

1: Revelation - The Holy Bible - King James Version

Day and night they never stop singing: "Holy, holy, holy, is the Lord God Almighty, who was, who is, and who is to come." Holman Christian Standard Bible Each of the four living creatures had six wings; they were covered with eyes around and inside.

This guidance comes through various channels according to the needs and circumstances of individuals, families, and the Church as a whole. Prophets are the only people who can receive revelation for the Church, but they are not the only people who can receive revelation. According to our faithfulness, we can receive revelation to help us with our specific personal needs, responsibilities, and questions and to help us strengthen our testimony. Read More! The scriptures tell of different types of revelation, such as visions, dreams, and visitations by angels. Through such channels, the Lord has restored His gospel in the latter days and revealed many truths. However, most revelations to leaders and members of the Church come through the whisperings of the Holy Ghost. Quiet spiritual promptings may not seem as spectacular as visions or angelic visitations, but they are just as powerful and lasting and life changing. The witness of the Holy Ghost makes an impression on the soul that is more significant than anything we can see or hear. Through such revelations, we will receive lasting strength to stay true to the gospel and help others do the same. Preparing to Receive Revelation The following counsel will help us prepare to receive promptings from the Holy Ghost: In order to find and receive, we must seek and ask. Reverence is profound respect and love. When we are reverent and peaceful, we invite revelation. Even when everything around us is in commotion, we can have a reverent attitude and be prepared to receive guidance from the Lord. Humility is closely related to reverence. When we are humble, we recognize our dependence on the Lord. When we keep the commandments, we are prepared to receive, recognize, and follow the promptings of the Holy Ghost. Partake of the sacrament worthily. The sacramental prayers teach how to receive the constant companionship of the Holy Spirit. When we partake of the sacrament, we witness to God that we are willing to take upon ourselves the name of His Son and that we will always remember Him and keep His commandments. Our Heavenly Father promises that when we keep these covenants, we will always have the Spirit to be with us. Study the scriptures every day. We also become more receptive to the Holy Ghost in our own lives. As we read and ponder, we may receive revelation about how a certain scripture passage applies to us or about anything else the Lord desires to communicate to us. Take time to ponder. When we take time to ponder the truths of the gospel, we open our mind and heart to the guiding influence of the Holy Ghost see 1 Nephi When seeking specific guidance, we should study the matter out in our minds. Revelation will often come line upon line, precept upon precept, here a little and there a little. Recognizing the Promptings of the Holy Ghost Amid the many noises and messengers in the world today, we must learn to recognize the whisperings of the Holy Ghost. Following are some of the principal ways the Holy Ghost communicates with us: He speaks to the mind and heart in a still, small voice. He prompts us through our feelings. Although we often describe communication from the Spirit as a voice, that voice is one that we feel more than we hear. The Holy Ghost is often called the Comforter see John

2: Revelation & Holy Scripture - Revision Cards in A Level and IB Philosophy

In Revelation we read, "Holy, holy, holy, is the Lord God Almighty." The one with all power, all authority, and all might is holy. In Isaiah 6 notice the same refrain, "Holy, holy, holy is the Lord of hosts" or "Lord of armies."

And Christ sent his angel to show it to his servant John, who has told everything he saw. It is the truth that Jesus Christ told him; it is the message from God. There is not much time left. Grace and peace to you from the one who is, who always was, and who is coming; and from the seven spirits before his throne; and from Jesus Christ. Jesus is the faithful witness. He is first among all who will be raised from death. He is the ruler of the kings of the earth. Jesus is the one who loves us and has made us free from our sins with his blood sacrifice. To Jesus be glory and power forever and ever! Everyone will see him, even those who pierced him: All peoples of the earth will cry loudly because of him. Yes, this will happen! I am the one who is, who always was, and who is coming. I am the All-Powerful. We are together in Jesus, and we share these things: I was on the island of Patmos: I heard a loud voice behind me that sounded like a trumpet. When I turned, I saw seven golden lampstands. He was dressed in a long robe, with a golden sash tied around his chest. His eyes were like flames of fire. His voice was like the noise of flooding water. A sharp two-edged sword came out of his mouth. He looked like the sun shining at its brightest time. I am the First and the Last. I was dead, but look, I am alive forever and ever! And I hold the keys of death and Hades. Write the things that happen now and the things that will happen later. The seven lampstands are the seven churches. The seven stars are the angels of the seven churches.

3: Revelation 1, Holy Bible: Easy-to-Read Version (ERV) | The Bible App

The Bible is a witness and record of how the revelation of God has been understood in history by religious believers. People may learn about God through the miracles that Jesus did and those who witnessed them interpreted what they saw.

