowledge of the truth, or by an intuitive "dawning" so that one "somehow" comes to understand the Bible. ***Rather, the function of bonafide "reason" in the study of the Bible entails the science of hermeneutics, the skill and art of interpretation of literature.*** [→Atlas: Chapter One] In fact, it is only the laws of hermeneutics which guard against faulty interpretation.^{A1}

The abuse of "reason" in the study of the Bible has led some to hold that they are able to arrive at the truth which is intended by the very "jots and tittles" of the Biblical text through mystical and contemplative means. This leads to abuses such as arriving at an understanding of the Directive Will of God through "meditation," to the misguided minister who claims that God spoke to him "...while shaving," etc. The cop-out of these same types will claim that the "facts" or "details" are not essential. Yet, without accurate details, the larger issues of theology are bound to be off-center with the actual message resident in the original languages of the Bible. Their attitude will be one of "we heard the voice of God," "we felt His power," "we were there and we know what happened," and, "...do

Apart from the added dimension of divine revelation, man is ever unable to discover any authority, power, philosophy, or code which will guarantee temporal and eternal secure prosperity.

not confuse us with a lot of facts." This is emotionalism, pure and simple. This type of mentality is clearly the opposite of "*sane and rational*" (Romans 12:3) thinking and by such it is impossible to arrive at a knowledge of the "*objective thinking of Christ*." (Philippians. 2:5) This type of thinking in any other field in this world would be construed as arrogant and irresponsible. It is the belief that apart from the divine establishment function of reason as one of the systems of human intellect, created and given by God to the human race, and apart from the science of the normal laws of investigation, that one, through mysticism, contemplation, intuition, ritual, ceremony, emotionalism, etc.,

can come to know and understand the Bible Doctrines which are essential to his well being. This all leads to emotionalism, which, in turn, has no ability to offer "*sane and rational*" guidance. It remains purely subjective!

Therefore, within the circumscribed boundaries of human reason, reason is absolutely a must in the study of the Word of God. It is a function of the Greek term "γινωσκω" (English - ginosko) which means, "coming to know through a process of study and concentration."^{A13} While reason is both fallible and finite, when it is coupled with the grace given divine revelation of the truth, plus, the grace given Divine Operating Assets for the assimilation of the same into the soul, it becomes an indispensable function of the Christian Way of Life. ***This means that the Believer must think!!!*** In fact, the Scripture states, "*For as a man thinks in his intellect, so is he...*" (Prov. 23:7) Again, as noted above, Jesus made the main issue of His ministry, that which people were thinking. (Matthew 9:4; 19:26; 26:53) Therefore, it is no surprise that it is the "*objective thinking of Christ*" which the Believer is enjoined to assimilate into his soul and then to apply the same to history. (Philippians 2:5-6; cf. Romans 15:5)

While it is true that revelation of the Divine Viewpoint in the Word of God is absolutely infallible and perfectly accurate, all interpretation and learning which proceeds therefrom through the processes of reason will often contain imperfections due to fallible human talent and ability (not to mention treachery by those who have produced the various "original language" texts³⁵). However, there are various fail-safe mechanics built into the "Maximum Potential for Righteousness Formula"^G and the "Grace Apparatus for Perception"^G systems in order to compensate for this fallibility of the teacher and the student. The teacher will often make mistakes in his study and the student will often make mistakes in his listening to and concentration on what is taught. The primary safeguard is the consistent and continual study of the Word of God via a "line by line" and "word by word" examination of what the original text actually says (Isaiah 28:9-14), plus application of the same

with the academic honesty necessary to make corrections when errors are found. A secondary safeguard is the repetition of doctrinal subject matter. This entails looking at a categorical doctrinal principle from the standpoint of text after text so that as long as the interpretation continues to be consistent with every text, one can be assured that his interpretation must be accurate. If there is an error, eventually a passage will come up which will demonstrate that something is wrong. This is called not fitting the Grace Grid."^G (Generally called "combinationism" or "systematic consistency."³⁶)

This principle is taught in Philippians 3:15 which states, "...even this foreign thinking, God shall reveal

to you for your advantage." Therefore, Grace has ordained a perfect system for discovering error and correcting the same. It is perfect because it is divinely designed. By comparison, if one is operating on rationalism, the checks and balances therein, if there are any at all, are only as perfect and reliable as are one's own preconceived notions and/or personal integrity. Whereas, when one operates on the Biblical Grace Basis, the system is absolutely full proof.

Revelation has ceased with the completed canon of Scripture, but reason is the daily process of every member of the Royal Family. This is a fact that churchianity completely misses.

"REVELATION" DISTINGUISHED FROM "INSPIRATION"

[Revelation consists of the influence of God the Holy Spirit which communicates truth from the Throne Room Viewpoint directly to an agent. Inspiration is that influence of God the Holy Spirit which guarantees an accurate "inhale" and "exhale" of an accurate message from God to mankind. "Inspiration of Scripture" always involves the normal and sensible laws of human linguistics by which a member of the human race may come to understand the Plan of God.]

"Revelation" and "Inspiration" are each in themselves cardinal Bible Doctrines. They are usually confounded by an emotional-devotional type of handling the text of the Word of God, which modus operandi does not take the time to "split the hairs" through the science of "hermeneutics"^G in an effort to get at the "truth" of what is actually said in the original languages of the Scripture. Getting "to the truth" of what is actually said in the Scriptures is the primary duty and task of the Pastor-Teacher. (11 Timothy 2:15a "...skillfully exegeting the Word with reference to its truth.") This is the problem of not "teaching accurately the truth." (11 Timothy 2:15b)

The confusion over the distinction between

revelation and inspiration is due in some degree because, while each is separate in its own function, both must converge at the same point in the process of securing the infallible divinely revealed truth. In other words, the process of revelation and the process of inspiration will converge at the exact same doctrinal point, arriving at the result of the unveiling of that which is hidden of God to the minds of men. This process results in the revelation of Divine Viewpoint and/or Mind of Christ in the original documents through the normal functions of human intellect and laws of linguistic communication.

"Revelation" is the direct divine influence which communicates truth from the Throne Room to an agent. Revelation often came through individuals who were never involved in Inspiration.³⁷

"Inspiration" is the direct divine influence which secures an accurate inhale and exhale of Divine Viewpoint.³⁸ [→ Doctrine of Inspiration]

Inspiration involves the transference (Colossians 2:6) of truth from "the mind of Christ" (Philippians 2:5) into a human language, via the normal and sensible laws of human linguistics, by which members of the human race may understand the Plan of God. (Ephesians 3:18 "... have complete ability to comprehend...") Paul called this process of reduction of Divine Viewpoint to the human linguistic level — "God breathed." (II Timothy 3:16) This means that the process, through the agent of inspiration, involves both "inhale" and "exhale" of the Divine Viewpoint. Inspiration oversees the process to the extent that God the Holy Spirit sees to it that the agent inhales the correct message and that the same agent exhales the correct message so that the resultant document becomes the repository of the perfect and infallible Word of God. God the Holy Spirit executes His function of "guidance into all truth" (John 16:13) in such a manner so as to not override the agent's "Genetic Behavior Grid"^G or "Experience Grid."^G This means that the perfect and infallible message of the Will of God is recorded in human language, the latter reflecting the personality, demeanor, vernacular, and background of the human author.

