

# Why Did Christ Have To Reveal God The Father?

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The scriptures in any of the Bible translations utilized in this transcript contain capitalization of words that refer to either God or Christ. We do this for the purpose of honoring Them.

This time of year with the spring holy days beginning next week, we tend to be very focused on the meaning of the holy days and particularly on the meaning of Christ's sacrifice. We know the Passover service will be this coming week, as a result, we in the Church of God this time of year tend to focus a lot on Christ's sacrifice, and it's spiritual meaning for our spiritual lives and the subject that's associated with that. We're going to look at that particular subject today. We're going to first of all look at a set of scriptures that actually pertain very directly to this particular subject. That connection often times gets missed because sometimes the real spiritual meaning of these particular scriptures gets overlooked with a misunderstanding of the depth of what they're talking about. What I'm referring to is there's a number of scriptures in the New Testament that directly state that Jesus Christ, when He came to earth as a human, revealed the Father—He declared God the Father, He reveals Him to us. There are numerous statements that God the Father was not known by the world or even by Israel. We're going to see Christ revealing the Father and that the spiritual meaning of that ties very much into this time of year, and what is accomplished in Christ's sacrifice, and what we're going to picture in the Passover. Often times, the real spiritual depth of this gets misunderstood and not really grasping that connection in what's being said in these scriptures. What we're going to do is look at this particular subject and then see how this ties in directly to the meaning of the Passover in the service that we'll be keeping next week. If you would like a title for this sermon it is:

## Why Did Christ Have To Reveal God The Father?

We're going to see this particular subject ties in very directly to the meaning of the Passover and what is accomplished through the sacrifice of Jesus Christ in our spiritual lives. Often times the deeper meaning of this can sometimes be overlooked in how these scriptures are interpreted. Let's start first of all by noticing some of these statements in the Bible. Turn over to John 17. We're going to start looking at a couple of scriptures where Christ directly tells us that He came to declare the Father to Israel and the world. Start in verse 25.

**John 17:25** *O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.  
26) And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.” (NKJV)*

Notice that Christ is telling us that He declared the Father, and Israel and the world

didn't know the Father. Let's follow this theme because we're going to see these stated numerous times in the New Testament. We're not going to look at all the scriptures that say this but we're going to look at several of them, so we see this theme. Let's turn now to John 1. We're going to see another statement that Christ declared of God the Father in verse 18.

**John 1:18** *No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. (NKJV)*

This is very similar to what we just read, He's saying that when Christ came into His ministry, He was declaring God the Father. Now we're going to notice that there are several scriptures that directly tell us that the world and even Israel did not know the Father. That's very clearly stated numerous times in the New Testament. Turn over to John 7:28.

**John 7:28** *Then Jesus cried out, as He taught in the temple, saying, "You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.  
29) But I know Him, for I am from Him, and He sent Me. (NKJV)*

He's directly telling them—talking to an Israelite audience—you don't know God the Father, the Father that sent Him. He makes this kind of comment several times. Turn over to John 8:54.

**John 8:54** *Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God.  
55) Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His Word. (NKJV)*

Notice once again, He's directly telling them, unmistakably, you don't know God the Father. I want you to notice a couple other things He's saying in this, and we're going to come back a little later and explain what I'm asking you to take note of. In the first verse, He's saying you say, "He is your God". In other words, the audience He's talking to claims that God the Father is their God—let's note that. Also note that He says, but you don't really know Him and you're a liar. Then He says, I know Him and keep His Word; that's a very significant statement when we get into understanding what the Bible actually means by knowing God—that's a very key concept. We're going to come back to this in a minute, I want you to take note of this particular scripture because we're going to revisit this concept and explain it in a moment. Let's turn over to Matthew 11. What we're going to notice is actually the word "reveal" being used. We saw before that Christ said, He declares the Father—we saw that used a couple of times, we've seen it directly stated that Christ dogmatically stated that the world and Israel do not know the Father. Now we're going to read a statement that He reveals the Father.

**Matthew 11:25** *At that time Jesus answered and said, "I thank You, Father, Lord*

*of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.*

*26) Even so, Father, for so it seemed good in Your sight. (NKJV)*

*27) All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him. (NKJV)*

We have the statement that Jesus Christ reveals the Father. We read statements He declares the Father—here He says He reveals the Father and multiple times it stated Israel and the world does not know the Father.