If what God revealed has not been accurately recorded, then that record is subject to question. The Meaning of Inspiration The English word inspiration has a number of connotations, the most fundamental being the act of drawing in, especially of the inhalation of air into the lungs. The word is also used of the stimulation of the mind or emotions to a high level of feeling or activity. Sometimes it is used of a work of art, as a painting full of inspiration. None of these really fit with the biblical concept. In its theological usage inspiration is derived from the Latin Vulgate Bible where the verb inspire is used in 2 Timothy 3: The word inspiration is used in 2 Timothy 3: More accurately, it emphasizes that Scripture is the product of the breath of God. The Scriptures are not something breathed into by God, rather, the Scriptures have been breathed out by God. A Biblical Definition of Inspiration Inspiration must be carefully defined because of the varied uses of this term and the wrong ideas about inspiration being promoted today, ideas that are inconsistent with what the Bible itself teaches regarding inspiration. His superintendence varied in degree, but it was always included so that the Spirit of God guaranteed the accuracy of what was written. The following represent a few of the definitions of prominent evangelical theologians: There are several important elements that belong in a proper definition of inspiration: Inspiration is the testimony of the Bible to itself. As in any just court of law, we need to allow the Bible to give testimony to itself. Key Facts About Inspiration 2 Timothy 3: This verse unequivocally states that Scripture is God-breathed. The Apostle Paul, a man authenticated by signs and wonders 2 Cor. The question is, what of Scripture is inspired? But this word tells us that God breathed out something, namely, the Scripture. To be sure, human authors wrote the texts, but the Bible originated as an action of God who breathed it out. In 1 Timothy 5: While this support for a workman is also found in other Old Testament passages like Leviticus Then in 2 Peter 3: Regarding this issue, Ryrie writes: Most do not deny that 2 Timothy 3: Those who wish to try to reduce the amount of Scripture included in the verse do so by translating it this way: In other words, whatever parts of Scripture that are inspired are profitable, but other uninspired parts are not profitable. That translation indicates that only part of the Bible is inspired. Such a translation is possible, but not required. Actually either translation can claim to be accurate. Both translations have to supply the word is since it does not appear in the original. The preference goes to the latter translation for three reasons. Thus the preferred translation makes it quite clear that all the Bible is inspired. This is seen in the second statement of 3: In the pastoral epistles, Paul uses it of the act of teaching 1 Tim. As many of these passages show, especially Titus 2: It gives us the basics, the fundamental truths upon which life is to be built. One might compare *elegmos* to another Greek word, *elenxis*, an active noun which looks at the process of reproof or exposing. Both need to go on in the life of a believer. The goal, however, is not simply the process. Once we have been reproofed and experience conviction reproof to the violations, we each face a very important decision. We can move toward God and respond to His correction and training, or we can rebel and resist. If we resist, then, as a Father, He disciplines us to draw us back to Him. This is undoubtedly more long range and refers to those truths that develop godly character and spiritual strength—growth truths and procedures like Bible study, meditation, and prayer. But these four objectives have a greater goal or purpose. Equipping us is designed to produce righteousness and ministry rather than self-indulgence. It was actually used of outfitting a rescue boat. The How of Inspiration 2 Pet. The NIV translation above of verse 20 is much closer to the original Greek, more in accord with the preceding and following context, and clearly expresses the truth we need to grasp here. In verses , the issue being discussed is the source of the apostolic message. Was it human fable or was it from God? Verse 20 answers the first part of this question. It was not from man. The second part of this question or issue is found in verse God both directed the writing and guaranteed the accuracy of the product. Catching the import of this, Ryrie writes: Though experienced men, the sailors could not guide it so they finally had to let the wind take the ship wherever it blew. In the same manner as that ship

was driven, directed, or carried about by the wind, God directed and moved the human writers He used to produce the books of the Bible. Though the wind was the strong force that moved the ship along, the sailors were not asleep and inactive. Similarly, the Holy Spirit was the guiding force that directed the writers who, nevertheless, played their own active roles in writing the Scriptures. The Breadth of Inspiration 1 1 Corinthians 2: But the point we must not miss is that this revelation comes to us, not just in thoughts or concepts, but in specific words. This shows the fallacy of concept inspiration, that inspiration extends to the concepts, but not to the words. We have everything we need, nothing is missing. False Views of Inspiration Natural Inspiration This view denies the supernatural element in biblical inspiration; the writers of Scripture were simply men of special genius who possessed unusual religious insight into moral and spiritual truth. Through their special abilities, they wrote the books of the Bible in much the same way as any individual might write any book. Through their religious insight, they wrote on religious subjects in the same way Shakespeare wrote literature. Writing by their own will, the writers conceived what they wrote. Spiritual or Mystical Illumination Regarding this view, Ryrie writes: This viewpoint goes a step farther than natural inspiration, for it conceives of the writers as more than natural geniuses in that they were also Spirit-filled and guided. Thus, a other Christian writings are as inspired as the Bible; b the Bible books are not infallible even though c they represent great religious literature that may even contain messages from God. Those who hold to this view teach that it is the writers who are inspired, not the writings themselves. Schleiermacher taught this view on the Continent while Coleridge propounded it in England. It is true that some parts of Scripture are more relevant than others, but all of Scripture is equally inspired and accurate, and it all has an important place in the overall revelation of God. Partial Inspiration The partial inspiration theory teaches that some parts of the Bible are inspired and some parts are not. Those parts related to matters of salvation and faith are inspired, but those parts that deal with history, science, chronology, or other non-faith matters may be in error. This view maintains that though some material may be in error, God still preserves the message of salvation. We can trust the Bible in spiritual matters, but in some areas, there may be error. The partial theory rejects both verbal inspiration that inspiration extends to the words of Scripture and plenary inspiration that inspiration extends to the entirety of Scripture. Despite the presence of errors in Scripture, partial theorists teach that an imperfect medium is a sufficient guide to salvation. But is not the biblical teaching about salvation based on historical facts? Suppose those facts are inaccurate? Then our understanding about salvation might also be erroneous. You cannot separate history and doctrine and allow for errors however few in the historical records and at the same time be certain that the doctrinal parts are true. Furthermore, who decides these questions? Conceptual Inspiration This view says that the concepts or ideas of the writers are inspired but not the words. God communicated the concepts to the human author, but not the words. It is true that a correct doctrine of inspiration does not include dictation, but God did superintend the authors so that the words they used from their own vocabularies were guided by the Holy Spirit. In response, how are concepts expressed, if they are to be expressed accurately? Through carefully chosen words. Further, both Jesus and Paul affirmed the concept of verbal inspiration See Matt. Divine Dictation The mechanical or dictation view teaches that the whole Bible was dictated word for word by God; the writers were passive, much like secretaries or stenographers who sat and wrote down what was given to them. Concerning this view, Enns remarks: This claim would render the Bible similar to the Koran which supposedly was dictated in Arabic from heaven. Although some parts of the Bible were given by dictation cf. The beginning student in Greek will quickly discover the difference in style between the gospel of John and the gospel of Luke. John wrote in a simple style with a limited vocabulary, whereas Luke wrote with an expanded vocabulary and a more sophisticated style. If the dictation theory were true, the style of the books of the Bible should be uniform.

