

To Know God

(Part 1)

A. L. Baxter Oct. 11, 2007, 13:47:44Est.

(John 17: 1-3)

These words spake Jesus, and lifted up his eyes to heaven, and said, **Father**, the hour is come; glorify **thy Son**, that **thy Son** also may glorify **thee**: (John 17:1)

As **thou** hast given him power over all flesh, that he should give eternal life to as many as **thou** hast given him. (John 17:2)

And this is life eternal, that they might know **thee the only true God**, and **Jesus Christ**, whom thou hast sent. (John 17:3)

1. Jesus is speaking to his Father: verse one. He addresses him as he usually does. (See: *Mat. 6:9; 11:25-27; 26:39,42; Mark 14:36; John 11:41*) He addresses Him as: **Father**.
2. In this instance, Jesus declares His Father as God, nay, the only true God.
3. To have eternal life, is to know the Father who is the only true God and Jesus Christ himself who is **His Son**.
4. To have eternal life is to know only Two (2) persons. There is none other mentioned here. If I say; to free a criminal only the Governor and the President can pardon, it means there are no other persons in the world to be added to the list; there are only two (2) persons who can do it.
5. You cannot know one without knowing the other; if you know the Father; you would have had known the Son, and if you know the Son you have already known the Father. (See *John 14:9*)
6. The way to the Father is through the son (*John 6:44, 45: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."*) (See also *John 14:6, 7*) "...I am the way the truth and the life: no man cometh unto the Father, but by me"

And now, O Father, glorify thou me with **thine own self** with the glory which I had with thee before the world was. (John 17:5)

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (John 17:21)

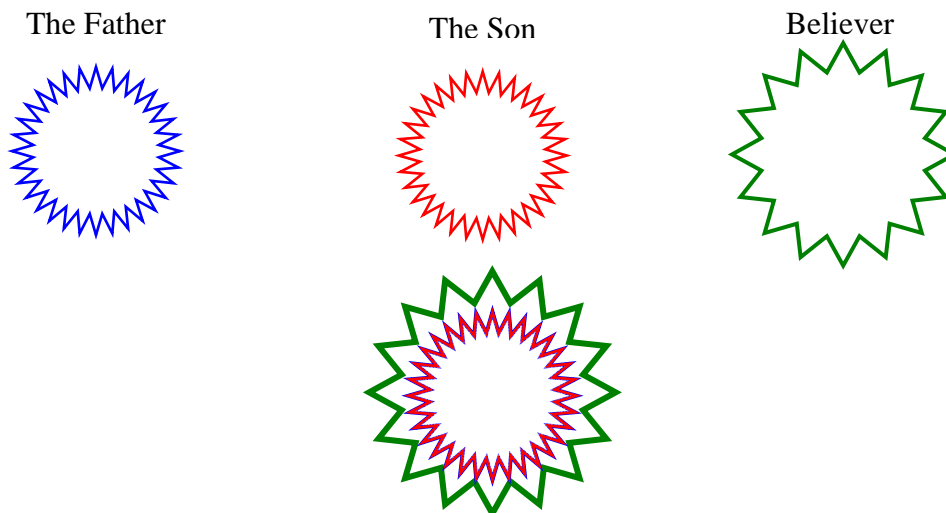
And the glory which thou gavest me I have given them; that they may be one, even as we are one: (John 17:22)

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17:23)

7. The Father (God) did not send a force or an agent to glorify His Son, but He came with His own self. It is the very presence of the Father that is manifested in Jesus.
8. Jesus is glorified when the Father is in Him and He is in the Father; this is the glory he had before the world was.

9. All the believers are to receive and share the same glory that Jesus has with the Father. This glory is the oneness of the Father and the Son.
10. Jesus is glorified with the presence of the Father in Him; the believers are glorified with the presence of the Jesus in them.
 - a. So then, since Jesus is glorified with the presence of the Father; then the believers are glorified with the presence of Jesus, who has the presence of the Father in Him, in them. (***“I in them, and thou in me, that they may be made perfect in one; ...”***)
 - b. In other word, when we receive Jesus, we receive both He and His Father in one package. (***“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”***) (John 17:21)
11. The glory of Jesus is augmented, magnified and increased when He is in the believer. (***“And all mine are thine, and thine are mine; and I am glorified in them”***). (John 17:10)
12. The promised comforter is the glory of the Father in the Son to be in the believer, nay the very “self” or presence of the Father (John 17:5) in the “self” of Jesus to be in the believer.