Now we need to look at how these verses were often times interpreted. Very often, these particular verses and numerous others that make very similar statements get interpreted as what you might call an intellectual acknowledgement or an intellectual awareness. In other words, it's basically saying that Israel didn't have an intellectual awareness of the very existence of God the Father—not even knowing that He existed in the first place. It's basically the idea when Jesus Christ came to earth as a human being, He was introducing the very concept that there is this other God Being. They had no clue whatsoever that there were two God Beings, and He's there telling them, by the way, there is this other God Being and His name is God the Father—He's introducing this very concept. As we're going to see with this, there are numerous logical problems with this particular idea. One of them we've already pointed out and we're going to come back to. Notice Christ said earlier that the audience He was talking to claimed that God the Father was their God. How do you claim to have a relationship with someone that you don't know existed in the first place? How would you know to make the claim? Think about that—would you ever claim to have a relationship with an individual you don't even know exists? How would you know to make the claim? It doesn't logically add up. Another thing we're going to have to consider here is that the statements we just read—again, we've only scratched the surface there, there are numerous scriptures that make similar comments to what we have just read, of God the Father having to be revealed and the world and Israel not knowing Him—these same exact comments are made about Jesus Christ. We're going to have to be consistent in how we interpret them. What we're going to see in a number of cases, they're made in the same context and even in some cases the exact same sentence together. For example, let's notice verse 27 in Matthew 11.

***Matthew 11:27*** *All things have been delivered to Me by My Father, and no one knows the Son except the Father [notice we're talking about Christ not being known by anybody but the Father]. Nor does anyone know the Father except the Son ... (NKJV)*

It's stating Them together and we're going to see several examples of this. We saw in this particular verse that Christ talks about (how) He reveals the Father. Often times, it is interpreted to an intellectual awareness of even the very existence of the Father but we've also got to take into consideration that John the Baptist said that he came to

reveal Christ to Israel. We're going to look at very similar comments that are made about both of Them—turn over to John 1 and we'll notice this. We're going to start reading in verse 29.

**John 1:29** *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!*

30) *This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'*

31) *I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."*

32) *And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.*

33) *I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'*

34) *And I have seen and testified that this is the Son of God."* (NKJV)

John the Baptist is saying one of his purposes in his ministry is revealing Christ to Israel. We're also going to quote numerous statements where the Bible directly tells us that Christ wasn't known to the world and Israel either; then we're going to notice a number of scriptures that make more statements about the Father and the Son, and it is not just in the same context, it is in the same sentence. Turn over to John 1:10.

**John 1:10** *He was in the world, and the world was made through Him, and the world did not know Him.*

11) *He came to His own, and His own did not receive Him.*

12) *But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:*

13) *who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* (NKJV)

We're talking about Jesus Christ here. He's the one all things were made through Him. The Father is the Creator but He creates through Jesus Christ because Christ did the actual hands on creation, but it's telling us the world didn't know Him. It's the same kind of comments we read about God the Father. It's not just stated once, it's stated numerous times. Let's now look in verse 25 of John 1 and we're going to break into a context here. The question that we're going to read here is being posed to John the Baptist—he's the one being asked this question:

**John 1:25** *And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"*

26) *John answered them, saying, "I baptize with water, but there stands One among you whom you do not know.*

27) *It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."*

*28) These things were done in Bethabara beyond the Jordan, where John was baptizing. (NKJV)*

Once again, John is saying to an Israelite audience (about) Jesus Christ—you don't know Him, He's not someone familiar to you. Let's turn now to John 8. What we're going to notice is a couple of scriptures that not only say that Christ was not known to Israel and to the world but we're going to see in the same sentence that the Father and the Son were both not known. If we're going to interpret one of these statements, we've got to be consistent when it puts Them directly together and makes the same statement about both of Them—we have to be consistent in our interpretations.

