

Knowing GOD

Part 3

"You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. (Mat 5:14-16)

In the second part of this series we considered the relationship between the Father and the Son, who is the Word, born in the flesh. It was noted that Adam was the son who was "made" in God's image and Jesus, the Last Adam, is the Son who was "Born" in God's Image. The first Adam is of the earth, earthy and became a living soul while Last Adam is from heaven, heavenly and became a life-giving spirit.

The opening verses of this paper, taken from Matthew, introduce us to the first New Testament record of **GOD** as, "your **Father**," signifying those who are born from above and are come into New Covenant relationship with Him. As a result of this "new birth" we are given power to become the children of God. From this initial introduction of our Father onward there are no less than thirty-five times, in just the book of Matthew, where **GOD** is called my Father, your Father, or our Father.

Chapters 5,6, and 7 of Matthew have been recognized by nearly every believer as, "The Sermon on the Mt.," but relatively few know what to answer when asked, "Who was Jesus talking to when He spoke to the multitude on the Mt.?" At the end of Chapter four we read that a great throng was following Jesus from throughout the region where he was actively involved in his earthly ministry. (It's important that we understand the difference between "earthly" and "earthy." Jesus ministered on earth, in an "earthly" environment but was ministering "heavenly" or "spiritual words." There was nothing "earthy" in the Last Adam's life or message. He could boldly declare, "It is the spirit which gives Life. The flesh confers no benefit whatever. The words I have spoken to you are spirit and are Life." (John 6:63 WNT))

To answer the question as to whom Jesus was speaking to on the Mt. we need to distinguish between the "multitudes." There were multitudes of ordinary folk from every persuasion and there were multitudes that were of a "specific" group who were called "disciples." When we think of "disciples" we usually think of the "Twelve" but we need to keep in mind there were large numbers of those who followed Jesus, from the time of his baptism until His resurrection. Some followed for the loaves and fishes, some for the miracles and healing, and there were some who were following faithfully, even after others turned away when His teaching was more than they could comprehend or apprehend.

Those who were truly "disciples" were following Jesus to be taught by "one having authority, and not as their "scribes." The multitude who heard the Sermon on the Mt. were "true disciples." He left the general multitudes to go higher into the mountain and there, He sat down and spoke to the "specific multitude," who were His disciples which also included the twelve disciples who were also called "Apostles." These twelve were intimately joined to the Lord and were the only ones who

heard certain things ordained for them to know in particular. These had been given to Jesus by the Father, according to His will and for a specific purpose, to demonstrate to their generation the power of the age to come. The same applies to the seventy who were sent out and the one hundred-twenty who later gathered in the upper room on the day of Pentecost.

This only becomes relevant when we consider that the message Jesus was speaking in this “Sermon” was for those who were also told, “Unless you take up your cross daily and follow me (daily) you cannot be my disciple.” This message was, (and is), for those being separated unto God, “a people for His Name,” who would come to understand that the Kingdom of God, which is spiritual, is presently being revealed in this temporal earth dimension.

It may be possible that many of the three thousand, who were added to the church on the day of Pentecost __ as related in Acts 2, may have come from among the multitude of disciples who had heard Jesus teach at some time during his earthly ministry? Otherwise, after hearing Peter speak, why would they ask, “**Brethren**, what shall we do?” Many of these “devout Jews who were, (gathered in Jerusalem for the Feast of Pentecost), from every nation under heaven,” would not likely have called Galileans __ “Brethren.” It was “beneath” them to do so. The multitude of disciples, who were waiting for the promise of the Spirit and had been together from the time Jesus was Baptized in Jordan, until after His resurrection and ascension, were also referred to as “Brethren,” even though they could have been Jews from various nations.

Why is this important to our generation? Because, as long as we are “children,” even though we are heirs, we need to be taught, trained and tested __ and are no different from a slave. “Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, but he is under guardians and managers, (tutors or teachers), until the date, (time), set by the father. So also we, while we were children, were held in bondage under the elemental things of the world. But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, **that we might receive the adoption as sons**. (Gal 4:1-5 Paren. For Emphasis)

Those who embrace the hope of “sonship” will never attain to the experiential reality of being a “son” without first becoming a “disciple,” (one who is taught of **GOD**, by the Word and the Spirit), who is experiencing the “elements” or elemental things of the world being consumed by the fervent heat of God’s Fire.

