

# Yahushua Revealed the Father

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*"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14). Yahushua came to the world to reveal the character of the Father, and to redeem the fallen race. The world's Redeemer was equal with Yahuwah. His authority was as the authority of Yahuwah. He declared that he had no existence separate from the Father. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one. John bore witness of Yahushua, and pointed all men to him as the promised Messiah. When he beheld Yahushua before him, he declared, "Behold the Lamb of Yahuwah, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." (John 1:29-30). "And of his fullness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Yahushua. No man hath seen Yahuwah at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:17).*

As legislator, Yahushua exercised the authority of Yahuwah; his commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Yahushua made manifest the character of the Father. He was so perfectly connected with Yahuwah, so completely embraced in his encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of Yahuwah. Mark Yahushua's prayer before his crucifixion: *"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "I am in the Father, and the Father in me." (John 17:5). "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." (Matthew 11:27). "He that hath seen me hath seen the Father." (John 14:9).*

Yahushua was misjudged by the Jews, because he did not dwell constantly on the law as written in the tables of stone. He invited men to learn of him, for he was a living representation of the law of Yahuwah. He was the only one in human garb that could stand among a nation of witnesses, and, looking round upon them, say, *"Which of you convinceth me of sin?" (John 8:46). He knew that no man could point out any defect in his character or conduct. What power his*

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spotless purity gave to his instructions, what force to his reproofs, what authority to his commands! Truth never languished on his lips, never lost any of its sacredness, because it was illustrated in the divine character of its Advocate. How simple, how clear and definite, were his utterances! Yahushua declared his mission before Pilate, saying, *"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37).*

When Yahushua spoke, it was not with hesitating uncertainty, with repetition of words and familiar figures. The truth came from his lips clothed in new and interesting representations that gave in the freshness of a new revelation. His voice was never pitched to an unnatural key, and his words came with an earnestness and assurance appropriate to their importance and the momentous consequences involved in their reception or

rejection. When his doctrines were opposed, he defended them with so great zeal and certainty as to impress his hearers that he would die, if need be, to sustain the authority of his teachings.

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The teaching of men is wholly different from the teaching of Yahushua. There is a constant tendency on the part of man, to present his own theories and opinions as matter worthy of attention, even when they have no foundation in truth. Men are very tenacious for their erroneous ideas and idle opinions. They will hold firmly to the traditions of men, and defend them as vigorously as if they were the veritable truth. Yahushua declared that every one that was of the truth would hear his voice.

How much more power would attend the preaching of the word today, if men dwelt less upon the theories and arguments of men, and far more upon the lessons of Yahushua, and upon practical piety. He who had stood in the counsel of Yahuwah, who had dwelt in his presence, was well acquainted with the origin and elements of truth, and understood its relation and importance to man. He presented to the world the plan of salvation, and unfolded truth of the highest order, even the words of eternal life.

Patriarchs, prophets, and apostles spoke as they were moved upon by the Holy Ghost, and they plainly stated that they spoke not by their own power, nor in their own name. They desired that no credit might be ascribed to them, that no one might regard them as the originators of anything whereof they might glory. They were jealous for the honor of Yahuwah, to whom all praise belongs. They declared that their ability and the messages they brought, were given them as delegates of the power of Yahuwah. Yahuwah was their authority and sufficiency. Yahushua had imparted a knowledge of Yahuwah to patriarchs, prophets, and apostles. The revelations of the Old Testament were emphatically the unfoldings of the gospel, the unveiling of the purpose and will of the infinite Father. Through the holy men of old, Yahushua labored for the salvation of fallen humanity. And when he came to the world it was with the same message of redemption from sin, and restoration to the favor of Yahuwah.

Yahushua is the Author of all truth. Every brilliant conception, every thought of wisdom, every capacity and talent of men, is the gift of Yahushua. He borrowed no new ideas from humanity; for he originated all. But when he came to earth, he found the bright gems of truth which he had entrusted to man, all buried up in superstition and tradition. Truths of most vital importance were placed in the frame-work of error, to serve the purpose of the arch-deceiver. The opinions of men, the most popular sentiments of the people, were glossed over with the appearance of truth, and were presented as the genuine gems of heaven, worthy of attention and reverence. But Yahushua swept away erroneous theories of every grade. No one save the world's Redeemer had power to present the truth in its primitive purity, divested of the error that Satan had accumulated to hide its heavenly beauty.