**John 8:19** *Then they said to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father [notice He's saying you don't know either one of Us]. If you had known Me, you would have known My Father also."* (NKJV)

The very fact that Christ is stating this, obviously He's not referring to you have no intellectual awareness that I even exist. He's standing in front of them, making this statement—they can look at Him. He has a much deeper meaning when He says, you don't know Me—as to what He's talking about. He's not saying you have no intellectual awareness I exist—He's the guy standing in front of them saying this—that's obviously not what He's referring to. Turn over to John 16:1

**John 16:1** *"These things I have spoken to you, that you should not be made to stumble.*

*2) They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.*

*3) And these things they will do to you because they have not known the Father nor Me.*

*4) But these things I have told you, that when the time comes, you may remember that I told you of them. "And these things I did not say to you at the beginning, because I was with you. (NKJV)*

Once again, we have Christ, Himself directly stating that Israel and the world did not know the Father or the Son. It's coming directly out of Christ's mouth, and it is not just in the same context, it is in the same sentence. We've got to be consistent in how we interpret this. I mentioned before, these scriptures get reduced to an intellectual awareness—the idea of what it is trying to tell us is that Israel and the world had no concept that there even was such an individual named God the Father—that He even existed. If we're going to interpret those scriptures to mean that, we can see the exact same statements are made about Christ not just in the same context, in the same sentence but out of the mouth of Christ, Himself—we've got to be consistent. Look at what an absurd conclusion that brings us to if we decide that intellectual awareness wasn't even known about either one of Them. If you eliminate that either one of Them could have been known, even just Their existence prior to the book of Matthew—who is

Israel referring to as God in the Old Testament? Who is God in all these stories in the Old Testament? There are only two God Beings to pick from—we don't have a third option. If we eliminate both of Them, who's left—we don't have anybody. The argument doesn't work, it caves in on itself. What we have to realize is there is a much deeper spiritual meaning that was intended that's not just about intellectual awareness—as we've already seen here, Christ was standing in front of people saying, you don't know Me, you don't know My Father. They knew He existed—He's the guy standing in front of them talking. There's a much deeper meaning of what He's getting at when He says you don't know Us. Once we understand what this meaning is and what the Bible says about this, we can start seeing the connection between the sacrifice of Christ, and how He enables us to know the Father, and how He reveals the Father to us. Turn over to John 14. We're going to start getting a clearer idea of what the Bible is referring to when it talks about knowing God and knowing Jesus Christ and the depth of meaning that's being referred to— if we reduce this down to an intellectual awareness we're missing the whole point of what the Bible is trying to tell us.

**John 14:7** *“If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”*

8) *Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”*

9) *Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”*

10) *Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.*

11) *Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. (NKJV)*

Think about His statement here—He's saying to Philip, you don't know Me. He's known Philip for several years now—He's standing in front of Philip, He's talking to Him, obviously, He's not saying to Philip you have to have intellectual awareness I ever existed in the first place. He's obviously getting into a much deeper meaning: You don't really comprehend who I am, what that means, the role I fulfill; you don't understand the Father, who He is, what's planned for Me; you don't have a depth of understanding of this. As we're going to see, if you want to sum it up in a phrase: knowing God comes down to the concept of obeying Him. There's also the spiritual understanding and a depth of grasping who He is and having a relationship but the ultimate measure of knowing God is obeying Him—to understand the significance of this is not just being an intellectual awareness. Let me give you an example in our common day culture to make this have more meaning. I'm sure all of you out there hearing this are familiar with a concept in popular christianity throughout America and the rest of the world today, lots of people will say “I believe in Jesus and Jesus is my Savior, I've accepted Him as my Savior”. If you really dig as to how they're applying that, often times what they mean by that is they have reduced it to an intellectual awareness or acknowledgment. They're basically saying, yes, I believe that this guy in the Bible that

is referred to as Jesus Christ came down and lived a perfect life, and He died for the sins of mankind. I've mouthed the words that I accept Him as my Savior and now I'm saved and I'm going to go to heaven. That's their concept of it all—they've reduced it down to an intellectual acknowledgement and intellectual awareness but they're not expressing that in terms of how they live their life. Most of them don't even believe that the Commandments that God the Father and Jesus Christ both agree upon—that they actually need to keep. They don't believe they have to do any of that. They're not expressing it in how they live their life. There's not a depth of understanding and that depth of understanding does not express itself in action. We can understand this clearly if we turn to James 2. We're going to see a verse that directly speaks to the subject of faith and how real faith is demonstrated. It's much deeper than mouthing the words, "I believe in God and I believe in Jesus as my Savior". Yes, we need to believe in that but it's much deeper than that in what the Bible is actually referring to.