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love **He predestined us to adoption as sons through Jesus Christ to Himself**, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.” (Eph 1:3-6)

Sonship is not exclusive, nor those who are becoming sons an elite group of believers. Sonship relates to a body of “sons,” those chosen and elected disciples whom Jesus is not ashamed to call “**Brethren**.” These have been predestined to adoption, having grown up into Christ who is the head, and matured to become responsible “over” God’s house. “Therefore, holy brethren, sharers with others in a **heavenly invitation**, fix your thoughts on Jesus, the Apostle and High Priest whose followers, (disciples), we profess to be. How faithful He was to

Him who appointed Him, just as Moses also was faithful in all God's house! For Jesus has been counted worthy of greater glory than Moses, in so far as he who has built a house has higher honour than the house itself. For every house has had a builder, and the builder of all things is God. Moreover, Moses was faithful in all God's house as a servant in delivering the message given him to speak; but Christ was faithful as a Son having authority over God's house, and we are that house, if we hold firm to the End the boldness and the hope which we boast of as ours."(Heb 3:1-6)

According to Luke 11:1, it was a disciple who came to Jesus, who had been praying in a certain place, and asked Him to teach them to pray, as John also taught his disciples. We don't see this request recorded in Matthew 6, from which we usually quote the "Lords Prayer," but can understand from Luke's Gospel that: "Even though the disciples were very likely men who prayed, they knew that when Jesus prayed there was a lot more going on between heaven and earth than anything they had known." What Jesus taught is what may be called, "The pattern prayer for aspiring "sons," and begins with, "**Our Father.**"

This "prayer" has been abused, misused, misappropriated, and otherwise perverted by religious and nonreligious people for centuries, (those who have "said" it without "praying" it). Can we really call **GOD** our "Father" if we have not been born of His seed? How many verses concerning our relationship to **GOD** as Father have likewise been mouthed by well-meaning people, who are not truly privileged to speak them, having no reverence and, without a meaningful life union? Many say the words without having a knowledge of whom the Father really is, thinking that He is the same kind of father as our earthly fathers have been ____ a father after the flesh. No wonder we have such a distorted view of **GOD**!

Many years ago we had a neighbor who was ____ a well known and likeable Veterinarian ____ who had *a boy* my age, and this **son** had epilepsy. When he had a seizure, he would be very difficult to restrain and, because of the additional release of adrenalin that accompanied these seizures, he had tremendous strength that exceeded his *natural* strength. Although "Doc" was a large, strong, capable man who had the ability to control large animals that were sometimes "wild" and "unruly," he seemed helpless to know what to do when his son had a seizure.

There were three younger children in the family and none of them had this condition. I believe that without consciously meaning to, Doc began to treat his epileptic son differently than the other children. I remember when this friend turned sixteen and, allowing for the advances in treatment for epilepsy, and the medications that kept the seizures to a minimum, he was considered "fit" and was really excited to get his learner's permit to drive. I went with him and his dad to the DMV to fill out the forms for his Drivers Permit. The State required the signature of a responsible adult as proof of authenticity and the eligibility of the applicant. There was a space on the form for the person's signature along with a space to indicate what their relationship was to the applicant. After Doc signed his name in the place provided for his signature, in the space provided for "relationship" he wrote, "**Male Parent.**"

This memory has stayed with me all these years and I have often wondered why Doc didn't just write "**Father**" in the space provided, to acknowledge a relationship that certainly exceeds, "Male Parent." Nearly any male can become a "parent" ____ by providing the sperm for the egg to be fertilized, but to be a "Father" is so much more. I also wonder how significantly similar kinds of childhood incidents may have affected our lives and given us a distorted perception of our "Heavenly Father?"

Our heavenly Father is not just a provider of “seed,” neither is He only interested in producing a tremendous number of offspring. Our Father has begotten us for “Purpose” and gives us hope that He will “Father” us in every way necessary to complete the fulness of His purpose in and through us. He will do it in every individual and He will do it “corporately,” in the body of Christ. He will never be surprised by, nor will He reject us because of our “seizures.”

We may think that Jesus was only tested when he was driven into the wilderness by the Holy Spirit, after being baptized by John. That may be the portion of scripture that comes to mind most often when we remember how he was tempted. However, we know that He was tempted **in every way**, just as we are, yet without sin. (See Heb 4:15) Jesus’ desire and intention to do the will of his Father began to be tested long before he was a man of thirty or so years of age. The temptations he faced as a child and as a young man were just as necessary to overcome as the ones he was confronted with before beginning his public ministry. Jesus would never have been driven to battle the temptations of abusing his “authority,” unless he had overcome every temptation that came to him during the processing that transformed him into a mature Son and produced within him the character of, “one having Authority.” Just like David, who killed the lion and the bear before taking on Goliath, Jesus had been proven before being confronted with his “giant.”

This is why its so important for us to endure the discipline of our Heavenly Father. There is no use to pray, “Thy kingdom come, Thy will be done in earth as it is in heaven,” if we are doing everything humanly possible to retain sovereignty over our “self-life” and remain intent on preserving our “self-will.”

“And you have forgotten that **word of encouragement that addresses you as sons**: “**My son**, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as **a son**.” Endure hardship as discipline; God is **treating you as sons**. For what **son** is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not **true sons**. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.” (Heb 12:5-11)

In the same way that Jesus, for the joy set before him, endured the cross ___ despising the shame, we too should count it all joy when we suffer under the mighty hand of God. The result of Jesus’ suffering, and resisting unto blood, striving against sin, was to be exalted to the right hand of the throne of God where He was given “authority” in heaven, and earth. Ah, discipline ___ endured with “Joy” and producing a harvest of “Righteousness” and “Peace.” Sounds “awfully” close to what the “Kingdom of God” IS, in the Holy Ghost.

