

The Progress of Revelation

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- [0 : 0 0] Holy Scripture to one of my favorite books, the book of Hebrews. And there will be two passages.
- The first will be in Hebrews chapter 5, and the second will be in Hebrews chapter 7. And at least in my Bible, chapter 5 and chapter 7, I don't have to turn a page.
- So if you'll take a look there at Hebrews chapter 5, we'll be looking at verses 1 through 5. Verse 5 And because of it, he is obligated to offer sacrifices for sins.
- As for the people, so also for himself. And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.
- So also Christ did not glorify himself so as to become a high priest. But he who said to him, You are my son, today I have begotten you.
- [1 : 5 6] Then if you will take a look at Hebrews chapter 7. And we will be looking at verses 1 through 7.
- For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.
- Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.
- Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.
- And those indeed of the sons of Levi, who receives the priest's office, have commandment in the law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.
- [3 : 4 4] But the one whose genealogy is not traced, from them collected a tenth from Abraham, and blessed the one who had the promises.
- But without any dispute, the lesser is blessed by the greater. Upon hearing that passage that Gary just read, find it completely confusing and unable to understand.
- And I can agree with that, because that certainly was the way it impacted me when I was first introduced to it. But without going into too much elaboration, just allow me to say this.
- What was just shared was one of the most incredible, amazing passages and truths ever put together. We haven't time to develop it, but we will be touching upon it as we go through the message this morning.
- Because what we want to address, as is indicated in your bulletin, has to do with the progress of Revelation. Prior to continuing the revealing issue of faulty assumptions, it will be profitable and enlightening to explain and emphasize how God's revelation has gradually unfolded through the ages.
- [5 : 1 2] This is one of the major keys to understanding the Bible, and will facilitate grasping the how and why the faulty assumptions that we will be studying later.

It is imperative that we understand that this book, the Bible, is a result of a contribution of 40 plus different individuals whom God raised up to record this message called the Bible.

And he did so over a period of 1,500 years. The Bible was not provided nor given to us in just one fell swoop.

It came into being quite gradually, as I mentioned, over a period 1,400 to 1,500 years. So it is imperative also that we recognize that God did not begin the human race with the space age, but with the stone age.

There are those who fault the Bible for its historic record, and they call it an out-of-date book. How can something that was written so long ago that talks about spears and swords and horsemen and chariots and things of that nature?

[6 : 40] What could that possibly have to say to the technology that we enjoy in this modern age? I mean, isn't the Bible terribly out-of-date?

Well, if you're talking about technology, yes it is, but I want to be the first to advise you that technology that we value so highly and that makes us so proud doesn't amount to a hill of beans to the Almighty.

It is we who are enamored with this technology and that technology. The Bible was never given with the intent of trying to be up-to-date with man's accomplishments.

The Bible was given with the purpose of addressing the nature, the cares, the fears, the ambitions, the weaknesses, the strengths, etc., of humanity.

The Bible is given to us to address the condition of human beings and to provide what God has given as the remedy. So, it is completely out-of-line to think of the Bible as being out-of-date because people today are essentially no different than people of 5,000 years ago.

[8 : 04] Still made the same way. Still with the same flaws and foibles. Still with the same hopes and dreams. Still with the same kinds of fears. That's what the Bible addresses.

So, it does not intend to be nor try to be on the cutting edge of anything. It just reveals humanity as it is. And, it is also important to realize that it was by divine design that God began his relationship with humanity in a way that allowed for the earliest connection to be one of a very obvious, physical, and hands-on way of relating between the creator and the creature.

And, such is precisely what we find as humanity in its infancy got underway from the very earliest of times.

And, that will require us to go to the beginnings. Genesis chapter 2. If you would turn there, please, in your Bibles. Back in the beginning.

This is a book in the Bible that everyone can find without consulting the index. Isn't that great? That and the book of the Revelation. Other than that, some folks are at a loss.

[9 : 25] But, anyway, this is easy to find. And, we're going to begin with Genesis chapter 2 and verse 15. This is a creation account.

And, we are told, then the Lord God took the man and put him into the garden of Eden to cultivate and keep it.

