

THE REVELATION OF GOD  
p. 1, Para. 1, [REVGOD].

BY ELDER A. T. JONES  
p. 1, Para. 2, [REVGOD].

GOD in creation is God in revelation. This for the simple reason that creation itself is the revelation of God. This is plain from the fact that Christ is the revelation of God, and he is the One by whom God created all things. He is the Word of God. Words express thoughts. Christ, being the Word of God, he is the expression of the thought of God. Any one desiring to know the thought of God on any subject, must look to Christ, for he is the expression of the thought of God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." By him were all things created, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him and he is before all things, and by him all things consist." p. 1, Para. 3, [REVGOD].

This is plain also from the further fact that "by the word of the Lord were the heavens made, and all the host of them by the breath of his mouth," for he spake, and it was done." p. 1, Para. 4, [REVGOD].

Creation being produced by his word, and words expressing thought, creation is the expression of the thought of God-- God's thought expressed in revelation. From this it is plain that the proper reading of creation, or nature, is the finding of the thought of God, which is expressed in each created thing. This was man's reading of creation; or nature; when he stood in his native image and glory of God, in the unmarred world, in the midst of God's creation. p. 2, Para. 1, [REVGOD].

To the man, the word of God came directly, and so was a direct revelation to him in that sense. To the man there came also the word of God through the creation that was round about him; and as he read it, he received the thought of God, and so received the revelation of God in that sense. p. 2, Para. 2, [REVGOD].

How certainly and how completely this is so, is illustrated in the record in Genesis 2. When God had finished the creation up to the making of man himself, he said, "It is not good that the man should be alone, I will make him an help meet for him." The man himself had not yet discovered that he was alone, and in order that he might see that he was truly alone, and that there was no one fitted to him, that there was no companion for him, the Lord caused every beast of the field and every fowl of the air, to pass before the man, "to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." p. 2, Para. 3, [REVGOD].

Many people read this passage as if it said that God caused all these creatures to come to Adam, or pass before him, that he might give names to them; that is, that they had no names before, and as they passed by before him, he gave to each a name, and that has been its name ever since. For instance here comes an animal walking nobly up. As to name, it is nothing yet; but as Adam looks at it, he says, "I'll name that a horse;" and a horse it has been ever since. Another comes lightly springing by. As to name, it is nothing; but Adam says, "I'll call that a gazelle;" and a gazelle it has been. And so on, through the whole list of beasts and birds. But that is neither the word nor the thought of Scripture. p. 2, Para. 4, [REVGOD].

Was not each one of these animals the same. precisely before Adam saw it as afterward? Was not its nature and were not its characteristics identical before with what they were afterward? Assuredly. But the record is not that God brought these unto Adam to have him give names unto them, as though they had no names as yet. The record is, that God brought them unto Adam, "to see what he would call them." It was a test of Adam's unity and harmony with the creation which God had formed, and not a means of getting names for the animals. p. 3, Para. 1, [REVGOD].

And Adam's unity with God and the creation which he had produced, was completely demonstrated. For as all the beasts and birds passed before him, at a look Adam read the thought expressed of God in each at a look he caught the special characteristic that made each what it was; and without hesitation he spoke the word which described the essential nature and characteristics of each. And this he followed through the whole range of the animal creation, and in not a single instance did he miss. "For whatsoever

Adam called every living creature, that was the name thereof; " that was exactly what it was. In the word which he spoke, that creature was defined. p. 3, Para. 2, [REVGOD].

This therefore demonstrates that the range of his knowledge was as wide as creation; that his mental vision was so clear that at a look he could read the nature of each creature: and his mind acted with such precision that he could, without hesitation, correctly read the essential nature of each creature as it came. This shows also that the mind of the man was so perfectly in harmony with the mind of God that in the created things he could catch the thought of God expressed in each. And this he did so completely that it is not too much to say that his mind itself was but the expression of the divine mind. p. 4, Para. 1, [REVGOD].

And so would it ever have been with man had he not sinned. Had he not sinned, man, as he might multiply to the filling of the world, would have ever been able correctly to read, and would ever have delighted himself in reading, the thoughts of God expressed in creation. And thus, whether in the word spoken directly to himself or in the word spoken through creation, he would ever have been receiving the revelation of the thought and character of God. p. 4, Para. 2, [REVGOD].

