

GOD, OUR FATHER!!!

As believers we are all very much aware of the fact that our God is a “triune” God. He is known as the Father, the Son (Jesus) and the Holy Spirit. All three make up the “triune” God, the One and only true living God. It is one of the ways that we express who our God truly is.

The word “triune” is a word coined to articulate a truth that is both, undeniably present in the Bible and foundational to our understanding of who our God truly is. He is “one” in essence, but “three” in personage. The Father, Son, and Holy Spirit exist eternally as three distinct “persons” however, they are essentially one. We know them as the “One True God.” They are simultaneously and eternally (forever) “three in one.” That is difficult for us to truly grasp and to fully comprehend, yet that is who our God is.

For this discussion, I would like to key in on one of those “persons” of the trinity known to us as “God, our Father.” God had always referred to Himself as the children of Israel’s “Father.” He might not have said it but He always inferred it when He spoke. The Bible refers to this when God Himself states this to Moses as found in Exodus 4:22-23. God, the Father, tells Moses to let Pharaoh know, “...*Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, **Let my son go**, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*”

We see from this reference, that God thought of the Israelis as His “children” back then. He tells Moses to tell Pharaoh to, “**Let my son go.**” It wasn’t that they were so good. After all, they stayed in Egypt 400 years when they were only to stay 7 years until the famine was over in Israel. No, rather it was simply because God chose Abram, when he was back in Ur years earlier, as well as his generations (his people), to be the one(s) who God would reveal Himself to and through so that the world would see who God is and desire to turn to Him.

Abraham and His children became the “children of God” in whom God would work in and through. Not because they were special, but simply because God would show Himself through these unknown people, make of them a great nation, so that the world would see who God truly is and hopefully turn to Him and acknowledge Him as their one and only true God.

We see that God continually revealed Himself as their “Father” throughout the rest of the Old Testament. We see this in Isaiah (43:6; 63:8,16; 64:8); Jeremiah (3:4,14,19,22; 31:9,20); Hosea (11:1-4) and in Malachi (1:6; 2:10; 3:17). God revealed Himself to those He chose, the children of Abraham. He reveals Himself to them as their “Father.” He did this so that the world would be able to see who He truly was through these people, the Israelis, who then became known as the Jewish people (the people from Judah) after the Kingdom was divided.

We know that the Israelis and then the Jewish people had a “hard time” in truly living in the way that God had intended them to live. They did not always represent Him in the way that they should have and in the way that He wanted and told them to. In other words, they “messed up.” They did not, and could not, live their lives in the way that God wanted them to. They went back and forth but they could never get to the place so that they could be in total relationship with their God. Yes, they, as well as everyone else, needed a Savior.

Speaking of which, I would like to “point out” one item that we find in the Old Testament that may be confusing to some concerning this matter. The word “Father” used in the scriptures, when it is referring to God, is actually first used in the Old Testament (Hebrew - 'āb) as found in Isaiah 9:6 where it states, *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting **Father**, The Prince of Peace.”*

This is the first time we see the term “Father,” as it pertains to God, used in the scriptures. However, we know that in this scripture it is actually referring to Jesus and who He will be to the Jewish people. It is referring to who Jesus is and what He will do as His people’s Savior. It is not referring to “God, the Father.” As it states, this “Child” to be born (Jesus) will become a King who will be a “father” to the children of Israel. He will protect and provide for them as a father would. That is what Jesus came to do. We also know that Jesus would be their Savior sent by Father, God, to save God’s people (the Israelis), as well as the entire world, from their sin and the ultimate punishment for their sin – eternity in hell.

That is where we see, in the New Testament, the coming of Messiah, Jesus. He came to save both, the Jewish people and the rest of the world, from their sin and from their broken relationship with God because of their sin. Jesus refers to the Father many times. He truly established the fact that God is truly their Father, God.