**James 2:19** *You believe that there is one God. You do well. Even the demons believe—and tremble! (NKJV)*

Even the demons believe that God and Christ both exist—they've seen them personally, they've seen the actual throne of God. They don't have a question of whether He exists—that doesn't mean they have a relationship with Him personally or that they are actually obeying Him. Notice verse 20:

**20)** *But do you want to know, O foolish man, that faith without works is dead? (NKJV)*

What He's saying here is that it's not about an intellectual acknowledgement and saying, "I believe in God and I believe Jesus and They exist"—even the demons do that. We demonstrate our faith in how we live our life—we put that into practice. We strive to be like God, and we strive to be like Jesus Christ and have Their mind and character and to obey Them in how we live our day to day lives. That's how we prove that we have faith in Them is through our actions. When we look at the subject of knowing God this is what it comes down to. This is very clearly explained in I John 2:3.

**I John 2:3** *Now by this we know that we know Him, if we keep His Commandments. (NKJV)*

Here's your definition of knowing God:

- 4)** *He who says, "I know Him," and does not keep His Commandments, is a liar, and the truth is not in him.*
- 5)** *But whoever keeps His Word, truly the love of God is perfected in him. By this we know that we are in Him.*
- 6)** *He who says he abides in Him ought himself also to walk just as He walked. (NKJV)*

If you remember when we read through John 8, I asked you to take note of the fact that  
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when Christ was talking to the Jews, He comments: you claim that God the Father is your God but you don't know Him and you're a liar in making this claim, but I know Him and I keep His Word. Now we can see exactly why He's saying this because the definition of knowing God—if you want to boil it down to a sentence—it's obeying Him. That's really what it comes down to. I asked the question when we went through John 8, how do you claim to have a relationship with an individual you don't even know exists in the first place. You think about that logically—how would you even know to make the claim? If you don't know someone exists, you wouldn't know to make a claim that you know them—it doesn't logically add up. Obviously, they knew of His existence by the fact that they could make the claim. The reason Christ is saying, you don't know Him and you're a liar, is they weren't obeying Him. They would mouth the words, “we know Him and He's our God” but they weren't honoring Him as their God by actually obeying Him and striving to be like Him. This is why Christ said, you don't know Him and you're a liar, and why He followed up in saying, I know Him and I keep His Word—I actually obey Him, I demonstrate I know Him because I follow Him, I do everything He tells me to do. He was demonstrating what knowing God means. It boils down to that relationship that we prove through our actions, that we prove through striving to be like Him and obeying Him to the best of our ability—that's when we can honestly say, “we know God”. When the Bible's talking about the world and Israel not knowing God, they don't have a relationship with Him, they're not obeying Him. They are thumbing their nose at Him and living their own life and ignoring Him—that's basically what it's getting down to. You can't interpret that to mean they have absolutely no intellectual awareness that He exists. Plenty of people that have lived this physical life, had an intellectual awareness that there is a Bible and that there is a God the Father, there's a Jesus Christ—in fact millions if not billions of them would profess that their followers of Them, but then if you look at how they actually live their lives, that's not consistent—they're not actually obeying and carrying that out in how they live their day to day lives and that's really what it boils down to. This is not only the definition of knowing God the Father, this is also the definition of knowing Christ. When it refers to God here in I John, it's referring to the Father but if you turn over to John 10, we'll see a very similar definition is given to knowing Christ and being one of His sheep.

**John 10:14** *I am the good Shepherd; and I know My sheep, and am known by My own. [He's saying His sheep know Him]*

*15) As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.*

*16) And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one Shepherd. (NKJV)*

He's saying His sheep hear His voice—they're not just hearing a sound of somebody talking, they're paying attention—they take to heart what He has to say. They are striving to obey His instructions and try to follow His example and yielding to Christ and the Father as authorities over us—someone that we should obey and should worship. That's the definition of knowing Him. When we look at scriptures that talk about knowing God or knowing Jesus Christ realize we're talking about much more than an



intellectual awareness. We're talking about a deeper relationship that ultimately comes down to obeying Them, striving to be like Them and following Their instructions and examples They set for us—that's what knowing Them means. It's not just I've heard the names of God the Father and Jesus Christ, and I have a concept that these individuals exist—it's a much deeper concept than that.