Man, as he was before sin entered, standing in unity with God, and with the creation of which he was a part, receiving the thought of God, in his word expressed, whether directly or through creation to him, saw things as they really were. He saw them in their true light. He saw them as they were in the thought and according to the mind of God. And thus would it have ever been had he remained in unity with God. And submission to the word of God as spoken directly to himself was the means of his remaining in unity with God. p. 4, Para. 3, [REVGOD].

One word of God spoken to him directly, was, "Of every tree of the garden, thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Submission to this word was the means, and the only means, of man's remaining in the place, condition, and character in which God intended that he should abide. p. 5, Para. 1, [REVGOD].

But there came another word, the opposite of this word of God, first insinuating deception. This word said: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The suggestion was believed. His word was accepted; and, as the consequence "The woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise; of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." p. 5, Para. 2, [REVGOD].

Now that tree was not good for food. It was not a tree to be desired to make one wise, yet the woman saw that it was. That is to say, she saw what was not so. p. 5, Para. 3, [REVGOD].

When the holy pair in Eden received the word of God, they received the thought of God, and in that they received the mind of God, which produced the thought expressed in his word. On the other hand, when they received the word of Satan they received the thought of Satan, and in that they received the mind which produced the thought that was expressed in that word. Thus they received another mind altogether from that which was their own native mind, from that which was the mind of Christ, who was the Word, the expression of the thought of God. And this other mind caused them to see the creation of God in exactly the reverse order; caused them to see as good that which was not in any sense good; and to see as that which was desired to make one wise, what was not in any possible sense; the truth of the case. And this is how it is that "the carnal mind (the mind of the flesh) is enmity against God, for it is not subject to the law of God, neither can be." p. 6, Para. 1, [REVGOD].

And this difficulty of the mind of man now seeing things as they are not, was not limited to the seeing of that one tree, it extended to the erring of all creation; for it was thus that it came about that darkness covers the earth,

and gross darkness the people. But note the change by which man came to see the things of creation in reverse order, came to see things as they are not, this change was not at all in the creation, but solely in the mind of man. And so long as man remains in that mind and in that darkness, he never can see creation as it truly is. p. 6, Para. 2, [REVGOD].

But God did not leave the man in that darkness, and possessed of that mind without hope. Into that darkness he caused the light to shine. He said, even that very day, to the deceiver who had drawn man to his mind and into the darkness, "I will put enmity between thee and the woman, and between thy seed and her seed." That promised seed is Christ, the desire of all nations. And there through him there was opened to man the way back from darkness to light; from the power of Satan unto God, and from the mind of Satan unto the true mind of man, the mind of Christ. p. 7, Para. 1, [REVGOD].

And from that day to this the word to man has ever been, "Let this mind be in you, which was also in Christ Jesus." This is otherwise expressed in another word, which from that day to this has ever been rung out from God to man, "Repent," that is, change your mind. p. 7, Para. 2, [REVGOD].

Christ is the gift of God to man, to lead him out of the darkness into the light, from the mind of Satan to the mind of God. He is the Way, and the only way, out of the darkness and into the light, from the power and mind of Satan to the power and mind of God. p. 7, Para. 3, [REVGOD].

We have seen that, possessed of the mind that is in Satan, and so dwelling in the darkness, man sees the things of God, the things of the creation of God in directly reverse order: The things that are not in anywise so he sees to be the only things that are really so. And with that mind, and in that darkness, he never can see otherwise. But the gift of Christ has been made that man might escape from this false mind and its darkness. In the mercy of God, he is called to change his mind, to "let this mind be in you which is also in Christ Jesus." This change, from the darkness to the light, from the mind of Satan to the mind of Christ, places man where he can again see the creation as it is. And the word of God spoken directly to man is the