As noted, while it is true that the mechanics of Revelation and Inspiration often concur, it is equally true that they often function separately. "Revelation" to one individual may never be "Inspired" to be written in a (Biblical) document. "Inspiration" as the function of reducing "Revelation" to a written Biblical document is called "Inscription."^G Inscription is the process whereby "Revelation" to an individual is also "Inspired" to be written down by that individual or an assistant. For example, by direct divine revelation Joseph was warned to flee to Egypt with Mary and the infant Jesus, however, it is nowhere recorded that he was "inspired," that is, he was not commissioned and/or commanded to write the information in a document that was revealed to him. He was not "inspired" to write down the details of the episode; therefore, the details of the "Egyptian Period" of the life of Christ are not Inscribed. Similarly, multitudes heard

the divine revelation regarding the birth of Jesus, but only the Disciples, and that much later, were chosen, *inspired* under the Biblical concept of being "God-breathed," to function as the recorders of divine truth about the birth of Jesus. Therefore, while many were privy to "revelation," only a few were privileged to "inspiration."

Consequently, "revelation" unveils perfectly accurate information, but it is "inspiration" that is the function which secures the accuracy of the records of that which was revealed. Revelation unveils perfectly accurate information, but it is "Inspiration" that is the function which secures the accuracy of the records of that which was directly revealed, seen or heard. ("heard" may include second hand information plus inspiration. Example: Luke who wrote the Acts of the Apostles certainly did not experience all the events about which he wrote. He came by the information — this is inhale — through rational and sane research and later put together and recorded a chronological record of the critical events of the "Inauguration Period"^G of the Church Age — this is "exhale." By means of the "God-Breathed" process, that is, God the Holy Spirit overseeing Luke's activities to guarantee infallible accuracy, the Acts of the Apostles has stood the test of all its attackers so as to be proven as being unmistakably the most reliable account of that period of the history of the church — the inspired account. There is no single exception to the accuracy of the Acts, where the information is available.³⁹)

Conclusion: Some have had revelations directly from God in one form or another; however, a far lesser number of individuals have been inspired to transfer Divine Viewpoint information into recorded documents. The former entails one of the many forms of Divine Guidance, while the latter entails the permanent recording of perfect and infallible records of the Will of God for mankind through "Verbal Plenary Inspiration"^G Furthermore, under current "Completed Canon Conditions"^G there is neither revelation nor inspiration going on at the present time.

UNIQUE CHARACTERISTICS OF DIVINE REVELATION

[Divine revelation unveils only a super small percent of one percent of the total Omniscient knowledge of God; yet, it provides a complete picture of that part of the plan and purpose of God which is necessary for mankind to have and know in order to function on the "high side of history."^G This unveiling has occurred over many centuries, progressively providing what each generation needed in order to have opportunity to advance to the "high side of history" of their civilization.]

Divine Revelation Is Complete, Yet Partial: "Partiality" of revelation refers to the fact that everything that has been revealed is that information which is necessary in order for intellectual creatures to function in the Plan of God by either positive or negative volition to the norms and standards of

that Plan. However, even if a creature could be cognizant of every particle of data revealed through the various forms of divine revelation, he would only still be aware of a super small percent of one percent of the sum total of knowledge represented by the omniscience of God.

Hence, while God is omniscient or in possession of infinite knowledge, man, as an intellectual creature, can only be in possession of a super small finite portion of the knowledge of God.

"The secret things belong to the Lord our God, but those things which are revealed belong to us and to our sons forever; that we may observe all the words of this law.

Deuteronomy 29:29

Therefore, while God has only revealed to man a portion of His infinite knowledge, that revelation is the absolute complete set of data that man needs in order to make intellectual choices about the Plan of God.

Divine Revelation Is Partial, Yet Complete: Concerning the facts that are revealed, divine revelation is complete. There is nothing that is necessary for the full and free function of the intellectual creature's mind left out. There are no gaps, no half truths, or omissions. Consequently, it is no surprise that the Lord Jesus Christ is described as the "bodily" revelation in terms of a "full" and complete revelation.

"Because, in Him and only in Him, Keeps on being resident all the sum total of plenitude authority, the quality being of deity bodily manifested."

Colossians 2:9

The result of the "fullness" of the revelation of God through the person and work of the Lord Jesus Christ is that of all who believe, are classified as "pepleromenoi" (peplhrwmenoi) or "complete" in union with Christ.⁴⁰

"And you all keep on being in the sphere of His plenitude power, being permanently filled with His power and quality, Who, Christ, keeps on being the superior rank over every demon ruler and every demon authority.

Colossians 2:10

Divine Revelation is Progressive: The writer of the Letter to the Hebrews documents that the revelation of divine viewpoint has been consistently progressive over the ages, being greatly advanced by the recent revelation through the Lord Jesus Christ and His apostles.

"The God, after having spoken, in time past, to the advantage of the fathers, in the sphere of the prophets, in many ways, times, places and manners, has in recent days spoken to the advantage of us in the sphere of his son whom he appointed heir of all things through whom

he also made the entirety of the universe."

Hebrews 1:1-2

The plan of procedure in the revelation of truth to mankind is expressed by Jesus in a parable which is unique to the Gospel of Mark. (Mark 4:28)

"By itself the soil produces grain — first the stalk, then the head, then the full kernel in the head."

The context is dealing with the "seed of the Word," and this is to be interpreted as referring to the gradual and progressive nature of the divine revelation of God to man. Each portion of the canon of Scripture builds upon the accumulated truth that has gone before.⁴¹ The divine revelations of the Age of Israel referred to and built upon the Age of the Gentile revelation; the Church Age divine revelations referred to and built upon both the Age of the Gentile and the Age of Israel; and, no doubt, the Millennial Age divine revelations will refer to various passages of Scripture from the previous ages as well as to historical events, personalities, etc., and build thereon to become Millennial Age Scripture. (Joel 2:28) This does not mean that Christianity is an evolutionary process in which man begins with an impersonal "manna" that gradually evolves into monotheism as society becomes more and more complex. Rather it refers to the fact that God has taken the initiative to reveal Himself and that the divine revelation has gone from a theological infancy in the Old Testament to full maturity in the New Testament. The Old Testament was partial and elementary consisting of material symbols (Hebrews 9:1) and shadows (Hebrews 10:1) depicting the full revelation that was about to come with the Messiah Himself and with revelation of new advancements on the truths of old. Isaiah chapter fifty three is an example of the general principles revealed about the Messiah's person and work where as the four Gospels of the New Testament represent the beginning of the advanced detailed information received by the Church Age believer.