4: The Holy Spirit in revelation: How the Spirit reveals the Word of God

This Divine revelation and its dissemination among people is preserved in the true, holy Orthodox Church in two ways: by means of Holy Tradition and Holy Scripture. The primary means of dissemination of Divine revelation is Holy Tradition.

The name John is omitted in the best MSS. The new Jerusalem is more fully described later on Revelation. The city is also the bride comp. Both images--the "city" and the "bride"--are familiar to the Bible student. The sacred city appears linked to God by a sacred bond. The city-bride is now adorned for her Husband. We know what her ornaments are, now that He is about to present her to Himself a glorious Church: She is seen, not rising from earth or sea, like the foes of righteousness Revelation. The world will never evolve a golden age or ideal state. The new Jerusalem must descend from God. Pulpit Commentary Verse 2. Contrast this figure of the holy city with that of Babylon see on Revelation. Coming down from God out of heaven. Connect "out of heaven" with "coming down. Prepared as a bride adorned for her husband. Here is the contrast to the "harlot" see on Revelation. Though many of those forming the bride are rewarded according to their works see Revelation. This appearance is anticipated in Revelation. Matthew Henry Commentary. The old world, with all its troubles and tumults, will have passed away. There will be no sea; this aptly represents freedom from conflicting passions, temptations, troubles, changes, and alarms; from whatever can divide or interrupt the communion of saints. This new Jerusalem is the church of God in its new and perfect state, the church triumphant. Its blessedness came wholly from God, and depends on him. The presence of God with his people in heaven, will not be interrupt as it is on earth, he will dwell with them continually. All effects of former trouble shall be done away. They have often been in tears, by reason of sin, of affliction, of the calamities of the church; but no signs, no remembrance of former sorrows shall remain. Christ makes all things new. If we are willing and desirous that the gracious Redeemer should make all things new in order hearts and nature, he will make all things new in respect of our situation, till he has brought us to enjoy complete happiness. See the certainty of the promise. God gives his titles, Alpha and Omega, the Beginning and the End, as a pledge for the full performance. Sensual and sinful pleasures are muddy and poisoned waters; and the best earthly comforts are like the scanty supplies of a cistern; when idolized, they become broken cisterns, and yield only vexation. But the joys which Christ imparts are like waters springing from a fountain, pure, refreshing, abundant, and eternal. The sanctifying consolations of the Holy Spirit prepare for heavenly happiness; they are streams which flow for us in the wilderness. The fearful durst not meet the difficulties of religion, their slavish fear came from their unbelief; but those who were so dastardly as not to dare to take up the cross of Christ, were yet so desperate as to run into abominable wickedness. The agonies and terrors of the first death will lead to the far greater terrors and agonies of eternal death.

5: Holy, Holy, Holy (Revelation) – Revelation Made Clear

In Holy Scripture, Donald G. Bloesch sets out the pivotal evangelical doctrines of the Bible's revelation, inspiration and interpretation. Wishing to "defend the orthodox evangelical faith from its friends as well as its enemies," Bloesch provocatively argues against both evangelical rationalism and liberal experientialism.