only means of maintaining this proper standing and relation to God, and to the creation of which he is again a part. "For we are his workmanship, created in Christ Jesus." "If any man be in Christ Jesus, he is a new creation." And from the darkness unto the light, from the power and mind of Satan to the power and mind of God, Christ alone is the Way. And Christian growth is nothing else than under the brooding power of the Spirit of God, the transformation of the man by the renewing of his mind unto a perfect man, unto the measure of the stature of the fullness of Christ, where he stands again in perfect unity with God and the creation of which he is a part, and wherein again he shall be able to correctly read the thought of God in the word of God to him directly, and the thought of God also to him through his word in creation. And from the darkness where the light meets him, and from the subverted mind which is supplanted by the true mind, the mind of Christ, from there unto the standing in his native place in perfect unity with God and the creation, unto the measure of the stature of the fullness of Christ, the word of God, spoken directly to him, under the brooding power of the Spirit of God is the true guide. Thus Christ, as the word of God, and the word of God in Christ is the only way to the correct reading of, the word of God in creation. p. 7, Para. 4, [REVGOD].

The necessity of man's having another than the natural mind in order to do right thinking, is emphasized in the Lord's call, in the words, "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way; and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." p. 9, Para. 1, [REVGOD].

As near as any man can come with his own native natural mind, to thinking correctly concerning God is no nearer than earth is to heaven. But the expression, "as far as earth is from heaven," is the very expression of ultimate, infinite distance. Then, since man's natural thoughts concerning God are as far from being correct as earth is from heaven, so as near as a man can come with his own natural mind to thinking correctly concerning God, is as far as he could possibly get away from it. p. 9, Para. 2, [REVGOD].

The only true thoughts concerning God are the thoughts of God himself. The only true thoughts then that any man can have concerning God are God's own thoughts. And since these thoughts are as far from man as the heavens are from the earth the only way that ever a man can possibly get them is for the Lord to give them to him. And the only way in which the Lord can give to a man his thoughts, is for him to speak to the man, for only words express thoughts. And this demands that there shall be a revelation of God, from God direct to man. God has spoken to man, and this in order that man shall know. p. 9, Para. 3, [REVGOD].

Yet to think what God is, and to define or even give shape to his thoughts of what God is, has been one of the chief occupations of man in all ages since sin entered. And the gods which in all ages men have made, are a striking demonstration of the revealed truth of the impotence of the natural mind of man to think correctly on this subject. p. 9, Para. 4, [REVGOD].

Accordingly, God has always forbidden man to think on this subject: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments." p. 9, Para. 5, [REVGOD].

No man in this world could ever have made any graven image or any likeness of God, if he had not first thought upon this subject, and formed in his imagination a mental image: The graven image, or the likeness which man made to be seen with the eyes, was but the reproduction of his idea of God which he had already mentally imaged. Accordingly, when God came down upon Mount Sinai, to speak to the people the great things of his law, he so arranged it that it was impossible for the people to see anything at all of which they could by any possibility make any image or likeness, even mental. p. 9, Para. 6, [REVGOD].

And so it is written; "Ye came near and stood under the mountain, and the mountain burned with fire, unto the midst of heaven, with darkness, clouds and thick darkness. And

the Lord spake unto you, out of the midst of the fire, ye heard the voice of the word, but saw no similitude, only ye heard a voice. Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth, and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations, under the whole heaven." p. 10, Para. 1, [REVGOD].

Though the heavenly host of angels, cherubim and seraphim, and the Lord himself, were all there, yet no sort of similitude or form of any kind was allowed to be seen by any of all the people of Israel, not even the brightness of his glory, lest, when their eyes should see anything that in any wise reminded them of it, even though it be only the sun or the moon shining in brightness, they should say that this was like it, and should use this as a means of aiding their thoughts in worship, or lest by thinking upon what they might have seen, they should be led to reproduce their mental image in a form or likeness as an aid in worship. p. 10, Para. 2, [REVGOD].

Thus, in the strongest possible way, the Lord has made it clear that he is not to be worshiped under any human conception. But that they who worship him, must worship him in spirit and in truth. p. 11, Para. 1, [REVGOD].

In spirit, in total absence of any form or likeness of any kind whatever, mental or otherwise. For as a matter of fact no form or image can ever be otherwise until it is first mental. p. 11, Para. 2, [REVGOD].