In addition, there will also be progressive revelation going on in the Millennial Kingdom, adding special information needed by believers in that age.⁴²

Therefore, no complete understanding of revealed truth can be gained apart from the concept of "progressive" revelation of divine truth and how that progression applies to the generations and dispensations as they elapse through history. [→ Doctrine of Dispensations]

INSPIRATION OF SCRIPTURE ASA FUNCTION OF DIVINE REVELATION

["All Scripture is given by inspiration..., " therefore, it is incumbent upon the believer to know and understand that every "jot and tittle" has meaning, purpose and definition for his life. The process of inspiration directed the writers of Scripture so as to record the divine message to mankind perfectly accurate in the original languages of the Bible.]

The principle of the mechanics of the inspiration of Scripture is documented in II Timothy 3:16 when it states, "All scripture is given by *inspiration*."⁴³ There is no verb "to give," rather, only the substantive "θεονευστος" (theoneusto) which means "God-breathed." The term "inspiration" is inaccurate in that it connotes the intake of or input of information by God, and then letting the writer exhale it rather haphazardly. But "God-breathed" means that not only are the words and information communicated by God in the process of "inhale," but they are also under the divine control in their "exhale," in fact, right down to the last "jot and tittle."

"For I solemnly declare to you, until heaven and earth disappears not even the tiniest letter or the tiniest hook on a letter will in any way disappear from the law until all it calls for shall have taken place."

Matthew 5:18

The mechanics of Inspiration: The translation of "God-breathed" is accurate in that it indicates that God is doing the inhaling and exhaling. Under the inhale concept, it is God the Holy Spirit who communicates to the human authors, the complete and coherent message, both for that generation and for all generations of history. Often these writers taught thousands and thousands of words that were not reduced to writing, (inscripturated) because it was for their generation only. What is inscripturated represents the sum total of what God wanted reduced to writing; this is always information that is pertinent to all generations. The concept of inhale is taught in: II Samuel 22:2-3, 59:11, Jeremiah 1:9, Mark 12:36, Matthew 22:42-43, Acts 28:25; 4:24-25.

Summary Principle of Inspiration: God the Holy Spirit under the inhale concept communicated in various ways exactly what should be recorded and only this was written down.

The Exhale of Inspiration: The writer wrote down in whatever language he thought in and according to the normal rules of linguistics, the divine message to man. In writing, he did not waive his human intelligence, the laws of linguistics, or the principles of hermeneutics. Rather, God used his intelligence, his vocabulary, his personality and ability to write down a coherent record of His will and plan. The human author's writing was permanently recorded with perfect accuracy in the original languages of scripture and then preserved by God right down to this moment.

Inspiration and Dual Authorship: On the divine side, the Scriptures are the "Word of God" in the sense that they originate with Him and are the expression of His mind alone. (Philippians 2:5 cf. I Corinthians 2:16) On the human side, certain men were chosen by God for the high honor and responsibility of receiving the Mind of Christ and

transcribing it — Inscripturation — into written form.

Granted that it is obviously the Will of God for His Word to be reduced to written form, the method that He adopted includes: The writer is to function according to the laws of rationality, self-determination and intellectuality, i.e., laws which God Himself invented and instituted. However, the employment of human authors who possess in addition to their intellectuality, a sin nature, raises a question concerning how such an author can produce a perfect document and yet be the embodiment of finite restrictions and limitations. This is possible under divine "*direction, instruction and correction*" (II Timothy 3:16) such a human author comes to know, in terms of his own Behavior Grid^G and Experience Grid^G, the content of the Mind of Christ, *in these same terms* — personal characteristics, style, vocabulary — the penman inscribes the Divine Viewpoint.

The necessity of a dual authorship of Scripture enters the picture at this point. Dual authorship is the coalescence of both the Divine and the Human nature to produce a perfect document within the laws of human intellectuality and linguistics which God Himself instituted. **Dual authorship** is possible, without the compromise of the Divine Attribute of Righteousness through coalescence with the fallen sinful nature of mankind, via the function of the "Filling of the Holy Spirit."^G Under the Filling of the Holy Spirit the "Sinful Trend of Adam is Isolated;"^G therefore, the believer is placed in the "spiritual state." Under the spiritual status of the isolation of the Sinful Trend of Adam, via the Filling of the Holy Spirit, the natural and otherwise unacceptable "Epithumia Chain of Command"^G attributes of man can and are utilized under the laws of intellectuality to inscripturate the Mind of Christ.

Summary: The Doctrine of Inspiration of Scripture by God the Holy Spirit defines the inspiration process as God the Holy Spirit so supernaturally directing the writers of Scripture, that without waiving their human intelligence, their individuality, their literary style, their personal feelings, or any other human factor, the human authors recorded the complete and coherent divine message from God to mankind regarding the Plan of God, in perfect accuracy, in the original languages of Scripture, the very words being the authority of divine authorship.⁴⁴ When we say, "without waiving their human intelligence, and etc.," one must remember that the writers of Scripture run the gamut from genius to just above stupid. But the principle is that God used different types of people to record different types of information so that His complete message is recorded in human terms, idiom, language of accommodation, etc.

ILLUMINATION OF SCRIPTURE ASA FUNCTION OF DIVINE REVELATION

[Bonafide illumination only occurs through the Biblical ministries of God the Holy Spirit. The Biblically authorized

process of arriving at illumination does not include any form of mysticism, magic, ritual, ceremony or emotionalism. It occurs through the process of apprehending the meaning of the Bible through the process of study and concentration. Under "completed canon conditions," there is absolutely no other way to be enlightened about the meaning, purpose and definition of the Plan of God apart from the exegesis and teaching of the written Word of God. This teaching process must include the examination of the divine message in the original languages of the Bible through the sensible laws of linguistics.]

It is only the written Word of God that is "God-breathed" and profitable for "doctrine," "alive and powerful," and "abides forever."