The Greek "apocalypsis, which in meaning closely corresponds with our word revelation, expresses an uncovering, or a disclosure of that which had been wholly or in part hidden, the drawing aside of a veil. An Anglicized form of the Greek term "Apocalypse" is sometimes used to designate the particular Revelation given to John upon the Isle of Patmos, the record of which forms the last book of the New Testament as at present compiled. Divine revelation, as illustrated by numerous examples in scripture, may consist of disclosures or declarations concerning the attributes of Deity, or of an expression of the Divine will regarding the affairs of men. The word inspiration is sometimes invested with a signification almost identical with that of revelation, though by its origin and early usage it possessed a distinctive meaning. To inspire is literally to animate with the spirit; a man is inspired when under the influence of a power other than his own. Divine inspiration may be regarded as a lower or less comprehensive manifestation of the heavenly influence upon man than is shown in revelation. The difference therefore is rather one of degree than of kind. By neither of these directing processes does the Lord deprive the human subject of agency or individuality; as is proved by the marked peculiarities of style and method characterizing the several books of holy writ. Yet, in the giving of revelation, a more direct influence is exercised upon the human recipient of the God-given message than is the case under the lesser, though no less truly Divine, effect of inspiration. The directness and plainness with which God may communicate with man is dependent upon the purity and general fitness of the person. One may be susceptible to inspiration in its lower and simpler phases only; another may be so thoroughly responsive to this power as to be capable of receiving direct revelation; and this higher influence again may manifest itself in varying degrees, and with a greater or lesser shrouding of the Divine personality. And He said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. We have seen that among the most conclusive proofs of the existence of a Supreme Being is that afforded by direct revelation from God Himself; and that some knowledge of the attributes and personality of God is essential to any rational exercise of faith in Him. We can but imperfectly respect an authority whose very existence is a matter of uncertainty and conjecture with us; therefore, if we are to implicitly trust and truly love our Creator, we must know something of Him. Though the veil of mortality, with all its thick obscurity, may shut the light of the Divine presence from the sinful heart, that separating curtain may be drawn aside and the heavenly light may shine into the righteous soul. By the listening ear, attuned to the celestial music, the voice of God has been heard, declaring His personality and will; to the eye that is freed from the motes and beams of sin, single in its search after truth, the hand of God has been made visible; within the soul properly purified by devotion and humility, the mind of God has been revealed. As has been shown, no man can take upon himself, by his own act alone, the honor and dignity of the ministry. When thus commissioned, the chosen one speaks by a power greater than his own, in preaching the gospel and in administering the ordinances thereof; he may verily become a prophet unto the people. The Lord has consistently recognized and honored his servants so appointed. He has magnified their office in proportion to their own worthiness, making them living oracles of the Divine will. This has been true of every dispensation of the work of God. It is a privilege of the Holy Priesthood to commune with the heavens, and to learn the immediate will of the Lord; this communion may be effected through the medium of dreams and visions, through the visitation of angels, or by the higher endowment of face to face communication with the Lord.

Revelation in Ancient Times. While sweating under the penalty fore-told and fulfilled upon him, tilling the earth in a struggle for bread, he continued to call upon the Lord. The patriarchs who succeeded Adam were blessed with the gift of revelation in varying degrees; Enoch, the seventh in the line of descent, was

particularly endowed. Unto Noah, the Lord revealed His intentions regarding the impending deluge; by this prophetic voice the people were warned and urged to repent; disregarding it and rejecting the message, they were destroyed in their iniquity. Through revelation, God commissioned Moses to lead Israel from bondage. So may we trace the line of revelators, "men who have stood, each in his time, as the medium between God and the people, receiving instruction from the source Divine, and transmitting it to the masses," from Moses to Joshua, and on through the Judges to David and Solomon, thence to John, who was the immediate fore-runner of the Messiah. Christ Himself was a Revelator. And I know that his commandment is life everlasting: And as the Father gave me commandment, even so do I. The Apostles likewise, left to bear the burden of the Church after the departure of the Master, looked to heaven for guidance, expected and received the word of revelation to direct them in their exalted ministry. Paul writing to the Corinthians said: For what man knoweth the things of a man, save the spirit of man which [] is in him? Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. John, also, declares that the book which is known specifically as the Revelation was not written of his own wisdom, but that it is: As the written word "the record of revelation previously given" grew with time, that became a law unto the people; but in no period was that deemed sufficient. Many of the revealed laws are of general application to all men in all ages; e. Other laws may be equally general in application, yet they derive their validity as Divine ordinances from the fact that they have been authoritatively instituted as such; as examples of this class, we may consider the requirements concerning the [] sanctity of the Sabbath; the necessity of baptism as a means of securing forgiveness of sins; the ordinances of confirmation, the sacrament, etc. Revelations of yet another kind are on record, such as have been given to meet the conditions of particular times; these may be regarded as special, or circumstantial revelations; e. It is at once unreasonable, and directly contrary to our conception of the unchangeable justice of God, to believe that He will bless the Church in one dispensation with a present living revelation of His will, and in another leave the Church, to which He gives His name, to live as best it may according to the laws of a by-gone age. From the scriptures cited, and from numerous other assurances of holy writ, it is evident that continual revelation has ever been characteristic of the living Church. It is equally plain that revelation is essential to the existence of the Church in an organized state on the earth. The prophets and patriarchs of old, the judges, the priests, and every authorized servant from Adam to Malachi, were called by direct revelation manifested through the special word of prophecy. This was true also of John the Baptist, [] of Christ Himself, and of the apostles, [] and lesser officers [] of the Church, as long as an organization recognized of God remained on the earth. Without the gift of continual revelation there can be no authorized ministry on the earth; and without officers duly commissioned there can be no Church of Christ. Revelation is essential to the Church, not only for the proper calling and ordination of its ministers, but also that the officers so chosen may be guided in their ministrations: The promise of salvation is not limited by time, place, or persons. So taught Peter on Pentecost day, assuring the multitude of their eligibility to blessing: Alleged Objections in Scripture. The words of John with which he approaches the conclusion of his book are these: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. John had reference to his own words, which, having come to him by revelation, were sacred; and to alter such, by omission or addition, would be to modify the words of God. The sin of altering any other part of the revealed word would be equally great. Moreover, in this oft-quoted passage, no intimation is given [] that the Lord may not add to or take from the word therein revealed; the declaration is that no man shall change the record and escape the penalty. For I have not shunned to declare unto you all the counsel of God. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied. Such attempts to oppose the doctrine of continued revelation as have been made on the authority of the foregoing [] scriptures are pitiably futile; they carry their own refutation, and leave untouched the truth, that belief in modern revelation is wholly reasonable and strictly scriptural. Nevertheless, in spite of abundant and most explicit testimony of scripture, the so-called Christian sects of the day are practically a unit