(Illustration)



Christ and the Father in the Believer
 (The symbols used in this illustration was nowise intended to reflect any characteristics of the characters thus labelled but purely for its illustrative merits)

This is the mystery of Godliness: “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you**, the hope of glory” (Col 1:27) “Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him...” (Eph 1:9-10)

13. In the end when Jesus Christ shall make an end of sin and this great controversy, He shall gather all things in Him; all shall be in Christ.
14. To sanctify means to make holy, or to be set apart for a holy purpose.
15. For a being, who is not God, to be holy, he must have the Holy Spirit of God in Him. There is none that is good: “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” (***Rom 3:12***), only God is good and therefore every truly good person has the very presence of God dwelling in him.
16. Jesus is the only being who by inheritance has that quality in him naturally.
17. Just as we are extensions of Adam, Jesus, the only begotten of God, is an extension of God Himself; of such, He is God (Divine) by nature. (That is why Jesus can be said to be from everlasting; we existed before we were born - in Adam; Jesus existed in his Father before he was begotten; the Father is from everlasting. The biblical premise for this is found in: Heb 7:9,10)

Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. (John 6:53-88)

It is the spirit that quickeneth; **the flesh profiteth nothing**: the **words** that I speak unto you, they are spirit, and they are life. (John 6:63)

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (John 14:10)

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept **thy word**. (John 17:6)

I have given them **thy word**; and the world hath hated them, because they are not of the world, even as I am not of the world. (John 17:14)

Sanctify them through thy truth: Thy word is truth. (John 17:17)

Take a moment and muse upon the meaning of this sentence.

18. In this sentence of Jesus, truth is being made synonymous to word, nay Gods words. He did not say that God's word is true, but that it is truth. Now let me rephrase this verse:
 - a. Make them Holy through or by Thy words.
 - b. Why is God's word, called truth?
 - c. An article or a matter which is truthful is trustworthy.
 - d. If you conceive something to be the truth, then you have believed it. It means you trust it.
 - e. Faith is trust; it is believing with **ALL** your heart that the promise is true and the words which comprised that promise, is the truth.
19. Sanctification requires Faith. To be made Holy requires you to know that the assurance given to fulfil that promise is the truth. Make them holy by the fact that they know that your word is the truth. Make them holy by the fact that they know that you have given your word to do it. Put your presence, which is also the presence of Jesus, in them by the fact that they know that you have given your word to do it. Put your life, which is also the life of Jesus Christ, in them by the fact that they know that you have given your, always honourably sworn, assured word, that you have done it.

To know the Father who is the only true God, is to know the Son; to know the Son is to know the Father. Knowing God is Trusting Him; if you trust Him, you will be sanctified, made holy, host His very self and the very self of Jesus Christ his only begotten Son in you, because His word is truth. This is life eternal. Amen.

To Know God *(Part 2)*

To know God is to be made perfect by God. As it is shown in (Part 1), to know God is to know Jesus Christ and to know Jesus Christ is to be made one with him and the Father in perfection. . (***"I in them, and thou in me, that they may be made perfect in one; ..."*** **John 17: 23**); ***"Thou shalt be perfect with the LORD thy God."*** (**Deut 18:13**); ***"Be ye therefore perfect, even as your Father which is in heaven is perfect"***. (**Mat 5:48**). If you know God, through his Son Jesus, you shall be perfect.

Therefore, what is it to be perfect and how can one be perfect?

Hebrews chapter 10: 1-33, 36-39

1. The object under scrutiny in this passage is "perfection" or how to be.
2. It points out the inability of the law in achieving this objective in mankind

3. It shows that the law had in it, only an image or shadow or example of the real, good, thing

(For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect)

4. The question is asked (*rephrased*): If the sacrifices and offerings could have made any one perfect would they not have long ceased? Well yes! If they could, then no one would need to repeat the ordeals year after year.
5. If this had happened, then there would not be any of those who have done so be bothered by a guilty conscience of sin.

(For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more **conscience of sins**.)

6. It is evidently clear then, that the blood of animals could not and cannot take away your sin; inasmuch as you cannot collide with the shadow of an object. However you don't want to try that with the real object no matter what it is.

(But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.)

7. God had no pleasure neither was he appeased, as some thought, by the acts of sacrifices and burnt offerings. In my opinion:
 - i. no form of death is pleasant to God
 - ii. the purpose of the shadows was not being understood many. Many sought salvation in these shadows which was designed to develop the "**Key**" in accessing the **Real** and hence they defeated the purpose.

This certainly would not bring any pleasure to God. His will and purpose is to eradicate sin and free mankind and the whole creation from this killer disease.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

In burnt offerings and sacrifices for sin thou hast had no pleasure.

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

8. Jesus is the "**Real**". He was that which was represented by the shadows; they all pointed to him. So then that he (being the Real) offered himself "once" as "the sacrifice", which was foreshadowed in the law, there must be a difference as it relates to the purging of sin and the conscience, and making perfect.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

From henceforth expecting till his enemies be made his footstool.