The necessity for a clear distinction between "revelation" and "illumination" is no less important than between "revelation" and "inspiration." "Illumination" is not something that occurs mystically such as through "psychic warnings," "visions by 55,000 Marian Movement Priests," by being literally "awakened by the Lord in the night,"^{45,46} or by a "heart supernaturally awakened from within." *Revelation is the divine influence over comprehension of knowledge of the Plan of God so that it is accurately understood. Inspiration includes divine oversight of both comprehension and the reduction of the same to writing so as to attain an accurate reflection of the Will of God in writing. Illumination includes the process of apprehending the meaning of the Bible through the intellectual process of comprehension.*

In his discussion of "The Illuminating Work of the Spirit," Lewis Sperry Chafer states that "the divine Teacher is within the heart and he therefore does not hear a voice speaking from without and at stated times, as is the method of human teachers, but the mind and heart are supernaturally awakened from within to apprehend what otherwise would be unknown."⁴⁷ *This notion makes several critical doctrinal mistakes.*

- First, and foremost there is the ever missing explanation of the mystical function of the "heart." [→ Atlas, Brain-Soul Relationship, Grace Apparatus for Perception] That is, the "heart" is never used in Scripture to refer to the cardio-vascular muscle; rather it always refers to the intellect of the soul. The function of the Holy Spirit enlightening the "intellect" [Greek: καρδία; Hebrew בִּלְעִ] of the soul entails all the subject matter of the Bible dealing with the fact that man is created in the image of God, thereby possessing the powers of mind and, in turn, is volitionally culpable for obeying all the laws that pertain thereto. This results in the actual Biblical stance being that every facet of life, and in particular the Christian Way of Life, is related to an individual's volitional choices. Therefore, of necessity, "enlightenment of the

intellect" by any means must be interpreted and understood in light of the role of volitional choice. Chafer's handling of the subject obscures and ignores all the principles of volition and intellect, i.e., man's imago of God, and makes "enlightenment by the Holy Spirit" a mystical experience of the "heart." Further,

Chafer never attempts to explain how this "heart enlightenment" occurs.

- Second, Chafer's conclusion about a "superhuman manner of life" in which a believer

is taught by a "divine Teacher from within and therefore he does not hear a voice speaking from without and at stated times, as is the method of human teachers," absolutely overlooks the inscripturated requirement for and function of the local assembly, the communication ministry of the Pastor-Teacher, the role of what the apostle Paul called the "open doors of communication."

- In his first paragraph on the subject, therefore, *Chafer actually promotes a notion that should lead one to believe that there is no further need for "not forsaking the assembly of ourselves together" (Hebrews 10:25) or "praying for an open door of communication," (Colossians 4:3) because the "superhuman manner ... of enlightening the individual" will "awaken" the believer to the truths that he needs.*

- Typical of non-systematic "systematic theologies" is the very next paragraph by Chafer in which he twice reiterates that when Christ taught the disciples, He "expounded," and "opened their understanding to the Scriptures." (Luke 24:13-35; 24:45-46) The problem with the "superhuman" interpretations of the teaching ministry of the Holy Spirit is that if that spiritual function of teaching is not tied to a tangible set guide of norms and standards, then the door is opened for every whim and notion of the "interpreter" to become something "that the Spirit told him."

However, when interpretation of the Scripture becomes "**critical interpretation**," then the safe guards which God the Holy Spirit Himself has built into the Word of God are included into the process of gaining a knowledge of divine truth. It is true that it is the function of God the Holy Spirit to "*guide in all truth*" (John 16:13), but it is also of an absolutely important truth that "all truth" is resident in the written Word of God. It is only the written Word of God that is "God-breathed" and profitable for "doctrine" (II Timothy 3:16), and "alive and powerful" (Hebrews 4:12), and "abides forever" (I Peter 1:24; Psalm 33:11). As noted above, it is this "God-breathed" *written word* that Jesus Himself relied on during His temptation (Matthew 4), and also to His teaching the

disciples after the resurrection (Luke 24:13-25; 45-46). **“Critical interpretation”** is an interpretation which has adequate justification based upon “lexical, grammatical, cultural, theological, historical, geographical”⁴⁸ considerations. Therefore, critical exegesis is “exegesis that provides sound reasons for the choices it makes and positions it adopts. Critical exegesis is opposed to merely personal opinions, appeals to blind authority (the interpreter’s or anyone else’s), arbitrary interpretations, and speculative opinions.”⁴⁹ This is to say then that the teaching ministry of God the Holy Spirit never by-passes those elements which He Himself has been responsible for incorporating into the Christian Way of Life: the God-breathed accurate message of God to man **in the original languages of the Bible**, the bringing together of the local body of Christ for assembly and teaching and the provision of spiritual gifts for the purpose of communication of Bible Doctrine in the assembly.

The Holy Spirit does not establish these elements of the Christian Way of Life and then bypass what He Himself has provided and what the Lord Himself requires: namely, the command to believers in general - *“forsake not the assembly of yourselves together”* (Hebrews 10:25), the command to the Pastor-Teacher specifically - *“shepherd the flock that is among you”* (I Peter 5:2), the command to believers who are positive to the Plan of God - *“concentrate on them which have the rule over you, who have communicated to you for your advantage the Word of God; who’s doctrine imitate”* (Hebrews 13:7), plus, *“obey them that have the rule over you and submit yourselves to their authority for they watch for your souls”* (Hebrews 13:17), and the command to be taught - *“hold firmly in your possession the traditions which you have been taught, whether by verbal communication or by letters from us”* (II Thessalonians 2:15).

We may, therefore, legitimately ask, what is the function of these inscripturated requirements for which the believer is held accountable, if the teaching ministry of God the Holy Spirit is a “superhuman enlightenment” process that by-passes the normal function of the human intellect and volition. Every time the normal function of the human intellect and volition are bypassed in a system of “interpretation” of the Bible, such an “interpreter” is left to his own vices and the result is inevitably a statement of that which he wishes the Bible said, rather than what the Bible actually says. The ultimate conclusion which has become popular opinion is that “the Bible means different things to different people.”

Bonafide illumination occurs only through the Ministries of God the Holy Spirit, which ministries enable the Believer to function under the inscripturated process authorized for legitimate assimilation of Bible Doctrine into the soul. (John 14:16-18; 16:13) This authorized process is called the Maximum Potential for Righteousness Formula^G and includes all the Biblically described and prescribed mechanics of how information is transferred from the pages of the Word of God to the memory banks of the believer’s

soul. [→Atlas, Grace Apparatus For Perception] One of the primary inscripturated factors of the Maximum Potential for Righteousness Formula is that divine revelation under completed canon conditions only comes through the truth recorded in the “jots and tittles” of the written Word of God. ***The net result of the process of studying and apprehending the meaning of that Book, and only through such a study, does the believer become “enlightened” or “illuminated” as to the facts of divine truth.***

As noted above, the apostle Peter describes the process of assimilating Bible Doctrine into the soul as resulting in *“possessing the prophetic doctrine,”* which in turn, he describes as being *“more reliable”* than even his experience on the Mount of Transfiguration with Jesus. (11 Peter 1:12-19)^{A14} Peter described his having experienced the presence and sight of the glory of the essence of God on the Mount of Transfiguration, along with James and John, as not being as important and valuable as the presence of Bible Doctrine in his soul. ***He declared the possession and application of Bible Doctrine to history as “honorable” and “more acceptable” than any experiential event that the Believer might witness.*** He describes this valuable Bible Doctrine in the soul as *“a lamp shining in the dark place, until the day dawns and a morning star came up in your intellect.”* Peter had both a fantastic personal experience with the Lord Jesus Christ and he had resident Bible Doctrine in his soul, but he rates the Bible Doctrine as the clear winner!