And in truth, in the truth of God, according as that truth is in the word which he has spoken. For if I think of God differently from what he has said, if my thought of him is other than his own thought, and I worship him as that, or, more exactly, worship that as him, then I am not worshipping him at all, but instead am worshipping only my conception or



idea of him. But when I worship him in my thought of him, instead of in his thought of him, I simply worship myself instead of him. Therefore, to be a true worshiper of God, I must worship him only in his own thought concerning himself, which, in his truth, he has given to me. p. 11, Para. 3, [REVGOD].

Not only has the Lord in his word that he spoke from Sinai, excluded all possibility of anybody's making any image, likeness, or similitude, but in another place he has beautifully shown the impossibility, in the nature of the case; of anybody's conceiving a correct likeness of God. Read carefully and thoughtfully, Isaiah, 40:12-25: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, hath measured the waters in the hollow of his hand." Open your hand as wide as you can and hold it level, palm upwards. Note the depression in the middle of your hand. That is the hollow of your hand. Fill it with water and see how much it will hold without running over. And all the waters are measured in the hollow of God's hand as easily as those few drops of water lie in the hollow of your hand. Then if only his hand is so great that all these waters lie in the hollow of it, how large is he himself? It is simply impossible for any human mind to conceive of the size that such a hand would have to be. Then it would be impossible for any human mind to conceive of a true likeness even of the hand of God, how much less a true likeness of himself. p. 11, Para. 4, [REVGOD].

"Meted out heaven with the span." The span is the measure from the tip of the thumb to the tip of the second finger. What is the compass of the heaven? Conceive it if you can. Yet the whole compass of the heaven is by him measured simply with the span. Then again, what is the size that hand? No human mind can conceive of the compass of heaven. Then no human mind can conceive of the size of that span by which he meted out the heaven. And when no human mind could possibly conceive only the size of the hand, the reach of the span with which he meted out the heaven, how infinitely beyond all reach of human thought is any true conception of the form of God. p. 12, Para. 1, [REVGOD].

Therefore, the pointed question is asked, "To whom then, will ye liken God, or what likeness will ye compare unto

him?" p. 13, Para. 1, [REVGOD].

Next, he pictures a workman melting a graven image, and a goldsmith spreading it over with gold and casting silver chains, or choosing a tree and seeking a cunning workman to prepare out of it a graven image. Then he asks of such and of others, "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth; and the inhabitants thereof are as grasshoppers, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in?" And even then the heaven the very heaven of heavens, cannot contain him. How can it be possible for any finite mind to conceive any likeness of him? p. 13, Para. 2, [REVGOD].

Therefore again he appeals to all, "To whom then, will ye liken me, or shall I be equal, saith the Holy one? It is perfectly plain then, that God has made no revelation of himself, as to his exact or even relative form or size or shape. Yet he has revealed himself. Wherein, then? In character. He began it by revealing himself, as: "I AM." That is existence. But existence only is not enough. Therefore he extended his revelation to "I AM THAT I AM." I am that which I am; I am what I am. This is a revelation of both existence and character. Next he enlarged this revelation by proclaiming his name. And his name is the expression of what he is. And in that he said that his name is, "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands forgiving iniquity and transgression and sin." That is again existence and character, and that only. p. 13, Para. 3, [REVGOD].

Again, it is written: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This again is a revelation of existence and character. p. 14, Para. 1, [REVGOD].

This is his word to men, his thought as to what he is. And true worship is to receive this thought as it is, in his word; and to worship him for what is expressed in that thought alone. God has revealed himself to men in character only, because this is that which most of all and first of all, man needs. And in this lies perfect assurance of true worship, and perfect security against all image worship,

for it is impossible ever even mentally to image character.  
p. 14, Para. 2, [REVGOD].

In worship man always becomes conformed to the character of that which he worships. Whosoever worships God according to the word and in the thought God has revealed will worship him for what he is, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin. He who worships God as being that, will by his worship become conformed in holiness of life and character to the image of him who created him and when the man, in thus worshipping, shall have grown in mind and character unto that perfect man, to the measure of the stature of the fullness of Christ, then will be rent the dimming veil that is between, and we shall see him "face to face," and shall know even as we are known. We shall know him then as he knows us now. Our knowledge then will be as full as God's knowledge of us is now. p. 14, Para. 3, [REVGOD].