And, the Lord God commanded the man, saying, From any tree of the garden you may eat freely, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.

Now, the question I want to pursue is, how did God tell Adam that? By many, and by a number of commentators, it seems to be the idea that God somehow mysteriously communicated these words and this message to Adam through some kind of divine pipeline, that Adam was here on earth and God was in heaven, and he somehow got this message to Adam so that Adam received the message, and that was the extent of the interaction.

I don't think that's sufficient at all. I think right here in the beginning, we have what I have described as a very face-to-face confrontation, a hands-on reality.

[11 : 12] It is God as a person to Adam as a person, much the same way I am facing you and speaking to you right now.

Then, the question, of course, becomes one of, well, what did God look like? You sure, are you sure, Marv, this wasn't just a voice out of heaven directed to Adam, and Adam got the message?

There's nothing that indicates that in the text. This seems to be a very concrete, physical, face-to-face kind of confrontation. And I personally am persuaded that this is nothing more than one of many appearances of the pre-incarnate Christ.

This is a Christophany. This is none other than Jesus Christ in a human-like form, thousands of years before he came to Bethlehem and was born as a baby.

You see, Jesus, as Jesus, never existed until Bethlehem. Christ, or the Son of God, existed from eternity.

[12 : 37] And we do not know exactly in what form he existed other than to say he must have been spirit being in congruence with Father and Spirit, both of whom are spirit.

And as Jesus said, talking to the woman at the well, God is spirit, that is immateriality. But, prior to Bethlehem, this member of the triune Godhead has come to earth, appearing much as a human being, and is conversing with other humans face to face.

And Adam, the first of creation, is not the first with whom he will communicate like that. Why doesn't he do that today?

Where is this manifestation of deity today? I have never seen it. I suspect you have never seen it either. And the reason is because God is not revealing himself that way today.

One reason is because he has already given us a full and complete revelation in his words, so that isn't necessary. another is that we are supposed to be operating on the basis of faith whereby we take the record that God has given and we just believe it and accept it because of who came from.

[14 : 01] So there is no need for that. However, when things revert to that Jewish motif again in the 70th week of Daniel, which will comprise that time of great tribulation, we're going to find more of that hands-on thing, returning just as the Jew returns also.

So let us go please, if we may, to chapter 3 of Genesis and verse 17. Then to Adam he said, and picture if you will, now this is my estimation of the text, this is my understanding of the text, that a Christophany is none other than the Son of God who has been instrumental in fact has been the creator and the maker of the first man, and from him he made the first woman, and he appears to Adam as one almost like him.

We've no reason to believe that this Christophany is nine feet tall, some gargantuan, human, or that he had a different kind of composition than what we do.

It appears from this and from other texts that we will look at, that this appearance came across as very much human. Now we know that in the incarnation, Jesus is going to be human, commingled in a way we do not understand with the divine.

In the incarnation, Jesus is going to be the God man, and it is in connection with the incarnation that he will receive his human name, Yeshua.

[16 : 01] We call it Jesus. Prior to that time, that name was not one of his. It did not belong to him. As the Son of God, he has existed from eternity past.

But as Jesus the Messiah, incarnated in human flesh, that Jesus did not come into existence until deity was wedded with humanity, produced for the virgin womb of Mary, and occupied that manger in Bethlehem.

So in Genesis 3 and 17, then to Adam he said, and there is no reason to believe that this voice was somehow mystically out of heaven or out of the skies or somehow embedded in the brain of Adam without his actually being there.

This is a face-to-face kind of meeting, just like you and I are talking right now. And to Adam he said, because you have listened to the voice of your wife and have eaten from the tree about which I commanded you, saying you shall not eat from it.

Cursed is the ground because of you, and toil you shall eat of it all the days of your life. Both thorns and thistles it shall grow for you, and you shall eat the plants of the field. By the sweat of your face you shall eat bread till you return to the ground, because from it you were taken.

[17 : 27] For you were dust, and to dust you shall return. this is as pointed, as personal, as face-to-face, as head-on as you could possibly get. But somehow it's difficult to bring ourselves to this because this seems too ordinary.