Therefore, the fine lines of difference between “revelation,” “inspiration,” and “illumination” are critical in order for the believer to be able to avoid drifting off the bonafide Scriptural mechanics of attaining a knowledge of the plan, will and purpose of God. Only by finding out the Biblically authorized mechanics of illumination will one be able to avoid sooner or later becoming side tracked from the one bonafide process, into emotionalism or mysticism, in which he begins to think that he has heard God or an angel speaking to him. Of Christ Himself, during His earthly ministry, it is said, *“He explained and interpreted the Scriptures...”* (Luke 24:31,45 dianoigo - Greek: dianoigw - Compound metaphorically representing the process by which one is caused to come to understand something.) This is simply Jesus holding Bible Class by means of studying the written Word of God.

Therefore, under the Doctrine of the Ministries of God the Holy Spirit and the Doctrine of Completed Canon Conditions, it is obvious that “illumination,” does not include free-lance addition to those Scriptures.

Specifically, under the Doctrine of Completed Canon Conditions, there is no possibility that any individual will ever receive a direct revelation, inspiration, or illumination regarding the will, purpose, or future of the Plan of God after the canon was closed in 98 A.D. with the Apostle John on the Isle of Patmos. ***The very nature of the written Word of God dictates the fact that the interpreter is never free in his desire to arrive at a truth from seeking that truth from interpretation other than from the Christian***

Scriptures by means of the sensible laws of linguistics. Under completed canon conditions, all spiritual truths are revealed through the medium of words. If one resorts to revelation, inspiration, or illumination by means of any other mechanic, the ministry of God the Holy Spirit to record and preserve the written Word of God is rendered without meaning and definition. Departure from this process only opens the door for every “interpreter” to have his own way with what he *wishes the word said rather than what it actually says*. But when one is tied to the normal rules of linguistics, he is tied in turn, to what God the Holy Spirit actually conveyed to mankind through a human author.

Romanism, the Charismatics, and many Evangelicals are often equal partners of deception in their assumption that they have extra-Biblical authoritative dogma and information which is equal to, if not greater than that of the Bible. The Roman Pope who speaks *ex cathedra* is no different than the Baptist minister who claims that God spoke to him “...while he was shaving.”⁵⁰

Therefore, whether it is a Papal Bull or an evangelist claiming that God has just spoken to him, they are both extra-biblical authorities for which there is *no boundary or limit to what can be claimed or taught*. By such means the “interpreter” is able to lift a text out of context and/or claim to have received brand new text (which has no context at all) and “authoritatively” comment on it, not based on whether it fits a context, or matches with other categories of Bible Doctrine, or is in accord with systematic theology. The value of such “revelations” is only as good as is the integrity of the individual claiming to have received the same. And as church history demonstrates, we will have to take note of the fact that history is replete with false prophets who have disappointed many thousands of people when the same turned out to be liars.

The Scriptures warn against the false prophets which will come with “*skillful and persuasive words*” and “*disguised in colorful stimulating speech*.” (I Corinthians 2:1-4; Colossians 2:4) However, when one understands that the will of God is revealed only in the Word of God, and that that Word of God is recorded in absolute perfection through Inspiration of God the Holy Spirit, and when one abides by the normal rules of interpretation and linguistics, he is guided by an absolutely perfect source for truth.

It is interesting to note that in the singular most important passage in the “Code of Royalty”^G dealing with the Maximum Potential for Righteousness Formula mechanics, all three facets of becoming aware of the Throne Room Viewpoint are present -- (I Corinthians 2:9-13):

1. REVELATION:^G

1 Corinthians 2:10 “*For to us* (born again believers only) *God revealed it through the Spirit*, (Refers to the ministry of God the Holy Spirit by which “all Scripture is God-breathed.” (II Timothy 3:16) There is absolutely no excuse or justification for an interpreter of this verse to switch to mysticism at this point and infer that this is an

ongoing process which is available to all believers and that it may occur through mediation, prayer, singing, etc. In fact, the context goes on to describe the actual physical/spiritual apparatus by which a believer may become aware of that which the Holy Spirit has revealed.) *for the Spirit searches* (anthropopathism for the veracity of the Holy Spirit) *all things*, (The Holy Spirit gives all the truth, never a half truth.) *even the deep things of God* (advanced concepts of truth).

2. ILLUMINATION:^G

1 Corinthians 2:12 “*Now we have not received the cosmic spirit* (Referring to the Natural Apparatus for Perception system which depends on human I.Q. because the “Natural Apparatus for Perception”^G system depends on human merit i.e., human ability to perceive, based on the brain mechanisms and central nervous system which are contaminated with the Sinful Trend of Adam, the individual can never accurately know God.), *but the spirit from the source of God*, (Referring to the Human Spirit which is the new system of “receiving” information into the soul, the Human Spirit is received simultaneously with the reception of the Holy Spirit which together form the Grace Apparatus system of perception.) *in order that we might have* (The subjunctive mood indicates that unless the “Indwelling of the Holy Spirit”^G and “Filling of the Holy Spirit”^G and the “Human Spirit”^G exist, there is no perception of Bible Doctrine.) *permanent knowledge of the things of the doctrines* (the doctrine only in the interpretative cortex can be recalled at will) *having been graciously given to us under the authority of God.*” [→ Doctrine of the Grace Apparatus For Perception]

3. INSPIRATION:^G

1 Corinthians 2:13 “*Which things also, doctrine, we communicate* (by categories), *not in words taught from the source of human wisdom* (human I.Q. and distorted by the Sinful Trend of Adam and humanism) *but by the teaching from the source of the (Holy) Spirit* (It is the Holy Spirit which makes clear Doctrine available to the soul, i.e., the real you, by the setting aside, fully isolating the Sinful Trend of Adam so that there is no twisting of the information being taught as it passes through the central nervous system) *explaining* (‘interpreting’, present active participle of *sugkrino* - Greek: συγκρίνω) *spiritual things* (accusative neuter - πνευματικός, i.e., Bible Doctrines) *with a spiritual apparatus*. (instrumental plural of *pneumatiko* - Greek: πνευματικο; refers to GAP^G vs. NAP^G; cf. 3:1 where the term is used of a ‘spiritual’ person.)

THE BIBLICAL BASIS OF ENLIGHTENMENT

[The “ear gate” to the soul is noted as the primary method for learning the truth about the Plan of God by means of

the inscripturated commands for the believer to "listen under authority" to the teaching of the Word of God. The writer of the Letter to the Hebrews concludes that those believers who are adjusted to the Righteousness of God are the same ones who are listening under authority to the communication of Bible Doctrine in the local assembly of the church.]