in declaring that revelation ceased with the apostles, or even before their time; that further communication from the heavens is unnecessary; and that to expect such is unscriptural. In assuming this position, the discordant sects of the day are but following the path that was trodden by unbelievers in earlier times. The recreant Jews rejected the Savior, because He came to them with a new revelation. Had they not Moses and the prophets to guide them? The scriptures, far from predicting a cessation of revelation in latter times, expressly declare the continuation of that gift among the people of the Lord. John foresaw the restoration of the gospel in the last days, through angelic ministration: The Book of Mormon is not less explicit in declaring that direct revelation shall abide as a blessing upon the Church in the latter days. Note the prediction given through Ether the Jaredite; the context shows that the time spoken of is that of the last dispensation: But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. Lehi, instructing his sons, quoted a prophecy of Joseph the son of Jacob, which is not recorded in the compilation of books known as the Bible; it has special reference to the work of Joseph the modern prophet: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work [] for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. Nephi, the son of Lehi, spoke by prophecy of the last days, in which the Gentiles should receive a testimony of Christ with many signs and wondrous manifestations: But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men. The same prophet, apostrophizing with warning words the unbelievers of the last days, predicted the coming forth of additional scriptures: And behold the book shall be sealed: By revelation in the present day, the Lord has confirmed and fulfilled His early promises, and has specifically rebuked those who would close His mouth, and estrange Him from His people. What shadow of justification or pretense of consistency can man claim for denying the power and purposes of God to reveal Himself and His will in these days as He assuredly did in former times? In every department of human knowledge and activity, in everything for which man [] arrogates to himself glory, he prides himself in the possibilities of enlargement and growth; yet in the Divine science of theology, he holds that progress is impossible, and advancement forbidden. Against such heresy and blasphemous denial of the Divine prerogatives and power, God has proclaimed His edict in words of terrible import:

6: The Bible: The Inspired Revelation of God | www.enganchecubano.com

And each of the four living beings had six wings about him, and they were full of eyes within; and they rested not day and night, saying, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come!"

Although biblical theology has been assailed by higher criticism and there has been widespread defection from traditional orthodoxy, two significant developments have characterized the twentieth century as the era of the Holy Spirit. The first of these has been the revival of Pentecostalism witnessed by the rapid increase in membership in Pentecostal denominations in the United States and extensive Pentecostal missionary effort throughout the world and especially in Central and South America. Second, as a reaction against the sterile liberalism of the first quarter of the twentieth century, neoorthodoxy sparked by Karl Barth has revived interest in the doctrine of the Spirit in theological studies in our age. From an evangelical point of view, both the Pentecostal movement and neoorthodoxy are to some extent deviations from what was previously considered as biblical theology. Both Pentecostalism and neoorthodoxy are based upon experience. In the case of Pentecostalism, there have been claims to revival of apostolic gifts—of miracles, healing and speaking in tongues. In neoorthodoxy there has been an attempt at a new approach to the doctrine of revelation which was restored by Karl Barth to a supernatural work of a transcendent God in communication to finite man. Both Pentecostalism and neoorthodoxy have been scripturally oriented in more specific terms than contemporary liberalism. Both appeal to experience, and to this extent have departed somewhat from purely theological formulations based upon scriptural exegesis. They have, however, avoided the sterility of pure intellectualism, ritualism, and the emasculated theological concepts of liberalism. Regardless of how these movements are evaluated, they have served to focus attention on the theology of the Holy Spirit, elevating it to one of the major issues of the twentieth century. The author has previously published a theological textbook, *The Holy Spirit*, setting forth the biblical doctrine in the Old and New Testaments. This present series of articles attempts principally to gather the major issues of the doctrine of the Holy Spirit being debated in contemporary theology. The discussion is intended to be understood by college and seminary students as well as lay students of biblical doctrine, and technicalities not essential to the study have been avoided. The focus of the entire treatment draws attention to the work of the Holy Spirit in our contemporary church and the world and the divine provision afforded by the Spirit in making God known, in providing spiritual revival for man, in guiding into high standards of moral behavior, in providing gifts for service, and finally in supplying power for effective living. These are the major issues relating the Spirit to the believer in Jesus Christ. The substance of the articles which comprise the series was delivered first as the Lyman Stewart Lectures at Talbot Theological Seminary on Jan , , and later at the Instituto Biblico Seminario Teologico in Guatemala in August, .