Now we understand that we can look at how this ties into the sacrifice of Jesus Christ, and what we're going to be picturing next week in the Passover service. We're going to see these are very intimately tied together. What Christ accomplished for us in His sacrifice is what reveals the Father to us and enables us to have a relationship with Him, to understand Him and to personally get to know Him. To really understand how this connects in the Bible we need to understand a ceremony that's described in Leviticus 16. I'm not going to turn there, I've given messages about this earlier this year, so I'm going to summarize some of this. To give the background, in Leviticus 16, you have described a ceremony that played out every year in Ancient Israel in the tabernacle and later in the temple that was specific to the Day of Atonement. The way the tabernacle and the temple were both laid out, there was a special area that was called the Most Holy Place—this is where the Ark of the Covenant sat, this is where the actual presence of God actually dwelt with Israel. This was separated from not only by the rest of the tabernacle and temple and all the other people by a veil—that veil was a barrier between where the presence of God dwelt and everyone else. Access to the Most Holy Place was extremely restricted—only once a year could one individual ever go beyond that veil and ever access back where the presence of God dwelt with the Ark of the Covenant—that was the high priest on the Day of Atonement as a part of a ceremony that we see described in Leviticus 16. The book of Hebrews explains to us, the LORD's goat that the high priest would sacrifice, symbolized Jesus Christ being sacrificed and the high priest would go in there with this blood—this was a picture of Jesus Christ going in with His own blood (as Hebrew's explains to us: before God the Father), to be accepted as a sacrifice for all mankind. What this did was enable the removing of that veil. We're going to see here in a minute this is directly explained in the Bible because when Christ actually died, literally the veil in the temple that was there at the time He was crucified, ripped in two. It made it very clear what this pictures. This is all about access to God the Father and this all ties in to what is accomplished in the sacrifice of Jesus Christ. I started off this sermon talking about why did Christ reveal the Father, and how Christ reveals Him—if we turn to 2 Corinthians 3, we can see how this all ties together with the very sacrifice of Jesus Christ and what's accomplished through it. This veil is not just something in terms of access to the Father, it is also a veil that blocks us from understanding the Father, of grasping the significance of who He is and understanding spiritual concepts—without this veil being removed, we can't understand it. This is directly explained in 2 Corinthians 3:12.

**2 Corinthians 3:12** *Therefore, since we have such hope, we use great boldness of speech—*

*13) unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.*

*14) But their minds were blinded. For until this day the same veil remains unlifted*

*in the reading of the Old Testament, because the veil is taken away in Christ.*  
15) *But even to this day, when Moses is read, a veil lies on their heart.*  
16) *Nevertheless when one turns to the Lord, the veil is taken away. (NKJV)*

This is what is accomplished in the sacrifice of Christ, is removing this veil. Notice it says even in the reading of Moses' books and in reading the Old Testament, a veil is over their eyes, so they can't understand it—they can't grasp it. The way that Christ reveals the Father: the first steps in this is removing that veil of our understanding so that when you read the words of the Bible we read God's very instruction; we can actually grasp it; we can actually understand it. This is the most widely published book in the history of mankind. It's everywhere—go into any bookstore, any library, in the hotels, it's available on the internet, it's translated into every language including Klingon—it's available everywhere. That doesn't mean people understand it. You have to have the veil removed to be able to grasp it, to be able to read it and understand what it is telling us. That's the first step to understanding God and understanding His plan for mankind and understanding God and Jesus Christ, and Their roles in the significance of that and how They want us to live, what their plan is for us, what we can be a part of—understanding any of that starts with reading this book and grasping what it is saying. For that process to even start that veil has to be removed from us. Jesus Christ reveals the Father to us from the very beginning of this process by removing this veil. We know for sure that the sacrifice of Christ resulted in the removing of this veil because it happens when He was crucified. Let's turn to Luke 23. We can see that literally, the physical veil that was in the temple was torn in two when He was sacrificed.