The Letter to the Hebrews^{A15} documents that the primary source of **enlightenment** regarding the meaning, purpose and definition of history and the Creation-Revelation -- the Plan of God -- is through the "ear gate," that is, *listening under authority to bonafide communication of Bible Doctrine*. This principle is brought into focus by the key indictment against the recipients of the letter as being that of their unwillingness to "listen under authority" (Hebrews 2:1-4)^{A16}, hence, their becoming "dull of hearing." (Hebrews 5:11-14 cf. 6:12)^{A17} In the parenthetical indictment of Hebrews 2:1-4, the writer represents the problem of the recipients as their "drifting off the course" and in chapter 3 is a full description of the net result, that being "hardness of intellect," and, it is all tied to their refusal to "listen under authority."

"Therefore, in light of the foregoing condition, just as the Holy Spirit communicates the doctrinal principle, 'Today!, if, maybe you will and maybe you will not listen under authority to the voice of Him,' Do not continue to harden your intellects as you did during the bitterness, according to the norms and standards of the days of testing in the sphere of the desert."
Hebrews 3:7-8^{A18}

The writer of Hebrews concludes that those believers who are "Adjusted to the Righteousness of God"^G are the same ones who are "living out from the source of Bible Doctrine." Clearly from the context, this is doctrine that they have heard communicated authoritatively, but rejected. (Hebrews 4:2 cf. 13:7,17)^{A19}

Therefore, the Writer of the Letter to the Hebrews verifies that whatever is specifically required of a believer by the Scripture in the process of transfer of the Divine Viewpoint from the written pages of the Word of God to the storage banks of the soul, it is wrapped up in the general duty of "LISTENING UNDER AUTHORITY" and that the neglect of any material part of that duty leads to "dullness of hearing."^{A20}

The Greek terminology used to describe the "listening under authority" process is the Greek word-group "ακουη" (akoe) The term represents the function of the "act of hearing" and the "faculty of hearing," and infers that there are specific and inscripturated guidelines to which the believer must acclimate and acquiesce in order to not be classified as "dull of hearing."^{A21} (Hebrews 5:11) This means that all Bible Doctrine that becomes resident in the believer's soul, does so only by way of "ακουω" - Greek: akouw, that is, listening to the authoritative communication

agency of the "Pastor-Teacher."^G [➔ Gift of Pastor-Teacher]

"So Doctrine comes out from the act of and by the faculty of hearing under authority, but that hearing (comes) through the agency of communication of Christ."

Romans 10:17^{A22}

With regard to the recipients of the Letter to the Hebrews, it is this very process which they are rejecting; hence, the root of their problem is in "dullness of hearing." The phrase, "dullness of hearing," does not cite any particular activity or sin in which the recipients are engaging, rather it simply describes their general failure to attend to the Word of God in the "Inscripturated"^G manner, specifically in accordance with the **required essentials** of the Grace Apparatus for Perception. [➔ Atlas, Doctrine of the Grace Apparatus For Perception]

The writer sums up the indictment against the recipients in Hebrews 10:38 by the descriptive phrase, "...but if one abandons, maybe they will and maybe they will not..." (και εν' υποστέλλω) (kai en hupostello) which means that maybe they will withdraw from the inscripturated norms and standards for the basis of the Christian Way of Life and enlightenment therein and maybe they will not. Clearly at the time of writing, the recipients were in spiritual trouble due to their having "abandoned the way of life" (Hebrews 10:38) which had been taught to them. This way of life pivoted on their being taught Bible Doctrine and their having at one time being willing to "listen under authority." Therefore, Bible Doctrine^{A23} and its communication stands as the focal point and pivot of a believer's advance to spiritual maturity and "holding the course."

"And because of this, also, we constantly keep expressing grace orientation to God the Father for the fact that when you received the Word, marked by hearing under authority, before us, from the God, you received it, not as the word from the source of men, but you regarded it as it actually is, the Word of God, which Word of God also itself keeps on being an effective force in you all that keep on being positive."

11 Thessalonians 2:13

NOTES----Chapter 4

1. Geerhardus Vos, Biblical Theology, Old and New Testament (Grand Rapids: Eerdmans, 1948), p. 3-4.
2. Lewis Sperry Chafer, Systematic Theology, 7 vols. (Dallas: Dallas Seminary Press, 1947), 1: 60.
3. Ibid., pp. 135-136.
4. Vos, p. 19.

5. Chafer, 1: 48.
6. William Shedd, Dogmatic Theology, 3 vols. (Nashville: Thomas Nelson, 1980), 1: 334.
7. For comparison: Animate creatures possess a "soulful" dimension which is above anything that plant life possess. Although, it is only one dimensional, while that of (believer) mankind is three dimensional (Hebrews 4:12), it is clear that animals possess a "being" which "stands apart from" the inanimate universe. (Cassette Tape Numbers: K300-K304 taught in Rephidim Church, Wichita Falls, Texas, July 25, 1991 [Doctrinal Data Base Code - GEN.1.368ff; L31-L33, October 13, 1991 [Doctrinal Data Base Code - GEN.2.63ff])
8. Shedd, 1: 335.
9. Chafer, 7: 268.
10. **THE ROLE OF NATURE IN DIVINE REVELATION:** From the very first disclosure of Himself to man in the Garden of Eden to the heavenly consummation when the redeemed shall know even as they are known, GOD HAS NEVER LEFT HIMSELF WITHOUT A WITNESS. [Lewis Sperry Chafer, Systematic Theology, Vol. I, p. 51] This process begins with the Lord Jesus Christ in the Garden of Eden communicating to Adam and Eve (Genesis 3:8), continues with others such as Melchizedek in the Age of the Gentiles (Genesis 14:18-19), the High Priest in the Age of Israel (Exodus 19:1ff), the Pastor-Teacher in the Church Age (Ephesians 4:11-12) and concludes with the Lord Jesus Christ communicating Bible Doctrine from the throne in Jerusalem during the Millennial Kingdom (Isaiah 35:10; Jeremiah 23:5-6; 31:34; Zechariah 8:20-23).
The role of nature in divine revelation is apparent in man's original circumstance in the Garden of Eden. The earthly glory into which unfallen man was placed at his creation was the supreme natural revelation of God. The Bible definitely points to NATURE as a practical revelation of God. (Psalms 19:1-6) However, even though this *natural creation-revelation* display of the Creator's wisdom, power, and glory was augmented immeasurably by the presence of and the personal and verbal communication of divine viewpoint by Lord Jesus Christ [➔ Addendum 12, Doctrine of Theophanies] in the Garden. Revelation through the natural creation as a bonafide source is RESTRICTED IN ITS VALUE in that it is designed and utilized primarily for purposes of communication regarding *the existence of God*. Therefore, Natural-Creation-Revelation is *only* capable of conveying to the intellect of a member of the human race the fact of the existence of a supreme being and that He is the ruler of the universe. (Romans 1:19-23) [➔ Doctrine of Heathenism] Therefore, the **RESTRICTIVE VALUE** of revelation of God by creation-revelation is in that it is limited to bringing members of the human race to the point of "God-Consciousness."^G From the point at which an individual arrives at God-Consciousness, it is strictly up to the positive volition of that individual, plus the Justice of God, to bring to that individual detailed information regarding the various phases of the Plan of God, namely, the "name of Jesus," regarding which, "there is no other name given among men whereby one must be saved." (Acts 4:12) All naturalistic-theistic arguments as to the existence of God, such as the teleological, cosmological, ontological, etc., are based on the revelation concerning God which nature affords. These are none other than efforts on man's part to reason from natural phenomena back to an original cause, i.e., since such reasoning is bonafide, man is "without excuse."
11. Chafer, 7: 260.
12. Ibid.
13. Chafer, 1: 54.
14. "Divine Providence" is actually "old language" which has been revised by the writer so as to be called "Planned Objective of God" [➔ Doctrine of the Preresolution of God]
15. Shane Johnson, Star Trek: The Worlds of the Federation, Pocket Books Div. of Simon & Shuster, NY, 1989, pp. 114-115)
16. The doctrines of humanism preach the opposite, stating, that everyone can be anything if we will all simply stand in a circle, sing the Coke-a-Cola song and "look to the sun" for a better tomorrow for "the human family". [➔ Tenets of Humanism]
17. A classic example of knowledge from nature and/or providence: Adam woke up one day in the Garden of Eden. Adam knew from observation of himself and his relationship to the world around him that there was no matching mate. Adam had been created first and then Eve was created and brought to him. When God led Eve up to him, he knew immediately and without a doubt, this is a match - "bone of my bone." She was not only a physical match, unlike the animals that he had just named, but she was the only woman in history, hence, his right woman. Stand a woman up beside a snake, and Adam clearly knows there is no fit. He knows from providence that this is the "right one."
18. Chafer, 1: 55.