Never before in the history of man have there been so many scientific, political, and social developments. The advent of the atomic bomb, rapid communication and travel, and multiplied social and economic problems have set the present age apart from any similar period of history. It is only natural in such a scene that alert minds should ask new questions about what God is saying to our generation. In theology, especially, the leading questions are how God speaks to man and what He is saying today. Those who believe in divine revelation believe also that this is the key to understanding our day and its problems. The nature of divine revelation to man is one of the profound questions of theology and philosophy. The problem first of all concerns the nature of God. If God is infinite in His wisdom and is the sovereign Originator of all things, He is obviously infinitely greater than what He has created. The question must be faced as to whether God, being what He is, would desire to communicate to His creatures. Most theistic explanations of the universe assume that one of the primary reasons for creation was that God wanted to reveal Himself and to display His infinite perfections. This is behind the revelation of God in natural theology. In the creation of man, God deliberately created a creature with intellect mind , sensibility feeling , and will power of moral choice. Man, although on a finite plane, was made like God and, therefore, was the kind of a creature to whom God could communicate. Under these circumstances, God being what He is and man being created in the image and likeness of God, communication between them would seem possible and reasonable. It is because man is a sinful creature that a

need arises for a special work of God to make divine communication to man effective. This introduces and makes necessary the role of the Holy Spirit as the divine Communicator of truth to man. Revelation in Nature

The universe as a product of divine creation is one of the important means of divine revelation to man. According to Romans 1: Only a God of infinite power and wisdom who is sovereign over all material things could have created a universe with its precision of natural law and its inner adaptations which cause it in many respects to be self-functioning. This revelation of God in nature, which is perceivable by man in his normal intelligence, is stated in Romans to be so clear that according to Romans 1: This is the ground of condemnation of the heathen world. Scripture frequently calls attention to the wonder of the created universe as a display of the glory of God. As indicated in connection with oral revelation in 2 Peter 1: The proofs for the inspiration of the Bible are both internal and external. There is abundant testimony by writers of the Old Testament to their belief that they were writing by inspiration 2 Sam Hundreds of prophecies were made in the Bible and when these were fulfilled, often with minute accuracy as for instance in the birth of Christ in Bethlehem Micah 5: As about one-fourth of the Bible was prediction of future events when it was written, fulfillment of prophecy becomes an important proof of the inspiration of the Bible. One of the most decisive evidences for inspiration is the testimony of Christ to the Scriptures. Often in quoting the Old Testament, Christ affirmed that it was inspired of the Spirit, as in Matthew Paul quotes Isaiah 6: Similar references may be seen in Hebrews 3: These sample indications of common recognition by Christ and the apostles of the inspiration of the Old Testament, as well as the claim of inspiration of the New Testament as in 1 Timothy 5: Inspiration extends to all forms of Scripture and relates to the unknown past, to history, to moral and religious law, to devotional literature, to the contemporary prophetic message, as well as the eschatological portions dealing with prophecy of the future. Inspiration extends equally to all kinds of Scripture, whether direct quotation from God or whether the statements of men, and is the basis for the conclusion that the Bible is factually true. The abundant evidence in support of the inspiration of the Bible, which is discussed here only briefly, is so extensive that some of the finest scholars of all time have found this evidence quite sufficient to affirm the infallibility and inspiration of the entire sixty-six books of the Bible. Within orthodoxy, inspiration of the Bible can be claimed with equal cogency today as in former years with the added evidences of archaeology and advanced scholarship. Although ever since the Garden of Eden the Word of God has been questioned, there is really no adequate explanation of such an unusual book as the Bible apart from the inspiration of the Holy Spirit. The evidence supports the conclusion that this book is indeed the very Word of God. Historically and logically, belief in the Bible has been inseparable from faith in the person and work of Jesus Christ, and unbelief in relation to the inspired Word of God has always inevitably also questioned the validity of Christ, the incarnate Word of God. The proofs for the one are proofs for the other. Revelation to Man in Bible Times The inspired Word of God in many cases records and alludes to the fact of special divine revelation to man throughout the past centuries. It is clear that God in various ways spoke to individuals revealing Himself, His will for them, and His direction for their lives long before Scripture was ever formulated. Two large books of the Bible—Genesis and Job—record numerous instances of such direct communication, as well as allusions to general knowledge of God which must have come by special divine revelation forming the traditional theology of the day of which the Book of Job is a preeminent illustration. Even before the Bible was written, God had so effectively communicated Himself to man that the major truths about His own person, His moral law, His purpose for man in time, and His plan for man in eternity had already been revealed in simple form. Beginning with Moses, while special revelation continued, the Scriptures began to be formulated and stated in permanent and written form the divine revelation that God wanted man to possess. It is clear, however, that Scripture recorded only a portion of such revelation, and then only when it was normative and intended for the permanent knowledge of man. The extent of such divine revelation is especially recorded in Genesis, where some men were raised up as prophets and others, even though not prophets, were made the recipients of divine revelation. Enoch and Noah stand out in the period before the flood as those to whom God spoke in detail. Abraham is an outstanding illustration of the period before Scripture of one to whom God gave broad revelation concerning his posterity, his title to the Holy Land, and the broad purpose of God to produce through Abraham blessing to the entire world, fulfilled in