It seems too, it seems too much like us and the way we do things. But if this book and if God to man intends more than anything else to communicate, how else could it be improved upon?

This is, I think, what we ought to expect. This is what we have in Genesis 4 and chapter 6. Then the Lord said to Cain, here again, may I suggest, this is eyeball to eyeball.

Did they know they were speaking with deity, the creator? Well, it certainly seems that they knew that. It seems that that was obvious. But how did he come across to them?

What did he look like to them? I think he probably looked very human. I don't know that there is reason to put some kind of dazzling light or halo around him. the purpose is for communication.

[18 : 54] And the Lord said to Cain, why are you angry? And why has your countenance fallen? If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door, and its desire is for you, and you must master it.

And Cain told Abel his brother, and it came about, and you know the story. And in verse 9, the Lord said to Cain, where is your brother Abel? I believe this is a and said, where is your brother?

Did he know where, of course he knew where Abel was. He knew the blood of Abel was crying from the ground. All he said that question, all he gave that question to Cain for was to draw from him his response, his answer.

And it was a lie. I don't have any idea where he is. How should I know? I'm not brother's keeper. This is as face to face as it can get.

In chapter 6, at verse 13, then God said to Noah, I don't know about you, but years ago, as a relatively new believer, I thought this was some kind of a booming voice coming from heaven.

[20 : 03] Did any of you ever hear the record of Bill Cosby and his account of Noah and the creation? Well, Bill Cosby has since fallen into really difficult bad times.

His reputation as a man and as a comedian has been severely tarnished. But you must say one thing, he was very humorous and he gave an account of Noah listening to God and of course on this recording, God was in heaven and you kind of heard this mystical voice speaking from a distance and Noah was here on earth.

And I think that's the way a lot of people figure it. That God wouldn't lower himself to come down to earth and talk face to face with a human being. I believe that's precisely what he did. In chapter 6 and verse 13.

I'm sorry, chapter 6 and verse 613. Yes, 613. Then God said to Noah, the end of all flesh has come before me for the earth is filled with violence because of them and behold, I am about to destroy them with the earth and to give Noah directions for making the ark.

You can't possibly get more hands on than this. And in chapter 14 of Genesis, if you will come there quickly, these are all easy passages to find. Chapter 14 and verse 17.

[21 : 49] We have an account that is very mysterious indeed, but the book of Hebrews, from which the scripture portion was read, helps to shed light on it. Then after his return, that is Abraham's return, from the defeat of Chedulemer and the kings who were with him, the king of Sodom and yes, this is the same Sodom that belongs to Gomorrah that will later be destroyed, the king of Sodom went out to meet him at the valley of Shava, that is the king's valley, and Melchizedek, now this is a different king, king of Salem, and part of this word, Salem, is also related to the end of Jerusalem, Jerusalem, and I suspect it is of the same place that he was actually king of, it would have been Jerusalem, Melchizedek, king of Salem, brought out bread and wine, now he was a priest of

God most high. Let me just inject something here, we know that our Lord Jesus, as Hebrews will make clear, was not born of the tribe of Levi, so he had no right to the Levitical priesthood, for it is evident, the writer of Hebrews says, our Lord sprang out of Judah, that means he was a descendant of the tribe of Judah, that was not the priestly line or the priestly tribe, but it was the royal line out of which the king would come.

So how is it that Jesus is going to be a priest when he's not from the right tribe, not from Levi, but from Judah? And the answer is, he has a completely unique priesthood altogether, different from all the others, the Levitical priests.

There is only one that would precede him, and it is this mysterious man by the name of Melchizedek. Jesus will not be after the order of Aaron or Levi, he will be after the order of Melchizedek, which is entirely different.

Now, who is this guy, Melchizedek? Well, we know one thing. He is the king of Salem, and in verse 19, this king, this Melchizedek, blessed Abram and said, Blessed be Abram of God most high, who has delivered your enemies into your hand.

[24 : 43] And he, that is, Abraham, gave him, that is, Melchizedek, a tenth of all. Abraham, and the king of Sodom, said to Abram, now that's an entirely different person.