We’ll always be directed by the “Righteousness” and “Holiness” that He IS, if we have learned obedience by the things we have suffered, until we are conformed to His Image and become His Likeness. This is all part of the preparation to become the King/Priest Body which will sit together with Him in His throne ___ reigning together as “ONE” in the Kingdom of the Beloved.

The following prayer which many consider to be “The Lord’s Prayer,” has been taken from Weymouth’s New Testament and printed without the verse numbers. These **spiritual words** seem to take on a whole new level of meaning as Jesus makes his requests to the Father as the “**One Mediator**” between God and men, **the Man _Christ Jesus**. It is a prayer that includes both “vision” and “purpose.” This prayer completes the Sermon on the Mt.

“When Jesus had thus spoken, He raised his eyes towards Heaven and said, "Father, the hour has come. Glorify Thy Son that the Son may glorify Thee; even as Thou hast given Him authority over all mankind, so that on all whom Thou hast given Him He may bestow the Life of the Ages. And in this consists the Life of the Ages--in knowing Thee the only true God and Jesus Christ whom Thou hast sent. I have glorified Thee on earth, having done perfectly the work which by Thine appointment has been mine to do. And now, Father, do Thou glorify me in Thine own presence, with the glory that I had in Thy presence before the world existed. "I have revealed Thy perfections to the men whom Thou gavest me out of the world. Thine they were, and Thou gavest them to me, and they have obeyed Thy message. Now they know that whatever Thou hast given me is from Thee. For the truths which Thou didst teach me I have taught them. And they have received them, and have known for certain that I came out from Thy presence, and have believed that Thou didst send me. "I am making request for them: for the world I do not make any request, but for those whom Thou hast given me. Because they are Thine, and everything that is mine is Thine, and everything that is Thine is mine; and I am crowned with glory in them. I am now no longer in the world, but they are in the world and I am coming to Thee. "Holy Father, keep them true to Thy name--the name which Thou hast given me to bear--that they may be one, even as we are. While I was with them, I kept them true to Thy name--the name Thou hast given me to bear--and I kept watch over them, and not one of them is lost but only he who is doomed to destruction--that the Scripture may be fulfilled. "But now I am coming to Thee, and I speak these words while I am in the world, in order that they may have my gladness within them filling their hearts. I have given them Thy Message, and the world has hated them, because they do not belong to the world, just as I do not belong to the world. I do not ask that Thou wilt remove them out of the world, but that Thou wilt protect them from the Evil *one*. They do not belong to the world, just as I do not belong to the world. Make them holy in the truth: Thy Message is truth. Just as Thou didst send me into the world, I also have sent them; and on their behalf I consecrate myself, in order that they may become perfectly consecrated in truth. "Nor is it for them alone that I make request. It is also for those who trust in me through their teaching; that they may all be one, even as Thou art in me, O Father, and I am in Thee; that they also may be in us; that the world may believe that Thou didst send me. And the glory which Thou hast given me I have given them, that they may be one, just as we are one: I in them and Thou in me; that they may stand perfected in one; that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me. "Father, those whom Thou hast given me--I desire that where I am they also may be with me, that they may see the glory--my glory--my gift from Thee, which Thou hast given me because Thou didst love me before the creation of the world. And, righteous Father, though the world has failed to recognize Thee, I have known Thee, and these have perceived that Thou didst send me. And I have made known Thy name to them and will make it known, that the love with which Thou hast loved me may be in them, and that I may be in them." (John 17:1-26 Weymouth)

A beautiful part of the “Purpose” of Jesus’ being the “second man” can be summed up in the words, “I have glorified Thee on earth, **having done perfectly the work** which by Thine appointment has been mine to do.” This brings us full-circle in this study and back to our

opening verses: "You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. **"Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."** (Mat 5:14-16)

John, by inspiration, has given us these words of life and assurance; **"In Him was life, and the life was the Light of men.** The Light shines in the darkness, and the darkness did not comprehend it. There came a man sent from God, whose name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light. **There was the true Light which, coming into the world, enlightens every man.** (Joh 1:4-9)

This true Light has surely become the source of the light of the "Lampstand," as Head of the body which is the "Church" He is building, to give light to all who are in the house ___ and we know it is true that, "Christ was faithful as a Son having authority over God's house, and we are that house, if we hold firm to the End the boldness and the hope which we boast of as ours, _____ for we have, all alike, become sharers with Christ, if we really hold our first confidence firm to the End.

It is this True Light that is only manifest by the Life within and that life within is the promise of the Father who was sent by our faithful High Priest as the earnest of the praise, glory, and honor that is to be revealed at the appearing of Christ. This blessed Holy Spirit is taking the things of Christ and revealing them unto us but don't expect to "know" the Father by receiving a "revelation" of Him.

The Father cannot be known in any measure of his fullness apart from His LIFE being in us. The only way we will come to know the Father's thoughts and ways, His will and purpose, is by being hidden together with Christ in GOD, and enjoying the intimacy and harmony of being "joined" together as "One Spirit."