And then even we ourselves shall be so far beyond what we are now, that it would be impossible for us now to conceive it, even if it were revealed. Therefore it is not revealed. And accordingly "it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is." What we shall be doth not yet appear. But when this does appear, it will be that we shall be like him. Then it is perfectly plain that what he is like doth not yet appear. We cannot conceive what we ourselves shall be. Yet what we shall be is consequent entirely upon our seeing him as he is. It is perfectly plain then that we cannot possibly conceive him as he is, we cannot now see him with the mind's eye, in any mental likeness, similitude, or image as he is. And to conceive him as he is not, and so to worship him, can be nothing but false worship. But he seeks true worshipers, and true worshipers worship him only in spirit and in truth. p. 15, Para. 1, [REVGOD].

The reason then, that man must not make any graven image or likeness or similitude concerning God, is not because God has no form, likeness, or similitude, it is simply because of man's all-round incapacity rightly to comprehend it or correctly to appreciate it. Therefore, instead of making any revelation in that respect, he reveals to man that concerning himself which man most needs--character, and which received and worshiped in the truth of that

revelation, will bring man to the point in every way in which he will be qualified to know and appreciate all that may ever be revealed when he shall appear, and we shall see him as he is. The worship of him in that which he has revealed is the only true way to man's ever being capable in any sense, of worshiping him in that which is not revealed. The true worship of him in his character is the only way in which man can ever become capable of truly worshiping him in his person. p. 15, Para. 2, [REVGOD].

Christ is the Word of God. Being the Word of God, he is the expression of the thought of God. In this, he is the revelation of God. Therefore, it is written: "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." And this is true in all things. Christ is the revelation of God in creation. He is the revelation of God in redemption. He is the revelation of God in the universe of light. He is the revelation of God in this world of darkness. He is the Word of God whether that word be expressed in creation, or in the Bible, or in human flesh, and in all this that which is expressed of God is invariably character. p. 16, Para. 1, [REVGOD].

Before he sinned, man could read this revelation perfectly--everywhere and in all things. When he sinned, having received the directly antagonistic mind to that which he had with God, he could not correctly read any of it anywhere. Everything was seen in the reverse. Therefore God's revelation had to be repeated to the man. The man himself must be created again and God's revelation repeated to him. Yet under the power of sin, mankind went further and further into the dark, and in repeating his revelation to man, that revelation had to be given the form of a written word in order that man might be led back to a knowledge of the thought of God, and to unity with the mind of God. But in spite of this, under the power of sin man went yet further into the dark. The word was not received truly by man. The word was not given its place as the formative power in the life of man. Then, in order to reach man, the revelation of God must be given the shape of humanity itself. The Word was made flesh and dwelt among men. p. 16, Para. 2, [REVGOD].

Thus, Christ, as the Word of God, is the universal revelation of God. Would any man see God? He must look at Christ. And whosoever would see Christ, must look in the place where Christ has appeared. And where is it that

Christ has appeared? In the flesh where man is. Not where man was, but where he is, for though man was made a little lower than the angels, crowned with glory and honor, and was set over the works of God's hands with all things put under his feet so entirely that God left nothing that was not put under him, yet that is not where. He did not remain where God thus put him. He fell. And whereas he was at first only a little lower than the angels, he fell to a condition far below them, to a condition of sin, of suffering, and of death. There is where man is. p. 17, Para. 1, [REVGOD].

And now Christ, the Word of God, as the revelation of God, taking the form of humanity where man is so that man cannot fail to see him, must be revealed thus where man is. And so it is written, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Wherefore it behooved him to be made in all things like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. And therefore it stands written, "We see Jesus, who was made a little lower than the angels, for the suffering of death crowned, with glory and honor, that he, by the grace of God should taste death for every man." p. 18, Para. 1, [REVGOD].

Would you see God? Look at Jesus, for he is Emmanuel, God with us. Would you see God? Look at Jesus, for he is God manifest in the flesh. Would you see God? Look for him where he has appeared closest to man, in humanity, all around you everywhere. Indeed he identified himself with humanity. Christ, who is God manifest, the thought of God expressed, is the last Adam, and in this fact of his having become the last Adam, he is just as certainly allied to, and identical with, every human being as is the first Adam. p. 18, Para. 2, [REVGOD].