Don't confuse the two. And the point that the writer of Hebrews is going to be making is that the lesser is blessed by the greater. So what is being said here is that Abram is being blessed by Melchizedek.

Now if you know anything about Abram, who is to become Abraham, he is the father of the Hebrew nation. It is out of Abraham that Isaac will be born.

It is out of Isaac that Jacob will be born. It is out of Jacob that the twelve sons will be born that will comprise the tribes, all the tribes of Israel. And this is the key spearhead nation that is going to drive the dynamic that will provide restoration and restitution for the whole planet.

This is the restitution of all things. This is the kingdom of heaven come to earth. And Israel is going to be right at the focal point of that. This one here, Abraham, who is the father of all the faithful, that is the faithful of Israel, is the one who is paying tithes to this mysterious being who is called the king of Salem, Melchizedek.

[26 : 25] It is my considered opinion, and many scholars agree with this, although it cannot be determined dogmatically, and we cannot insist upon it, but I think this Melchizedek is nothing more than another form of the pre-incarnate Christ.

This Melchizedek is the one who is going to receive tithes from Abraham. And we are told that the lesser is blessed by the greater. Who does the blessing here?

It is Melchizedek who blesses Abraham. Now to you and to me, that means virtually nothing, because we do not include this blessing business in our culture, in the way we think, and in the way we act, but it was germane and very critical to these people living at this time.

This blessing meant everything. blessing. And it harkens back even to, well, actually it harkens forward to the importance that would be given on the blessing being given to Jacob rather than to Esau, and you know the hassle that went on there with Rebecca and Jacob and so on later on in Genesis.

So all of this blessing business is very important. And what was read earlier at the outset about Melchizedek, not actually identifying him, but saying that he was without father or mother and that his existence was very mysterious, I think it is nothing more than a pre-incarnate appearance of our Lord Jesus Christ.

[27 : 54] Now in chapter Well, we will not go there.

Yes, we want to have a Q&A; this morning, so I'm going to cut some of this out. And we've already looked at the Hebrews passage, so I just want to emphasize the fact that all of the preceding represents humanity in its infancy.

very physical, very literal, and very hands-on. And this infancy of humanity will continue to develop into a more advanced humanity as the centuries and millennia transpire.

And I have one other reference that I want you to turn to, and it too is in Genesis, so we will take time for it because it is so critical. Genesis chapter 19. Well, before we get there, we'll have to do a little bit in 18, okay?

For those of you who are familiar with it, you wouldn't need it, but I suspect there are a number of people here this morning who are not familiar with it. So in Genesis 18, let's get there quickly. Now the Lord, and there's no question about identifying that person, and you will note, by the way, that the word Lord is in all capital letters, which is significant, and it is rendered Yahweh or Jehovah in Hebrew, and this is none other than the Father.

[29 : 28] The Lord appeared to him, that is Abram, by the oaks of Mamre, while he was sitting at the tent door in the heat of the day.

And this is how he did it. Abram lifted up his eyes and looked. Behold, three men were standing opposite him.

They are called men. Why do you suppose they are called men? Because they looked just like men. I think they were dressed like the men of the day. They carried themselves like the men of the day.

They acted like the men of the day. There was no reason to think that they were anyone other than three men. Abram didn't look up and say, wow, three creatures from outer space.

He said, three men. They looked like ordinary Joes. And when he saw them, he ran from the tent door to meet them and bowed himself to the earth.

[30 : 33] That's very common, very ordinary in that culture. That's the way you conducted yourself. And he said, my Lord. Now, I want you to look at that word, Lord. Spelled the same way, but it's different.

It's not all capital letters, is it? And it isn't supposed to be. Because Abraham is not calling this person Lord God of heaven, as is the word Lord used in verse 1.

He sees these three men as three fellow equal human beings and no reason to assign anything else to them. But they are guests.

If I found favor in your sight, please do not pass your servant by. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. I will bring a piece of bread that you may refresh yourself after you go in, since you have visited your servant.

And they said, so do, as you have said. Abraham hurried into the tent to Sarah and said, quickly, prepare three measures of fine meal. Flour, knead it, make bread cakes.