19. Ibid. The Lord Jesus Christ is also the bestower and sustainer of Life. (John 1:4; 5:26; Acts 17:25; I Corinthians 15:45)
20. Ibid. In the Old Testament, the title "El Shaddai" (the many breasted God) conveys the truth of His sustaining of the elements of the universe for the benefit of the believer.
21. J. Lanier Burns, Bibliotheca Sacra, "A Reemphasis on the Purpose of the Sign Gifts." (Dallas Seminary Press: July, 1975).
22. Chafer, 1: 56.
23. Chafer, 1: 57.
24. Subject matter taught in Rephidim Church, Wichita Falls, Texas, concerning theophanies, dreams and visions: A113 - September 19, 1977 [Doctrinal Data Base Code - COLO.2.178-179]; B232 - B233 - July 15, 1979 [Doctrinal Data Base Code -HO.SP.16.A]; I64 - I65 - December 21, 1987 [Doctrinal Data Base Code - GRAM7]; E252 - July 3, 1983 [Doctrinal Data Base Code -1SAM.2.85]; F16 - November 13, 1983 [Doctrinal Data Base Code - DEVIL.84,87]; F156 - June 14, 1984 [Doctrinal Data Base Code - HEB.1.101] {Additional Doctrinal Data Base Codes not on tape - EPH. 5.107; INSPIR-3} {See: Joel 2:28 cf. Ac. 2:17; Da. 4:10,7:1; Heb. 9:8; Nu. 12:6; Zech. 10:2}
25. Chafer, 1: 57. Lewis Sperry Chafer commits a common error when he states, "Closely akin to that form of revelation which is direct and personal is the experience of all who commune with God in prayer or recognize His voice speaking to them through the Scriptures. God does reveal Himself and His will to those who wait on Him." He cites James 1:5 as a text which may be the basis of his idea of "commune with God in prayer": *"If any one of your has received a deficiency of wisdom, and you have, let him ask from the immediate source of God, Who gives continuously to all..."* The context, however, is clearly dealing with intellectual functions of the brain and soul. [v.3 "...knowing (from the experience of study and concentration) ... your private doctrine works out (into a visible result) in the form of standing under authority." v.6 "But, (when you do as for advanced Bible Doctrine) be asking in the sphere of doctrine (doctrinally)"; vs.8 "A two-souled man, unstable in all his ways;" vs. 18 "He brought us forth by means of the word of truth"; vs. 19 "Keep on possessing full and complete knowledge ... let every man be eager, attentive, and aggressive under authority to hear"; vs.22 "Keep on becoming doers by means of the Word and not hearers only"; vs.23 "Because if any believer is hearing the Word and is not applying it...".
26. It is to be expected that while the truth — Divine Revelation — was spoken to the recipient as the pure Word of God, "The Lie" — Evil^G — was/is spoken by the false prophets who "prophecy out of their own intellects." (Ezekiel 13:2-17; cf. Jeremiah 14:14;23:16,26) [→Doctrine Satanic Counterfeits] The difference in the prophet of divine revelation and the false prophet of evil is that the latter prophecies out from the source of his own genius and rational abilities rather than out of the very Word of God. The true prophet of Divine Viewpoint will always limit himself to what is actually recorded in the Word of God. Prior to the inscripturation^G of that Divine Viewpoint into the written Word of God, the true prophet would limit himself to what was actually revealed to himself by the Theophany. He would not allow himself to "*add to or take away*" from the Word. "*You shall not add to the Word which I am commanding you, nor take away from it, that you may keep the commandments of the Lord your God which I command you. Whatever I have commanded you, you shall be careful to do; you shall not add to, nor take away from it.*" (Deuteronomy 12:31-32) In fact, there is special cursing associated with anyone who adds to or takes away from the things in the New Testament book of The Revelation. (Rev 22:18-19)
27. Chafer, 1: 58.
28. Cassette Tape Number: G220 taught in Rephidim Church, Wichita Falls, Texas, January 2, 1986 [Doctrinal Data Base Code - HEB.3.RE6]
29. Chafer, 1: 59.
30. The Lord Jesus Christ consistently relied upon the "Scriptures," i.e., the Old Testament written canon of the Word of God. (Jn. 10:35; Mat. 19:4-5 - the creation account; Lu. 17:26-27, Mat. 24:37-39 - flood of Noah account; Lu. 17:28-29 - destruction of Sodom and Gomorrah account; Mat. 12:40 - Jonah account; Mat 24:15 - prophecies of Daniel; Mat. 4:16, 12:17 - prophecies of Isaiah; Lu. 20:37 - miracles of Moses at "burning bush"; Jn. 6:32 - miracle of manna; Jn. 3:14 - healing via brass serpent; lu 24:25-27 - Jesus rebuked the disciples for their disbelief of the Old Testament prophecies and miracles; Therefore, there is absolutely no doubt that Christ regarded the Old Testament Scriptures as divinely inspired. Finally, the last words on the lips of Jesus when He died were "...Oh God of Doctrine..." (Ps. 31:5) which confirms His reliance upon the Old Testament canon of Scripture as the one and only reliable source of divine viewpoint which describes the Plan of God for the ages. (Cassette Tape Numbers: F86 - F87 taught in Rephidim Church, Wichita Falls, Texas, March 4, 1984 [Doctrinal Data Base Code

