

The Mystery of God Only Known by Revelation *BY G.T. H.*

All things are delivered to me of my Father; and NO MAN knoweth who the SON IS, but the Father, and who the FATHER is, but the Son, and he to whom the Son will reveal Him. Luke 10:22.

According to these words of Jesus no man can know who the Father, nor the Son, is, except it be revealed. The Jews declared that they knew God, the Father, but Jesus said they did not. (John 8:19, 54, 55.) Even to this day they claim to know God, but Jesus said He alone can reveal the Father. Is Jesus, therefore, revealing the Father to those who rejected Him?

The Mohammedans claim to know God, the Father, even in the same sense in which the Jews know Him. Can it be said that Jesus is revealing the Father to those ungodly Moslems who look upon his sacrificial death with unspeakable hatred?

Modern theological institutes, seminaries, and colleges, the majority of which are destitute of the Spirit of God, claim the same knowledge of God that the Jews maintain. Is Jesus revealing this mystery to them contrary to His own words that these things are hidden from the "wise and prudent," but are revealed unto babes?

Almost any one that is able to read at all can take up the Bible and see, what is apparently, "three persons," the common view held by Catholic and all other denominations, but is Jesus revealing this to them? I tell you "Nay." God has taken the wise in their own craftiness. For it is written, "*I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*" Isa. 29:11-14; Matt. 11:25.

That Jesus Christ is the MIGHTY GOD was declared by the prophet Isaiah (Isa. 9:6); acknowledged by the apostle Thomas and accepted by Christ (John 20:28,29; revealed by the Spirit (Rev. 1:1); and spoken by the glorified Christ himself, saying, "I am Alpha and Omega *** the first and the last *** *I am he that liveth and was dead; and behold, I am alive for evermore. Amen.*" (Rev. 1:8-18) "*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. He that overcometh shall inherit all things; and I will be his GOD, and he shall be my son.*" (Rev. 21:6, 7)

To acknowledge Jesus Christ as the only true God does no more detract from His Sonship than does acknowledging Him as our High Priest detract from His sacrificial office as a Lamb slain for our many sins. It is the "veil of flesh" assumed by the Mighty God that is causing men to stumble at the word. In the flesh he was the Son of man and Son of God. As a man he walked, wept, prayed, suffered and died. As God He raised Himself from the dead (John 2:19-21) and shined forth in the radiance of eternal glory. "*Yea, though we have known Christ after the flesh yet, now know we him no more.*" (II Cor. 5:16.) When He came in the flesh He was beheld in the Glory as the Son (John 1:14), but when He comes again He will come in the glory of the Father. (Matt. 16:27 with Matt. 25:31.) Compare Isaiah 6:1-9 with John 12:39-41, also verses 44 and 45.

Our Lord and His Christ

And the seventh Angel sounded; and there were great voices in heaven, saying, "*The kingdoms of this world are become the kingdoms of our Lord and His Christ; and he shall reign for ever and ever.*" Rev. 11:15.

These sayings are faithful and true. They are the true sayings of God. And he said unto me, Write: for these words are true and faithful. Rev. 19:9; 2:15; 22:6. But since the revelation of Jesus Christ has come and has proven Him to be "our Lord," who then is "his Christ?"

That Jesus Christ is LORD must be acknowledged by all, whether in heaven, or in earth

(Phil. 2:10,11.) To say that there is more than "one Lord" is to flatly contradict the Word of God which saith, "*Hear, O Israel: The Lord our God is ONE LORD.*" Deut. 6:4; Mark 12:29; Eph. 4:5. Jesus has been proven to be "Lord of all," and in his own time he will show who is that blessed and only Potentate, King of kings, and LORD of Lords." I Tim. 6:14,15.

The earth is the Lord's and the fullness thereof. All things were made by him and for him, and without him was not anything made that was made. He (Jesus) was in the world, and the world was made by him, and the world knew him not. (Psa. 24:1; John 1:1,2,10; Col. 1:16,17.) The God that created the heavens and earth (Gen. 1:1), is our Lord Jesus, who made them all by himself. (Isa. 44:24.) Jesus Christ our Lord is LORD of all creation. He created it for his glory and his own pleasure, but Satan has usurped the authority and made himself the god and prince of this world. (See Rev. 4:11; and 11 Cor. 4:4; John 14:30.) The world is now being ruled by Satan and his people, but thank God, the kingdoms of this world shall soon become the kingdom of our LORD and his Christ, or anointed.

Since Jesus is our Lord, we, then, are his anointed.

The church, anointed with the Holy Ghost, is the body of Christ. (I Cor. 12:12-14.) As God called all the children of Israel in Egypt His son, saying, When Israel was a child, then I loved him, and called my SON out of Egypt (Hos 11 :1), even so does he call the body of baptized believers "his Christ, or anointed." We shall reign here with him, if we suffer here with him. We are his sons (Rev. 21:7), being overcomers. It is Christ Jesus who has anointed us (Matt. 3:11; John 15:26; 16:7), and he that hath anointed us is GOD. (II Cor. 1:21,22.)