[31 : 40] We've got company. Get something on the stove. We've got to feed these people. Abraham also ran to the herd, took a tender and choice cap, gave it to the servant, hurried to prepare it, took curds and milk cap, which he had prepared, placed it under them, before them, was standing by them, under the tree, as they ate.

These are three, apparently, ordinary human beings that are enjoying a meal together. And the question goes on and develops about Sarah and the presentation, the promise of the baby, and so on.

And they don't, Abraham doesn't have a clue, and neither does Sarah as to the real identity of these three persons. And when we read down in verse 16, Abraham, then the men rose up from there and looked down toward Sodom, and Abraham was walking with them to send them off.

And the Lord said, and note, this is in the capital letters again, as it should be, this is Yahweh, Jehovah, said, shall I hide from Abraham what I am about to do?

Since Abraham will surely become a great mighty nation, and in him all the nations of the earth will be blessed, for I have chosen him, in order that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, in order that the Lord may bring upon Abraham what he has spoken about him.

[33 : 14] and God is saying, apparently, to these other two beings, these other two angels, you know, I've been thinking about this. I probably shouldn't keep from Abraham what I'm going to do because Abraham is favored and highly exalted and is in a position of great responsibility and great promise.

I think it's only right that I let him in on this. What's going to happen? What's he talking about? He's talking about what he's going to do regarding Sodom and Gomorrah.

These two other persons who are also described as men are two angels. They are the destroying angels who are going in the next chapter to Sodom and there present themselves and how are the people of Sodom going to receive them?

There's two men, there's two strangers and they are going to invite them in and of course Lot takes them into his house and this city is so given to debauchery and sexual promiscuity and sexual perversion that they are going to desire these men and Lot is going to protect them because they are in his house for refuge and the angels warn Lot as to what is coming on the city and he takes his family and escapes and you know the rest of the story.

He's talking about his wife and the pillar of salt and the whole point. This is intensely human. we have deity coupled with angelic beings none of whom are openly identified.

[35 : 00] But in reading the text and comparing scripture with scripture we know who these three are. These three persons are one, a Christophany, it is Jesus himself, thousands of years before Bethlehem, accompanied with two angels and these three beings are there on a mission and they relate to Abraham and the two are going on to destroy the cities of Sodom and Gomorrah.

all of this is a face-to-face, nose-to-nose, eyeball-to-eyeball confrontation between deity and humanity.

And I think it is undeniable. And why is it this way? Because this is humanity in its infancy.

this is the human race just having gotten underway. This is how God is relating to those whom he has created.

He puts himself on their same level and talks and communicates them with them just as you and I would. And you know what else he's going to do?

[36 : 14] He's going to do the same thing to Moses. And to Joshua he is going to appear as the captain of the Lord of hosts.

And Joshua says, are you for us or against us? And the captain says, as much as he's independent and that he is above and beyond both of those who are involved in the skirmish.

But he is with him. So we're going to find this kind of representation of deity throughout the Old Testament. and eventually it is going to move from God revealing himself in a personal hands-on way, eyeball to eyeball.

He's going to move from that mode to communicating through the prophets. And as you go through the Old Testament, you see a progression of revelation.

In the early parts of Genesis, in fact, in Genesis altogether, we find a personal manifestation, physical manifestation, one that could be seen and talked to and listened to and heard and all the rest, just like you and I, right now.

[37 : 33] That's the record in the beginning. That's in the infancy of humanity. And as humanity moves on through the centuries and through the millennia, the plan and program of God and the way he reveals himself to man begins to change.

And it goes from this face-to-face confrontation that we see here that, in my estimation, is absolutely undeniable and there's no other explanation for this. He moves from that to communicating principally through the prophets, the major prophets and the minor prophets.

And God reveals his word and his will to them and then they communicate it to the people. And when you move from the Old Testament and come into the New, the progression of Revelation continues.

There is a 400-year gap between the close of the Old Testament and the opening of the New Testament. And when the New Testament opens, we find John the Baptizer being the first, really, what we would say authorized communicator of the word of God.