Whoever looks for Christ will see him. This never fails. Then when I look for Christ in the flesh, Christ in the other man, Christ in you I shall see him wherever I look. And when I see him wherever I look, I shall be always beholding him, and worshiping him. And the worshipers always become conformed to the worshiped. By beholding we become changed." In always beholding him, I shall become like him, and so I, with open face, thus beholding as in a mirror the glory of the Lord, am changed into the same

image from glory to glory even as by the spirit of the Lord. p. 18, Para. 3, [REVGOD].

We then, seeing him in humanity everywhere, will treat every human being as we should treat him; for it is only him that we see. And when you thus treat every human being as you would treat Christ, because it is Christ that you are looking for and that you see, then the other man too will see God manifest in the flesh; he too, will see Christ in you the hope of glory. He will see the gospel, and he, thus seeing as in a mirror the glory of the Lord, will also be changed into the image of the Lord; he will become like Christ; and always so beholding, will continually be changing into the same image, from glory to glory, even as by the spirit of the Lord. And so, "we all with open face beholding as in a glass the glory of the Lord, glory even as by the spirit of the Lord." Thus, in seeing only Christ in the other man we make it that only Christ shall be seen in ourselves. In seeking only for the good in the other man, we make it that only good shall be seen in ourselves. In seeking the advancement of the other man, we find ourselves advanced. p. 19, Para. 1, [REVGOD].

And this is the gospel, the emptying of self. Accordingly, it is written, "Let this mind be in you which was also in Christ . . . who emptied himself." In making himself the least that he might advance and exalt lost mankind the most, he himself is most advanced and most exalted. Of the holy angels, it has truly been written that they find their supreme joy in helping sinful human beings to a nearness to Christ such as they themselves can never know. And in thus helping sinful human beings, they themselves are advanced to a nearness to Christ, and are exalted to a standard of life which, without this, they never could know. p. 19, Para. 2, [REVGOD].

This is the only way of good. Therefore it is that Jesus, who, as the sole revelation of God is the only Way, when he in the flesh was anointed with the Holy Ghost and with power, went about doing good. p. 19, Para. 3, [REVGOD].

And this is ever the only way. This is the way today. This is only Christianity. This is only medical missionary work. For when he, anointed with the Holy Ghost and with power, went about doing only good, this included "healing all that were oppressed of the devil." And all this, only because as the consequence--that "God was with him." p. 19, Para. 4,

[REVGOD].

Would you help him if you had a chance? In needy, suffering humanity you can see him, for "it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering;" and "we see Jesus, who was made a little lower than the angels for the suffering of death." p. 19, Para. 5, [REVGOD].

Then there is no lack of opportunity to do good to Jesus and to help him, for he is one of mankind--a man of sorrows and acquainted with grief." He who sanctifies and he whom he sanctifies, are all of one, for which cause he is not ashamed to call them brethren." And of your kindness to the hungry, the thirsty, the stranger, the poor, and the prisoner he says: "In as much as ye did it unto one of the least of these, my brethren, ye did it unto me." And or any neglect of all these he says: "Inasmuch as ye did it not unto one of the least of these, ye did it not to me." p. 19, Para. 6, [REVGOD].

Here is the way to see God, and to know him by personal acquaintance. And so, becoming one with him there, it is easy to see him both there and everywhere else in his word, written in the Bible, and in his word expressed in creation. p. 20, Para. 1, [REVGOD].

And so to mankind, where mankind is, and as mankind is, the gospel is preached: "God manifest in the flesh;" "Christ in you, the hope of glory." Man having gone far away from the word of God as expressed directly to him and to him in creation having gone far away from the word as expressed in writing, that word came to mankind in the flesh where mankind is; "the Word was made flesh." p. 20, Para. 2, [REVGOD].

This is the final revelation of God, and as such is the key and the open door to the finding of the revelation of God in the written word; in the word expressed in creation, and in the word expressed direct to the mind and heart of man. This is the way, of the redemption of many and of his complete restoration to his originally intended place of unity with God and with all the creation which the Heavenly Father has produced. p. 20, Para. 3, [REVGOD].