The word "Father" in the New Testament is the Greek word "*patēr*." It is a root word which refers to God, the Father as: "the Creator; the originator; the one where all things started and came from." God, the Father, **is** the Divine Creator of **all** things. It is because of, and through His "seed," the seed of His eternal Word (Jesus), that all things were made. You see, Jesus may have been born of the woman (Mary) but He was the "seed" spoken of by God, through the angel Gabriel, that truly caused Mary to become pregnant with the Son of God.

Jesus had magnified the "Father" aspect of God to a greater extent than it ever was when He walked this earth. While the "fatherhood" of God seemed to be a minor doctrine in the Old Testament, it becomes a major doctrine in the New Testament. It was promoted by the Son of God himself. Jesus Christ, the Son of God, is the perfect revelation of God, the Father. Jesus was the perfect representation of the Father – of his character, his power and His plan of salvation for man. Why? Simply because Jesus and the Father are One – they are God.

In the Gospel of John, it refers to Jesus calling God "the Father" or "my Father" 107 times. Jesus refers to himself as "the Son of God" or simply "the Son" in context with "the Father" over 30 times. Jesus teaches his disciples, who would soon become children of God, to relate to God as their "Father in heaven." (Matthew 6:9) In Galatians 3:26 we are taught that it is by our faith in Jesus Christ that we become **children of God**.

God, the Father, gives us His Holy Spirit, the "Spirit of adoption" to become His children. We are brought into the "family of God" as God's own-His children. We have the position of "sonship" now in His Kingdom. We are joint heirs along with Jesus to everything that is in the Kingdom of God. We are now able to call our Father God, "Abba," which is an even more personal and intimate name between God and His children. We are to use this term in our times of prayer with our God. (Romans 8:14-17).

The "Fatherhood" of God is not a major doctrine of the Old Testament. However, in the New Testament, Jesus declares that it is a vital aspect of the true believer's life and understanding of their relationship with God. It truly reveals who our God really is. It is who He desires to be with His people. This aspect of God being our Father truly reveals the nature of who our God is. He is the one who has given us life and now "new life" - through our belief in Jesus.

Unfortunately, we as believers today take it for granted that God is our Father. Nowadays, hardly anyone finds this strange. Few people stop to think what this aspect of the relationship we are in with our God really means. We know that Jesus taught his disciples to pray, “*Our Father*,” and that the Aramaic word “*Abba*” (Father) has remained untranslated in our New Testament. These items are in the Word to constantly remind us of the relationship we now have with our “Father” and how important that relationship is to us.

Many people are surprised to discover that the Jews of Jesus’s day, and even his own disciples, were puzzled by Jesus’ use of this term, “Father,” in His teaching. This is because the deeper meaning and the wider implications of the term “Father” are largely unknown to us today. So widespread and generally accepted has the name become that we no longer question it, and so we often fail to realize **how important it is for our understanding of God and who He is**. He is our Father – the one who created us in His image and likeness. Wow!!!

In the scriptures I gave previously that are found in Isaiah and the others found in the Old Testament, God is addressed as “Father.” This is not only because God, the Father, is simply just Israel’s Creator, but because He was and is also Israel’s “**Redeemer**.” This reveals the nature of the special relationship that God has with his chosen people. God, the Father, is the Creator of everything, including all human beings. However, it is the Father who also intended to “**redeem**” all people back to Him. We now pray to the Father not only because He is our Creator but because He is also our Redeemer. He wanted to bring us back into relationship with Himself. He did this through the Blood of Jesus. He redeemed us back on to Him.

However, the Father did not stop there. Because Jesus rose from the grave and went to the Father on that third day (Resurrection Sunday), now all those who believe in **ALL** that Jesus did are now also able to be resurrected after death and have new life (eternal life) with God because of the resurrection of Jesus. Through Jesus we have been given new life upon this earth... but... we also have been given the blessing of having eternal life with the Father, Jesus and the Holy Spirit when this life is over. We will be with Him – forever!!! Praise God!!!