Christ and in the Scriptures. Moses was given detailed revelation, recorded in the Pentateuch, for the guidance and direction of the nation Israel. Throughout the Old Testament times, God raised up many prophets who delivered divine messages to their generation, only portions of which have been preserved in the Bible. The outstanding personalities of Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, the minor prophets, and many of the psalmists some of them unnamed, were used of God to declare His message. The basic method of special revelation, alongside written Scripture, is continued in the New Testament, much on the same pattern as found in the Old Testament but with more explicit testimony to the ministry of the Holy Spirit. Divine revelation was given in various ways. Sometimes God appears to have spoken to man as if He were a man Himself, and communication was in words. A secondary means of revelation was through dreams of which there are many instances in the Bible Gen Even after Scripture began to be written, dreams continued to be used in some cases as a means of divine revelation Num Still a similar method was that of trances as in Ezekiel 8: Whatever the means of divine revelation, the important point is that God sought by supernatural means to communicate Himself. Divine revelation, of course, received a tremendous addition when Jesus Christ came in the flesh. He was a revelation of God in His person and life as well as in His prophetic utterances. Throughout the apostolic period special revelation continued as God communicated truth to individuals and to churches. The Lord appeared, for instance, in a vision to Ananias relative to his relationship to Paul Acts 9: Cornelius likewise was given a vision in Acts 10 in relation to Peter. Peter also was given a vision of his relationship to Cornelius in the same chapter. Another illustration is found in Acts Many other illustrations could be cited, including the special revelation given to Paul in Acts The whole book of Revelation records the special revelation given to John. From these many instances it is clear that God is not limited as to the means and channels of divine revelation, and in each case suits the means to the end.

Revelation to Man Today Within orthodoxy there is considerable agreement on the role of natural revelation, the inspiration of the Bible, and the fact of special revelation in both the Old and New Testaments. The major problem in the contemporary doctrine of revelation relates to the nature and extent of divine revelation today apart from the facts of revelation to be found in the Bible. To what extent does God communicate directly to those who are believers in the Lord Jesus Christ? In considering the present ministry of the Holy Spirit in revelation, it is generally understood that the Holy Spirit does have a contemporary relationship to an understanding of the written Word. The teaching ministry of the Holy Spirit predicted by Christ John The Holy Spirit illuminates the Scripture and makes the revelation of God understandable. An extended statement of this is given in 1 Corinthians 2: What the natural man cannot understand can be understood by a believer in Christ who is taught by the Holy Spirit. The epistemology theory of knowledge underlying the Scriptures is that man can know spiritual things only by the Holy Spirit. The illumination of the Scriptures, however, does not presume to teach anything which is not explicitly taught in the Bible. Although applications and illustrations may be given, the work of the Holy Spirit is designed to bring out that which is actually in the text. It is understood in contemporary theology that God can give guidance today. Guidance does not constitute an additional normative revelation, but is rather the application of the Scriptures in their principles in general to the particular need of the individual who needs direction from God.

7: REVELATION, PAST, PRESENT, AND FUTURE. “ The Holy Bible in Urdu

This is the holy book of Revelation, known as "The Revelation of St. John the Divine", although the God-given title is at the very beginning of the text, "The Revelation of Jesus Christ, which God.

The Bible is more than just a book, the contents are spiritual, which means not just anybody can understand what it says. Just as the Spirit of God revealed its word to the prophets, the Spirit of God must reveal its contents to the reader. Paul was a Pharisee of Pharisees Acts Paul could not see Jesus as the Messiah revealed by the prophets in the Old Testament, not until the Spirit of God moved in his heart, when Jesus appeared to him on the road to Damascus. Then Saul spent some days with the disciples at Damascus. To Paul Jesus was a false Messiah, who had misled Israel. After being filled with the Holy Spirit vs. There, through the power of the Holy Spirit, he confounded those who were formally allied with him, proving Jesus is the Messiah of Israel. Jesus is just another prophet or one of the many ways to heaven. Knowing Jesus is not the work of human knowledge or intelligence but the Spirit. Human knowledge and wisdom is often hinders the work of the Spirit. Listen to what Jesus says about, the knowledge of God, ask yourself, who is hindered from this knowledge? Even so, Father, for so it seemed good in Your sight. While the babes referred to here are the unlearned, those who lack in worldly wisdom. Further, we need to understand, Christ is the one who reveals the identity of the Father. Becoming dependent on the Holy Spirit is a sign of growth, contrasted to those who depend on the flesh and their own wisdom. Personal pride and glory prevent the seeker from finding Christ. Notice God is the one who reveals Himself it is not our doing. The Greek word for wisdom used in Luke Many people in the world might confess belief in Jesus, but professing belief does not mean you believe. True belief is demonstrated by the revealing of the Spirit, which then dwells inside the believer. Jesus makes this very clear in John 3: Without the Holy Spirit dwelling in the believer there is no real belief. The name Jesus is Joshua in the Hebrew. A distinction must be made between the biblical Jesus and the Jesus created by the flesh. Though the Jesus of Islam and Mormonism have the same name, they are different in nature. For example, the Muslim Jesus is not the Son of God and he did not die on the cross. The sad part is they thought they had truth, but the source of their truth was a lie, they were in fact deceived by Satan, who appealed to their flesh, they rejected the simplicity of the Gospel for a lie. Even though works were done in the name of Jesus, Jesus was not involved. Now if anyone does not have the Spirit of Christ, he is not His. As mentioned earlier, the name Jesus does not mean we are talking about the same person. People who write under their own name and authority, create their own Jesus. The Bible on the other hand claims ultimate authority; In Isaiah God warns of the disaster for those who look to false sources of authority, the end of their search is darkness, gloom and anguish. Should they seek the dead on behalf of the living? If they do not speak according to this word, it is because there is no light in them The Bible also demonstrates its super-natural nature by proclaiming specific events in the future, regarding Israel, Jerusalem and the Jewish people. Daniel revealed the exact time of his death, years before His birth, in the Seventy-Weeks of Daniel Daniel 9: The point is God provides evidence for those who seek evidence, despite this, only through the Holy Spirit drawing of the soul, can the person find Christ. Once we understand and trust the authority of the Bible, as the revelation from God, to fallen and lost world, we can then tap into the eternal power of Holy-Spirit. The Holy Spirit dwelling inside us gives us direction, searching our hearts, and moving us 26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Since the Holy Spirit dwells in us, the Words in the Bible become our way of understanding the will of God. By knowing the will of God, we can stay in fellowship with God.