And as the texts open in all of the synoptics and in John as well, you find John the Baptist coming on the scene and he is the prophet and he is communicating the word of God to men.

[39 : 05] And then who is it that John introduces, none other than the Logos, the word of God that became flesh and dwelt among us.

It is Jesus himself. Now, when John begins his ministry, Jesus comes along and he is six months younger than John.

And as soon as John reaches the age of 30, he begins his priestly prophetic ministry and he starts preaching.

Six months later, Jesus reaches his 30th birthday. He comes to John for induction into the priesthood, but it is the priesthood of Melchizedek and he becomes a personal face-to-face mouthpiece for God.

And he came with the communication that God gave him. And he said, the words I speak to you, they are spirit and they are life. And he came to communicate the Father.

[40 : 17] So, that moves on and the progression goes on further. As time goes on and you get out of the Gospels, past the crucifixion, into the book of Acts, and what do we find there?

Communication of God through the prophets and apostles, the message that Peter delivers on the day of Pentecost, and so on. So, you can see the progression, how things are developing and unfolding, and it all begins with the infancy of humanity.

God is speaking to mankind in the book of Genesis as he would to kindergartners. And as humanity develops a history, and has more and more knowledge behind them, God reveals himself more and more to humanity, and the plan and program of God makes changes and adjustments in accordance with what's happening in humanity, and we have an undeniable, absolutely essential progression of doctrine.

Now, what I want to share with you in closing. Everybody, well, almost everybody, can see the progress of doctrine between the Old Testament and the New.

And the most glaring example of that is that throughout the Old Testament, what was the watchword of Israel? It was animal sacrifice.

[41 : 45] That was everything. You had to bring the proper sacrifice. It was the blood of bulls and goats, and there were thousands and thousands of these animals offered in sacrifice.

That was the message. And when you come into the New Testament, we have the sacrifice of Jesus Christ, who is described as God's final, ultimate sacrifice.

And his sacrifice put an end to all of the animal sacrifices. They're no longer necessary, no longer even appropriate.

Now they are completely gone, part of the past. They were right, and they were necessary for the time that they were demanded and provided. But that time has passed.

And what made it passed is the death of the Lord Jesus Christ. That brought it to an end. I suspect that virtually everybody can see that. We say, we no longer sacrifice.

[42 : 42] Well, why don't you sacrifice animals now? Well, because of the death of Christ, that's all passed. So it would be inappropriate to sacrifice animals today. In fact, it would be doing a disservice.

if Jesus Christ accomplished a full and finished work, you're going to add to that with animal sacrifices? What an insult.

That's nonsense. So virtually everyone would agree. Well, we don't do that anymore. That's passe. We no longer sacrifice animals. Why not?

Well, because now the death of Christ and now it's a different day. So the requirement has changed. That is a vivid difference between the Old Testament and the New.

No argument there. But now let me drop this. we're saying that the progress of doctrine continues within the New Testament.

[43 : 56] The progress of doctrine does not stop with the death of Christ. It continues on. And it develops into something else that is different yet.

And that's what we will undertake in our next session. And it is absolutely critical and it is one which most of Christendom has simply ignored.

And it has resulted in the great divisions that exist within Christendom. It is something that we will seek to inform you about and show you the corrective.

All right. Let's take a few questions if we have them. Anybody? If you have a question, just put your hand up and the microphone will be there momentarily.

Anyone? In the back. All the way back. Does history record any more about Melchizedek and his kingdom there?

[45 : 19] You mean secular history? Yeah. Not that I am aware of. I cannot say for sure, but I do not know of any source that records anything, any secular source that records anything about Melchizedek.

Does anybody else recall reading anything in secular history about Melchizedek? You know, you realize this, much that is in the Bible, much that is in the Bible is found in secular history.

If you just search the encyclopedias or if you go online, a lot of this information is repeated and there's historical record of it, but not of course of everything and I do not know about Melchizedek.

I don't know of anything in secular history that records that. But he is a fascinating person. Other comments or questions? So what do you make of this hands-on thing?