Believers are to call God “Father” because that is what Jesus taught his disciples, as well as all believers, to do. He did this in order to emphasize that God was not only our Creator (of course he was) but because He was also our Redeemer. We can now have new life with Him.

Jesus had a unique relationship with God, the Father. He wanted to share this with all of his followers. He tells us this in John 14:9, *“He who has seen me has seen the Father.”* In John 10:30 He states it very clearly that, *“I and the Father are one.”* Yes, they are one and we now also enter into that oneness with our Father through Jesus.

Jesus prayed this for us as we see in John 17:21-23 which tells us, *“That they all **may be one**; as thou, Father, art in me, and I in thee, that **they also may be one in us**: that the world may believe that thou hast sent me. And the glory which thou gave me I have given them; that **they may be one, even as we are one**: I in them, and thou in me, that **they may be made perfect in one**; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”* We are not only loved by the Father **but** we are now one with the Father.

The sins of human beings had to be paid for, not because the Father is vindictive, but because his children matter to him and He loves us. What we do is important, and if our acts are wrong God cannot simply ignore them. The price of rebellion against God is death (separation) because God is the source of life. To be cut off from Him is to be cut off from life itself. Spiritually dead people have no power to pay the price for their sins—only a sinless person can do that. That is why the Son of God, Jesus, became a man and died for us.

The relationship that Jesus has given us with God the Father is the same as his own relationship with the Father. In Jesus, we have become heirs of the Father’s Kingdom, co-rulers with Him and even judges of the angels (1Corinthians 6:3). This high calling comes with a price tag, for just as the Son glorified his Father while on earth, so we too are called to glorify our God (John 17:1–26). That is why we are here. To glorify and bless our God with every breath and every ounce of strength we have throughout our life, for all our life.

In speaking about our Father, we must remember some of the other aspects of who He is. Our Father God is:

- Omnipotent – He is all Powerful – Genesis 1:1-13
- Omnipresent – He is everywhere – Psalm 33:13-14
- Omniscient – He is all knowing – 1John 3:20
- Omni-benevolent – He is all good and He loves us so very much. So much so that He gave His only Son, Jesus, to die on that cross for each of us – John 3:16

When we say “I believe in God, the Father,” we are acknowledging our love for all that He is and for all that He has done for us. We recognize His wonderful wisdom, knowledge and most of all we worship and acknowledge the glory of the One and only true and Living God.

1John 3:1-3 tells us, *“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knows us not, because it knew him not. Beloved, now are we the sons of God, and 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. And every man that hath this hope in him purifies himself, even as He is pure.”*

When John tells us “...*this is who we are...*,” he declares the reality and truth of our status of who we are in our God. Right now, at this very moment, we **are** His children. This is not a promise which our Father will fulfill in the future. No, the truth is that we are **already** God’s children. We enjoy all the rights and privileges that our adoption now entails. This is because we have been brought into a relationship so that we can come to know God as our Father.

As His children we experience God’s love. As His children we acknowledge Him as our Father, for we have a true knowledge of who our God is. As His children, we put our trust and faith in our Father who loves us, provides for us, and protects us even in a greater way than our earthly fathers ever could. In His love, God, our Father, also disciplines us, His children, when we disobey or ignore His commands. He does this for our benefit, so we can grow in Him and so “...*that we may share in His holiness.*” (Hebrews 12:10)

The Old Testament’s longing for God the Father to be in an intimate father-son relationship with His people, whom He blesses and who loves Him and obeys Him, is ultimately fulfilled in the New Testament through the work of Jesus, the Messiah, our Christ and the work of the Holy Spirit. Through, and in both of them, the Father is able to create a “new species of being” with a new “born again spirit.” God, the Father now becomes our “Abba,” our “Daddy God.”

The love and closeness of our God, the Father, is now taken to a new level in and through everything that the New Testament states that Jesus has done for us. More significant than any title or position is the simple fact that we are God’s children and He is our Heavenly Father.