-CANON.139 - CANON.141]

31. Cassette Tape Numbers: D299-D300 taught in Rephidim Church, Wichita Falls, Texas, May 23, 1982 [Doctrinal Data Base Code - GIFT.3.65]
32. Chafer, 1: 48-49.
33. Ibid.
34. [See: Doctrine of Spiritual Gifts, Increment One; Taught in Rephidim Church, Wichita Falls, TX., 11/22/81; Cassette Tape Numbers: D179-D184 [Doctrinal Data Base Code: GIFT.1.106] The term used is "soperoneo" - Greek: σωπρονεω - present active infinite = meaning {Ulrich Luck, Theological Dictionary of the New Testament, 10 Vols., ed. Gerhard Friedrich (Grand Rapids: Eerdmans, 1971) 7:1097.} - "The rational" in the sense of what is intellectually sound; "wisdom" as opposed to emotion. The concept is also illustrated in Acts 26:25 wherein Paul answers the charge of mania by arguing that he speaks "true and rational words" which can be understood and tested, and which bear no relation to ecstasy. The bonafide nature of "reason" as considered here includes "good sense," "logical thinking," and by "analytical thinking" to "*add up the facts.*" (James 1:2 - "hegeomai" - Greek: ἡγεομαι = means to "add up the facts and come to a conclusion.")
35. Give Bibliography on books related to potential treachery by those who have produced the various "original language" texts.
36. Norman Geisler, Christian Apologetics (Grand Rapids: Baker Book House, 1976), p. 121.
37. Chafer, 1: 49.
38. Ibid.
39. Sir William Ramsey, Saint Paul the Traveller and Roman Citizen (Grand Rapids: Baker Book House, 1979), pp. 1-28.

Notice a comparison: Gather ten books which describe the conditions, circumstances, results, etc. of the Battle of Gettysburg and compare the differences. Look at the records of the times in which these things happened, who arrived when, when did it start to rain, and hundreds of other details. Not one single writer will tell it the same way as another. In every case, the primary evidence will contradict every single writer in some place and on some issue. By comparison, the phenomenal amount of primary records of the 1st century *have never contradicted the record of Luke in the Acts of the Apostles once* — not one time!!

40. Chafer, 1: 60.
41. Ibid.
42. See: Doctrine of Millenium - Cassette Tape Numbers: F271-F288, spec. #F276 taught in Rephidim Church, Wichita Falls, Texas, November 28, 1984 [Doctrinal Data Base Code - MIL.95]; Doctrine of Spiritual Gifts, Increment One, Cassette Tape Numbers: D193-D194, December 13, 1981 [Doctrinal Data Base Code GIFT.1.165]
43. Cassette Tape Number: J273 taught in Rephidim Church, Wichita Falls, Texas, February 21, 1990 [Doctrinal Data Base Code - Heb.10.201 ff; Not on cassette tape - INSPIR.1 ff]
44. Ibid., Cassette Tape J273.
45. Paul E. Wright, Jr., Unravelling The New World Order, Vol. I, No. 5, June, 1994, "Thy Kingdom Come: A Time for Discernment" publ. by First American Monetary Consultants, Inc., Fort Collins, CO., p. 4-5.

Wright discusses the attention that prophetic events are receiving from many areas. He cites what he calls "most recent prophecies" as additional signs that the "end time prophecies" are about to be fulfilled. He cites psychic warnings from a Vance Davis who, along with five others, deserted their army post in Germany when they began to receive psychic warnings about "upcoming earth changes." Davis is now reported to be writing up "56 specific predictions and revelations" on various subjects. Wright cites the "modern day prophecies found in the Marian visions and teachings" of the Marian Movement. These prophecies are made by 55,000 Marian priests from around the world. Their prophecies include everything from "everyone having a spiritual revelation" as a warning, to the time of year that the end will come, to the "final supernatural event" being ushered in by Mary, the mother of Jesus. They teach that their priests are appointed as apostles by Mary. Wright also reports that on February 23, 1992 a Christ Church pastor in Los Angeles reported that he was "awakened by the lord in the night" and was told that "on Thursday, June 9th, I will rip the evil out of this world." This was reported in the June issue and Wright stated that the pastor "checked the calendar and feels that this will occur in 1994." Wright also reported that "This June 9th occurrence has been confirmed by similar revelations to other Christians from around the country." But, as I write it is exactly December 6th, 1994 and as yet there has been no "dark blanket over the earth ripped in the middle ... so that our soul will see His Glory." This is clearly a case of individuals going outside the revealed and infinitely perfect written Word of God for guidance, which choice

always reduces one to guidance by emotionalism and absurdity, if not by the “seducing spirits and doctrines of devils.” I Timothy 4:1

46. “Illumination” also does not come from “a native American” nor “from every day life” as per a common delusion. (Times/Record News, April 16, 1995. "Death Just Beginning of New Life" by Joe Brown; "Children Rely On Faith to get Through Hard Times." Cassette Tape Number - N230; Cited in Bible class April 16, 1995.)
47. Chafer, 1: 109.
48. D. A. Carson, Exegetical Fallacies (Grand Rapids: Baker, 1984), p. 12.
49. Ibid., p. 12-13.
50. A “hell fire and brimstone” preacher will be “really cooking” in a given sermon delivery and some additional point occurs to him and he may say, “Do you know what the Spirit just said to me?” Now in his mind he may really believe that this is an on-going process which is used by God the Holy Spirit. But the problem is that in his mind there is no Bible Doctrine regarding how “the spirit speaks” under completed canon conditions. Furthermore, if he is academically honest with himself and others, he will have to admit he did not really hear a voice. I know because I have done this very thing, and I knew at the time that there was no real voice. But I also knew that no one had the sense, due to the fact that they were prepared through music and such to accept almost anything that was said or done, to question what I said at the time.
51. G. Kittle and G. Friedrich, ed., Theological Dictionary of the New Testament, "One Volume Edition" by Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1985) p. 661.

Gerhard Kittle describes the Greek term, "νοθορός" as, "The author cannot deal with profounder themes because his readers are slow to hear and receive ... those who are exhausted in both breathing in (hearing - ακουω) and breathing out (confident believing) are 'nothroi.'"