***Luke 23:44*** *Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour.*

45) *Then the sun was darkened, and the veil of the temple was torn in two.*

46) *And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.' "*

47) *Having said this, He breathed His last. (NKJV)*

This very clearly shows this, we don't have to guess at all. How did the veil remove the sacrifice of Jesus Christ? It is when that sacrifice is applied to an individual, when they're called and they're going through the conversion process, that's when that veil and their understanding starts to be removed, and they can grasp the Bible and read and understand it's not just words on a page—now they can actually grasp what it means and start applying it. This is a necessary part of getting to know God. Not only does Christ enable us to have an intellectual awareness, understanding or a start to grasp things spiritually about the Father—He is what enables the relationship with the Father. That veil wasn't just about our understanding, it is about access to the Father—the ability to have a relationship with Him. It is through Jesus Christ that we are reconciled to God the Father—that we are given the opportunity to have a relationship with the Most High God of the universe. Think about that—the gift that Christ has given us. You have the highest authority, the most powerful Being in all the universe wants to have a relationship with us, and it's through Jesus Christ and all that He did—giving up God status to come down to live as a human being and experience the limitations of

living in the physical flesh. Prior to that He wasn't subject to pain, to death or being tortured and all the other things that happened to Him as a physical human being—as a God being He's omnipotent to that. He gives all of that up, comes down, lives as a physical human being, gets falsely arrested, gets tortured, gets martyred, gets to go through all of this just for us. He does all of this to enable us to have a relationship with God the Father—to be able to directly have a relationship with Him and ultimately have the chance to be one of His children. Let's notice that He is what reconciles us to the Father—turn to 2 Corinthians 5:14.

**2 Corinthians 5:14** *For the love of Christ compels us, because we judge thus: that if One died for all, then all died;*

*15) and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.*

*16) Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.*

*17) Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.*

*18) Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,*

*19) that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.*

*20) Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God*

*21) For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (NKJV)*

It is through all that Jesus Christ did that reconciles us—that allows forgiveness for our sins. We could never on our own ability be worthy of a relationship with the Father. We could never live a righteous enough life that we could qualify to be His children. The only way that is possible is Jesus Christ paid the sacrifice for us to cover our sins, to give us forgiveness, and enable us to be reconciled to the Father—to have this very opportunity. This is how Jesus Christ not only reveals the Father to us, (He) enables us to get to know Him because of this reconciliation. This is why He is referred to as the Mediator—He's the mediator between God the Father and mankind. He enables us to have this relationship and enables it to be possible in the first place. Turn over to I Timothy 2:3.

**1 Timothy 2:3** *For this is good and acceptable in the sight of God our Savior, (NKJV)*

Notice it is referring to God as our Savior—you'll notice in the Bible if you pay attention

to it closely that both God and Christ are referred to as Saviors. Obviously, Jesus Christ is the one who died and who was the sacrifice that enables us to be saved. The key to understanding is John 3:16. I won't take the time to turn there, I'm sure most of you

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have heard that verse so many times you know it by heart, “For God so loved the world that He gave His only begotten Son”. The Father gave the sacrifice, Christ is the sacrifice. That’s why you see the Father at times referred to as Savior because of that relationship. It doesn’t take away from Christ being the sacrifice—He’s certainly our Savior but the Father is also referred to that as well. If we pay attention to the wording in the next couple of verses, it’s very obvious who’s being referred to by the word of God when it says, “God our Savior”. Here in verse 3, I’ll read that again for continuity.

***1 Timothy 2:3*** For this is good and acceptable in the sight of God our Savior,  
4) who desires all men to be saved and to come to the knowledge of the truth.  
5) For there is one God and one Mediator between God and men, the Man Christ Jesus, (NKJV)

It’s very clear who we’re talking about as who’s being referred to as God—we’re contrasting Him with Christ.

6) who gave Himself a ransom for all, to be testified in due time,  
7) for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth. (NKJV)

Jesus Christ is the Mediator between man and God the Father. Without His sacrifice, this whole relationship is not possible—revealing the knowledge to us of the Father, to grasp who He is and what the plan is and to have the desire to have that relationship with Them. This all begins when Christ starts peeling that veil from our understanding and we can then read the scriptures and understand what they mean. That’s the beginning of that process of us coming to conversion. You start there and as you grow in understanding then you pursue baptism, and you start down this road. When you’re baptized this sacrifice is applied to us—that’s what reconciles this relationship because when Christ is referred to as the Mediator (as we’re going to see here in Hebrews), He’s referred to as the Mediator of the New Covenant. He’s what enables us to make a covenant with the Father. We make that covenant with the Father because Christ is the Mediator—He’s the middle man. The mediator of a covenant is not one of the parties making the covenant, they’re the one who mediates between the parties who are making the covenant. We make the covenant with the Father but it wouldn’t be possible without Christ and His sacrifice. That is what enables us to have the ability to make a covenant with the Father. Turn to Hebrews 9 and we’ll see Christ referred to again, as the Mediator—specifically the Mediator of the New Covenant. We’re going to break into a context in Hebrews 9—we’ll actually start reading in verse 11. To give you the full context of this chapter; the chapter is referring to the tabernacle and the sacrificial system that’s setup and it specifically refers to the Most Holy Place being separated by the veil and could only be accessed once a year by the high priest on the Day of Atonement—it’s rehearsing a lot of what I explained earlier in the sermon. It’s in that context that we pickup verse 11.