8: Revelation 20, KJV: with the Most Searched Verse - QuotesCosmos

The scriptures tell of different types of revelation, such as visions, dreams, and visitations by angels. Through such channels, the Lord has restored His gospel in the latter days and revealed many truths.

And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. The word "holy" is repeated eight times in the Sinaitic version. The "six wings" are taken to express reverence, for with twain Isaiah 6: Some have understood these living beings to betoken rather the creative power of God than the actual creation. There is much to be said for this; but the analogy of the passage suits better the view here adopted. The twenty-four elders represent, not the regenerating power of God, but the regenerate Church. The new creation in Christ Jesus join in praise with all created things. The doxology in Revelation 4: The stop should probably be after wings: The eyes denote ceaseless activity. And they rest not day and night, saying. In the Authorized Version "day and night" is attached to "rest not. These representatives of life display the characteristics of life in its fullest energy. They have no part in anything which savours of death - no stillness, rest, or sleep. The thrice-repeated "holy" has very generally been held to indicate the Trinity of the Godhead. Such is evidently the intention of the English Church in ordering this passage to be read in the Epistle for Trinity Sunday. This ascription of praise is often, though wrongly, spoken of as the "Trisagion. Which was, and is, and is to come. This phrase is no doubt intended to attribute to God the quality of eternal existence. Matthew Henry Commentary 4: The apostle saw a throne set in heaven, an emblem of the universal dominion of Jehovah. He saw a glorious One upon the throne, not described by human features, so as to be represented by a likeness or image, but only by his surpassing brightness. The rainbow is a fit emblem of that covenant of promise which God has made with Christ, as the Head of the church, and with all his people in him. The prevailing colour was a pleasant green, showing the reviving and refreshing nature of the new covenant. Four-and-twenty seats around the throne, were filled with four-and-twenty elders, representing, probably, the whole church of God. Their sitting denotes honour, rest, and satisfaction; their sitting about the throne signifies nearness to God, the sight and enjoyment they have of him. They were clothed in white raiment; the imputed righteousness of the saints and their holiness: Lightnings and voices came from the throne; the awful declarations God makes to his church, of his sovereign will and pleasure. Seven lamps of fire were burning before the throne; the gifts, graces, and operations of the Spirit of God in the churches of Christ, dispensed according to the will and pleasure of Him who sits upon the throne. In the gospel church, the laver for purification is the blood of the Lord Jesus Christ, which cleanses from all sin. In this all must be washed, to be admitted into the gracious presence of God on earth, and his glorious presence in heaven. The apostle saw four living creatures, between the throne and the circle of the elders, standing between God and the people. These seem to signify the true ministers of the gospel, because of their place between God and the people. This also is shown by the description given, denoting wisdom, courage, diligence, and discretion, and the affections by which they mount up toward heaven.

9: Revelation 21, KJV: with the Most Searched Verse - QuotesCosmos

And death and hell were cast into the lake of fire. This is the second death. - Revelation In concordance Verse details; Chapter 20 Scripture. 1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 1: Unto him that loved us, and washed us from our sins in his own blood, 1: And being turned, I saw seven golden candlesticks; 1: And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: The seven stars are the angels of the seven churches: If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. I would thou wert cold or hot. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And they ascended up to heaven in a cloud; and their enemies beheld them. Michael and his angels fought against the dragon; and the dragon fought and his angels, Woe to the inhabitants of the earth and of the sea! Here is the patience and the faith of the saints. Let him that hath understanding count the number of the beast: These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The seven heads are seven mountains, on which the woman sitteth. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And he saith unto me, These are the true sayings of God. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: These both were cast alive into a lake of fire burning with brimstone. This is the first resurrection. This is the second death. And he said unto me, Write: I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. The length and the breadth and the height of it are equal. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. I am the root and the offspring of David, and the bright and morning star. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Even so, come, Lord Jesus. Sonnet-a-Day Newsletter Shakespeare wrote over sonnets! Join our Sonnet-A-Day Newsletter and read them all, one at a time.

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