The kingdom of this world shall become the kingdom of our Lord Jesus Christ and his saints, the body of Christ. By reading Dan. 7:18,22,27, these words will be verified. "For the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him." Dan. 7:27. If you will notice this passage closely you will see that the "people of the saints of the most High" are spoken of as "him" (singularly); that is, as all nations and kingdoms must "serve" Israel (Isa. 60:12), even so must they "serve" our Lord and his Christ. This is not that we are "his Christ" separately, or individually, but collectively as one body.

And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. An hast made us unto our God kings and priests, and we SHALL REIGN ON EARTH! Revelation 5:9-11. The fact that it is said we shall "reign on earth" confirms the words that the Church, which is the body of Christ, shall have part in his dominion, for the kingdoms of this world shall become the kingdom of "our Lord and His Christ."

Dangers of Denying the Father

There are many honest souls who are anxious to obey the Voice of God and be baptized in the name of Jesus Christ, but they are intimidated by persons misconstruing the scripture which says, "*He is anti-christ, that denieth the Father and the Son.*" 1.John 2:22.

There is no one who knows the word of God, and has been baptized in Jesus' name, that denies the Father and the Son. They acknowledge the Father and Son in Christ Jesus. To acknowledge the Father and the Son does not necessarily mean to believe in "three persons in the Godhead."

The Fatherhood of God is found only in the Son, who was God manifested in the flesh. The following portion of this article will be sufficient to convince any God-fearing person that they cannot deny the Father by being baptized in Jesus' name.

Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father ALSO. 1 John 2:23.

We desire to call the attention of the reader to the above quotation for prayerful consideration. While reading the above passage the words, "THE Father also" drew my particular attention. And I believe it will help many to see God's purpose in these last days.

The thought before us is, that he that denieth the Son (Jesus Christ) the same has denied the Father ALSO. Why is this; is it not because Jesus and the Father are one? John 10:30. There is no scripture that says, "He that denieth the Father, the same hath not the son," but, to the contrary, all scriptures seem to be to the opposite. By this I mean that all scriptures identifies the Father in the Son. God was in Christ reconciling the world unto himself. II Cor. 5:19. God was manifest in the flesh. 1 Tim. 3:16. Therefore, when one turns from Christ he turns from God.

He that believeth not on the Son, the same believeth not on the Father; but he that believeth on the Son, believeth on the Father ALSO. Compare John 12:44; 14:1. The Jews believed that God would take their sins away (Jer. 31:31-34), but they did not believe Jesus had anything to do with it; and Jesus said, "If ye believe not that I am he, ye shall die in your sins." John 8:24.

He that knoweth not the Son, the same knoweth not the Father, but he that knoweth the Son, knoweth the Father ALSO. See John 8:19; 14:7. To know Christ is to know God the Father, for the mystery of God, the Father, is Christ. Col. 2:2,9.

He that seeth not the Son, the same seeth not the Father; but he that seeth the Son, seeth the Father ALSO. John 12:45;14:9.

He that loveth not the Son, the same loveth not the Father; but he that loveth the Son loveth the Father also. John 15:23,24. To love God one must love Jesus. For Jesus and God are one and inseparable. If the Father and Son were two separate persons then we could love one and hate the other (as the Jews sought to do.) If you do not love Jesus you cannot love God, but you cannot love Jesus without loving God, for Jesus is God (manifest in the flesh, in a visible form).

If the above scriptures are true (and no one could honestly say they are not), why does not the same hold with the NAME used baptism? Let us look at it from a scriptural standpoint.

He that baptizeth not in the name of the Son (Jesus), the same baptizeth not in the name of the Father; but he that baptizeth (or is baptized) in the name of the Son (Jesus), baptizeth (or, is baptized) in the name of the Father ALSO.

By the scriptures this is clearly proven, from the fact that the Commission given, as recorded by St. Matthew, to baptize in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28:18, 19); but on the day of Pentecost, and thereafter, according to the Book of Acts, all the disciples baptized in the name of Jesus (the Son) proving that they recognized it to be the name of the Father ALSO. See Acts 2:38; 8:12-16; 9:8 with Acts 22:16; Acts 10:47, 48; Acts 19:5.

All who are baptized in the name of Jesus are baptized in the name of the Father ALSO, but those who have not been baptized in the name of Jesus, have never been baptized in the name of the Father. The only way to fulfill the command of Jesus in Matt. 28:19 is to do as the Holy Ghost authorized on the day of Pentecost and carried out by the apostles according to the Book of Acts.

The only way that a person can really "deny the Father" is to fail to acknowledge that Jesus is the true and only living God. I John 5:20; Jude 25. When you are baptized in Jesus' name you thereby acknowledge that the Father, Son and Holy Ghost "are one" (I John 5:7) and that in Christ Jesus dwelleth all the fullness of the Godhead in a bodily form. Col. 2:9. Be not faithless, but believe. John 12:44, 45; 20:26-28. (G.T.H.)