Some of the truths that Yahushua spoke were familiar to the people. They had heard them from the lips of priests and rulers, and from men of thought; but for all that, they were distinctively the thoughts of Yahushua. He had given them to men in trust, to be communicated to the world. On every occasion he proclaimed the particular truth he thought appropriate for the needs of his hearers, whether the ideas had been expressed before or not.

The work of Yahushua was to take the truth of which the people were in want, and separate it from error, and present it free from the superstitions of the world, that the people might accept it on its own intrinsic and eternal merit. He dispersed the mists of doubt, that the truth might be revealed, and shed distinct rays of light into the darkness of

men's hearts. He placed the truth in clear contrast with error, that it might appear as truth before the people. But how few appreciate the value of the work that Yahushua was doing! How few in our day have a just conception of the preciousness of the lessons which he gave to his disciples.

He proved himself to be the way, the truth, the life. He sought to attract the minds of men from the passing pleasures of this life to the unseen and eternal realities. Views of heavenly things do not incapacitate men and women for the duties of this life, but rather render them more efficient and faithful. Although the grand realities of the eternal world seem to charm the mind, engross the attention, and enrapture the whole being, yet with spiritual enlightenment there comes a calm, heaven-born diligence, that enables the follower of Yahushua to take pleasure in the performance of the commonplace duties of life. Our daily cares and responsibilities are tests by which it is manifested whether or not we will be found faithful in little things, that we may be entrusted with greater responsibilities. *"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."* (Luke 16:10). He who has faithfully employed his talents for his Master, will hear from his lips the words of approbation, *"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Master."* (Matthew 25:23).

Satan has worked continually to eclipse the glories of the future world, and to attract the whole attention to the things of this life. He has striven so to arrange matters that our thought, our anxiety, our labor might be so fully employed in temporal things, that we should not see or realize the value of eternal realities. The world and its cares have too large a place, while Yahushua and heavenly things have altogether too small a share in our thoughts and affections. We should conscientiously discharge all the duties of every-day life, but it is also essential that we should cultivate above everything else, holy affection for our Master Yahushua. The greatest hindrance to our spiritual growth is a neglect to exercise the faith that works by love and purifies the soul. There is much blind unbelief in the promises that have been left on record for our comfort and support. We need a more intelligent knowledge of the Bible, that we may understand what is the revealed will of Yahuwah.

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The objects of time and sense engross the mind so fully that we scarcely look heavenward. The spiritual and eternal are so obscured by common, earthly things that we do not appreciate their worth and importance. We do not improve our opportunity to study the word of Yahuwah as we should. The contemplation of the love of Yahuwah, manifested in the gift of his Son for the salvation of fallen men, will stir the heart and arouse the powers of the soul as nothing else will. The work of redemption is a marvelous work, it is a mystery in the universe of Yahuwah. But how indifferent are the objects of such matchless grace! The apostle says, *"Herein is love, not that we loved Yahuwah, but that he loved us, and sent his Son to be the propitiation for our sins."* (1 John 4:10). If our senses had not been blunted by sin, and by contemplation of the dark pictures that Satan is constantly presenting before us, a fervent and continuous flow of gratitude would go out from our hearts toward Him who daily loads us with benefits of which we are wholly undeserving. The everlasting song of the redeemed will be praise to Him who hath loved us, and washed us from our sins in his own blood; and if we ever sing that song before the throne of Yahuwah, we must learn it here. If we meditate upon the love of Yahuwah, all our habits will indicate that we

are preserved in a well-balanced, healthful condition, and our spiritual powers will increase as we exercise them in faith and prayer, and active service for Yahuwah. We need that living faith that works and by works is made perfect.

By: [Ellen White](#)

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*We have taken out from the original article all pagan names and titles of the Father and Son, and have replaced them with the original given names. Furthermore, we have restored in the Scriptures quoted the original names of the Father and Son, as they were originally written by the inspired writers of the Bible. -WLC Team*