**Hebrews 9:11** *But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.*

12) *Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.*

13) *For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,*

14) *how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the Living God?*

15) *And for this reason He is the Mediator of the New Covenant, by means of death, for the redemption of the transgressions under the first Covenant, that those who are called may receive the promise of the eternal inheritance. (NKJV)*

It makes it very clear in Hebrews 9 what the fulfillment of the whole ceremony in Leviticus 16 pictured. This was a picture of Christ coming in with His own blood before the Father to be accepted a sacrifice for all of mankind. What this accomplished was enabling forgiveness of our sins, enabling us to have that opportunity to be called into a relationship with God the Father. Not just the ability to understand the Bible and what it's saying but to enter into a covenant relationship with the Most High Almighty God of the universe, to be potentially His children if we play along with His rules and obey Him, put Him first, and endure to the end—we get the chance to actually become God beings ourselves and dwell together with Him. We owe an incredible debt of gratitude to Christ for all that He did and for all that He suffered through because, without any of this, none of this would be possible for us if He hadn't done the sacrifice that He did and faced the ridicule, the slander, beatings, the martyr that He went through—all that He faced to give us this incredibly precious gift. If you think about it, even the ability to come and talk to the Father, to have a conversation with Him, to get to know Him—that is enabled through Christ, as well. If you put this on a human level, how do you get to know another human being? How do you build a relationship with them? Typically, it's a lot of talking, isn't it? You talk to them, you get to know them, you share things back and forth with them—that's how you build a relationship with another individual. It's similar to how we can build a relationship with God because in prayer we talk to God the Father, and through His Word, He talks back to us. It's how we can communicate with each other. Through our prayers, Christ enables this to happen. Turn to Matthew 6. We're going to see first of all where Christ tells us to direct our prayers. We're going to read a very familiar scripture—this is what we often refer to as the model prayer; this is the outline for prayer Christ gave His disciples.

**Matthew 6:9** *In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. (NKJV)*

This scripture tells us a couple of things. One, it tells us where our prayers are directed to—we pray to God the Father and this enables us to have a relationship with God the Father. Not only does it tell us where our prayers are directed to, it also lays out a priority for us. Christ gave an outline here—this isn't the script that we memorize and

then say again and again, this is more of an outline of concepts of how you talk to God and have a relationship. Notice the top priority He said, “Our Father in heaven, Hallowed be Your name”—it is recognizing the role of God the Father and praising and honoring Him for that. It’s priority number one He lays out. It’s consistent with what I like to call rule number one—you shall have no other God’s before Me. Think about the priority He puts upon that. It’s been amazing to me in the last year, to see how a number of brethren have an absolute hostility towards the honoring and acknowledging the role of God the Father. It’s been dumbfounding. If we look at scripture and what it lays out for us not only in the priority of prayer—priority number one, acknowledging and honoring the role of God the Father—it’s rule number one. “You shall have no other gods before Me”—it’s a big deal to God. Our prayers are directed to God the Father—He’s our primary source of worship. Christ is worthy of worship, as well, He is also a God Being but our primary focus is having that relationship with the Father. It is Christ who enables that conversation to take place. If you turn to John 15:16, we’re going to see that we pray to the Father but we pray in Christ’s name because Christ is who enabled this relationship to take place.

**John 15:16** *You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. (NKJV)*

We make the request to the Father but we do it in Christ’s name because without the sacrifice of Christ to enable all of this, we don’t have the right to do this. We ourselves would never earn the right to have a relationship with the Father. It’s only through Christ and His sacrifice that has enabled all of this to take place. Turn to John 16 and notice a very similar statement in verse 23.