For by one offering he hath perfected for ever them that are sanctified.

Therefore, by his one sacrifice, he has made perfect, them that are sanctified or are made holy by the presence of the Father and the Son, forever! In other words; in Christ and in the Father you are perfect. If you are sanctified and have the presence, nay the very life of The Father and the Son in you, then you are perfect. Are you not convinced? Read on:

Whereof the Holy Ghost also is a witness to us: for after that he had said before,

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

And their sins and iniquities will I remember no more.

Now where remission of these is, there is no more offering for sin.

Do you understand what this means? Look at two of the “Webster’s New World Dictionary’s” definitions of the word “remission”. I like especially the *b*) definition.

noun

the act or an instance of remitting; specifically,

a) forgiveness or pardon, as of sins or crimes

***b*) cancellation of or release from a debt, tax, penalty, etc.**

In other words, where the debt and penalty of sin has been cancelled, there is no more need for further payment. Your conscience is made pure and there is no need for any further sacrifice. You are made perfect in Christ in God. For by one offering he hath perfected for ever them that are sanctified.

9. Now having said all of this; where does that leaves or lead us? If we choose to follow, then it leads us, to two things:

1) To trust and believe the word of God; to have faith in His assured word.

(“*Holding **faith** and a **good conscience**...*” (1 Tim 1:19) “*Holding the mystery of the faith in a pure conscience.*” (1 Tim 3:9). Indeed it is a mystery that when we have faith in God, things happen; but that is the immutability of God’s word. Faith proceeds the purging of our conscience through the sacrifice of our Lord Jesus Christ.)

2) Into the sanctuary above, through the veil, that is through Christ and the merits of his sacrifice, unto the Father. In His presence to be filled by Him and to be made holy; set apart; sanctified by Him.

Remember? “*Sanctify them through thy truth: Thy word is truth.*” (John 17:17).

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

And having an high priest over the house of God;
Let us draw near with a true heart in **full assurance of faith**, having our hearts sprinkled from an **evil conscience**, and our bodies washed with pure water.
Let us hold fast the profession of our **faith without wavering**; (for he is **faithful that promised**;))

At this point I must repeat some things I said in part 1: sec. 19.

Sanctification requires the **full assurance of Faith; faith without wavering**. To be made Holy requires you to know that the assurance given to fulfil that promise is the **truth**; it is God's word and **He is faithful that promised it**.

Make them holy by the fact that they know that your word is the **truth**.

Make them holy by the fact that they know that you have given your **word** to do it.

Put your presence, which is also the presence in Jesus, in them, by the fact that they know that you have given your **word** to do it.

Put your life, which is also the life of Jesus Christ, in them by the fact that they know that you have given your, always honourably sworn, assured **word**, that you have already done it in Christ Jesus.

The reality of the evidence that Jesus the only begotten Son of God walked the earth in humanity, and died for our sins, resurrected to give eternal life, is proof that God's word is truth. The most trustworthy evidence is in the coming of Christ the Holy One. *"And ye shall know the truth, and the truth shall make you free."* (John 8:32). Knowing that God's word is truth will make you free from the enslavement of sin and its consequence; the penalty of death. Knowing in this sense means more than head knowledge; it means an intimate relationship developed on an experience of faith and trust.

In the manifestation of the coming of Jesus, the Messiah is found the Word of God. To know God is to know His Word. To know His Word is to know His Truth. To know His truth is to know Jesus Christ. To know Jesus Christ is to trust God. To know God is to trust Him, and you trust Him through Jesus. *"Jesus saith unto him, I am the way, **the truth**, and the life: no man cometh unto the Father, but by me."* (John 14:6). The coming of Jesus the Messiah manifested clearly that God's Word is Truth. If you cannot see the Truth of God's Word in Jesus, you cannot reach unto the Father; into His presence; to be made holy; to be sanctified. You must enter through the Son; through the veil. Jesus said if you see me you have seen the Father. *"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"* (John 14:9)

How do you know that God's Word is truth? Look at "he" that treaded the road from Gethsemane to Calvary; he is God's Word and Truth.

And let us consider one another to provoke unto love and to good works:
Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

10. If it leaves you there, so then:

For if we sin wilfully after that we have received the knowledge of the **truth**, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

It is a fearful thing to fall into the hands of the living God.

Cast not away therefore your **confidence**, which hath great recompense of reward.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will come, and will not tarry.

Now the **just** shall live by **faith**: but if any man draw back, my soul shall have no pleasure in him.

*“Holding **faith**, and a **good conscience**; which some having put away concerning **faith** have made shipwreck...Holding the mystery of the **faith** in a **pure conscience**.” (1 Tim 1:19, 3:9)*

(To Be Continued)