Eyeball to eyeball? God speaks with man as a man. John, okay? Here comes the mic. You didn't talk about the passage where it said he walked with him and was walking in the garden and they hid from him.

[46 : 38] If he was a spirit, how could they even hide from him? Exactly. That's in Genesis 2 and 3 where Adam and Eve are hiding. And prior to that, it says that they walked with God.

Well, what did he walk with? I think he walked with two legs. I think he walked just like Adam and Eve walked. And he communicated with him just like Adam and Eve talked.

What language they talked in? We don't know. If I were to take a guess, I would say, it might have been Hebrew, but we don't know that for sure. Fascinating stuff. Yes?

So the idea of a Christophany seems to be a logical conclusion, but it doesn't seem to be explicitly stated. Are there other views? Is it controversial among Christianity and Bible believers that Christ appeared in the flesh before the incarnation?

Are there other views that people hold along those lines? Not that I'm aware of, except some take the position that God mysteriously planted in the mind what he wanted to communicate with Adam.

[47 : 51] God was going to be to him. He was a person can transfer from their mind to a person of another mind.

We don't have that ability, but some say that's how God did that. That's how God communicated. one of the reasons that I think they take that position is that some have difficulty believing that God would be willing to condescend to humanity and be like one of us.

My estimation from reading the scriptures is I don't think God has any problem with that at all. I think he is a very gracious and giving God and that he I think that God has bent over backwards if I may use the term to accommodate his will and his word to his creatures and that this is just one more way of his doing it.

God condescended to be born of a virgin woman born as a babe in Bethlehem. That was a great condensation. If you want to read it in detail look at Philippians chapter 2 and what is recorded there.

So to me the Christophany is the only thing that makes any sense. And the word Christophany simply means the appearing of Christ.

[49 : 18] Christophany. Christ is in the first part and faneruu is the second part of the word which means to appear or to make an appearance. Other comments?

Yes. Pierre. Yeah I don't know if I wholly believe that it was implanted in his mind because when he talked to Noah I don't think it would blow your mind to have that much information transferred in at one time of everything that he told Noah about the ark.

I mean you've been there to the ark and everything. Could you imagine trying to receive all that information? Well no not in the least.

But at the same time and I don't want to elaborate on this too much because really I don't know but I think the human mind at the time of Noah I think the human mind had far greater capacities than what our minds have today.

We tend to think of those people as really being kind ignorant and out of it didn't know much but I think they were in some ways I think they were far more advanced than what we are willing to give them credit for.

[50 : 39] Now I can't document that. I can't prove that but I am persuaded that in areas that really count as man transpires through the centuries he is elevated in some ways and deprecated in other ways.

He is elevated maybe in his technology and his ability to understand and grasp and comprehend and create and invent. That's intellectually but in his moral capacity we're going the other way folks.

We're going the other way. And that's a very unfortunate thing but I think it's undeniably true. We'll take time for one more question if there is one.

Okay. Well thank you so much for your kind attention this morning. Would you stand please? Father this is all about revelation and how you have deemed it wise to communicate yourself to earliest mankind.

and there is so much about this record that we still do not understand but we are committed to taking the word at face value unless there is reason to see figurative expressions there and we see none.

[52 : 06] We believe that your purpose to humanity from the beginning has always been to communicate your truth to man so that man could respond with obedience to that truth and at the same time you gave to man a volition that allows him to respond with disobedience and we see that as being the record of humanity yet even in that you have provided a remedy through the scheme of redemption that you put in place and made your son the very centerpiece of it.

We are so grateful that you have. Should there be anyone here this morning that has not come to grips with the reality of their sin and to know the joy of forgiveness through Christ our prayer for them is that they may put their trust and their faith placed in him and receive the forgiveness that Jesus Christ died to provide.

Thank you so much for that incredible sacrifice that was made that which we cannot begin to plumb the depths of but we accept with great gratitude and anyone here lacking that relationship we trust that it will be theirs ere this day is completed.

Thank you so much for the presence of yourself here in this assembly and in thousands of other churches across this nation where Jesus Christ is upheld. We pray your blessing upon them as well as upon us in his name.

Amen.