**John 16:23** *“And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. (NKJV)*

Once again, we notice that our prayers are direct to the Father but we do them in Christ’s name. It’s through Christ that we have the ability to have this relationship and have the right to be able to make requests of the Father—it’s only because of Christ we have the ability to do that. As I mentioned before, in the tabernacle that God made, (that (He) had instructed Ancient Israel to make), there was very much an educational process in all of this as we’ve already seen—we had the Most Holy Place with the presence of God, the veil—it taught a lot of lessons about understanding God and how the relationship works and how we worship Him. There was another significant thing that this tabernacle taught us, specific to the subject of prayer. There was a golden altar that was placed in the tabernacle that incense was burned on, and the Bible tells us that the incense pictured the prayers of God’s people. We’re going to turn to Exodus 30 and see where this is described in the instructions Mose’s was given to build the tabernacle. I want you to particularly take note of the location of where this altar was.

**Exodus 30:1** *“You shall make an altar to burn incense on; you shall make it of acacia wood.*

*2) A cubit shall be its length and a cubit its width—it shall be square—and two cubits shall be its height. Its horns shall be of one piece with it.*

*3) And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around.*

*4) Two gold rings you shall make for it, under the molding on both its sides. You shall place them on its two sides, and they will be holders for the poles with which to bear it.*

*5) You shall make the poles of acacia wood, and overlay them with gold. (NKJV)*

Notice in verse 6 where it's located—that's the important point.

*6) And you shall put it before the veil that is before the ark of the Testimony, before the mercy seat that is over the Testimony, where I will meet with you. (NKJV)*

This altar was placed on the outside of the Most Holy Place—before the veil and the veil was before the Ark of the Covenant which is back in the Most Holy Place. This veil separates this altar representing the people from the direct presence of God. The reason we know absolutely for sure that this picture's the prayers of the people is because this is talked about again—the literal version—in the book of Revelation. We're going to see God's throne being described and it's going to refer to this golden altar. This is in the context of the saints—the New Covenant Christians praying to God. I want you to notice the location.

**Revelation 8:1** *When He opened the seventh seal, there was silence in heaven for about half an hour.*

*2) And I saw the seven angels who stand before God, and to them were given seven trumpets.*

*3) Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.*

*4) And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand. (NKJV)*

We have the golden altar burning incense on it and it tells us what it pictures—the prayers of the people. Notice where it is—before the throne of God. It doesn't mention that it's separated by the veil and it's outside away from the throne of God, no it's directly before the throne of God because who's being referred to—the prayers of the saints. The saints by definition are those who have had the sacrifice of Jesus Christ applied to them—the veil has been removed. This is what enabled them to have direct access to God the Father and have that relationship with Him. You can see that when we talk about Christ revealing the Father to us—enabling us to know the Father—this is dramatically deeper than the issue of an intellectual awareness. What's being talked about is not just Christ coming to earth and saying by the way guys there's this extra

God Being that you didn't know anything about and His name is God the Father. That's not what's happening here because the biblical definition of knowing God is a much deeper subject than just an intellectual awareness. He's saying you didn't have a relationship with God, you weren't obeying Him—and for all of this to happen what is required is the veil to be removed so you really understand on a deeper level. A spiritual level to understand God and understand His plan. He wants for us to understand the spiritual concept and try to follow His Commandments—all of this is required through the removing of the veil. Christ going through all that He did as a sacrifice for us has not just given us the ability to read the Bible and actually grasp it—where it is not just words on a page—we can actually get meaning out of it. It enables us to talk with the Father, to be able to go directly before the Most High God of the universe, the most powerful individual [Being] that has ever existed and will ever exist and directly talk to Him. To directly make our request to Him, to talk about our wishes [requests] and problems and take our issues to Him—this has enabled this to happen, to have Him fulfill our requests and to have a relationship with us. It's enabled us to be able to enter a covenant relationship—to potentially become the children of the Most High God—to literally be born into His family and to dwell with Him throughout eternity.

As we look forward to the Passover this next week, and we think about the meaning of the sacrifice of Christ, and what that accomplished for us, let's remember in all of this as we picture this, that yes, Christ reveals the Father to us. We didn't know Him without that. He revealed Him to us, He enables us to know Him and that is way deeper than an intellectual awareness that there is a Father. That is the ability to get to know Him, the ability to enter into a covenant relationship with Him, to be potentially born into His family, and to dwell together forever with Him in the Kingdom of God.