

Father

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I. Introduction:

A. Metaphors:

The most powerful metaphors for God in the Old Testament are relational (Father, Husband, Shepherd, Helper) - God presents Himself in human guise.

B. Where it is found:

Deut 32:6 Is not He your Father who has bought you?

Deut 32:3-6 For I proclaim the name of the LORD; Ascribe greatness to our God! The Rock! His work is perfect, for all His ways are just; a God of faithfulness and without injustice, righteous and upright is He. They have acted corruptly toward Him, they are not His children, because of their defect; but are a perverse and crooked generation. Do you thus repay the LORD, O foolish and unwise people? Is not He your Father who has bought you? He has made you and established you.

C. Definition: **Abba = father; Father is a name applied to:**

- 1. The male parent - It is used of one (male) who has generated children, the progenitor.**
It is used most often this way in Scriptures. It appears more frequently in Genesis than in any other book, and in the Pentateuch (Gen - Deut) more than in any other part of the OT.
- 2. To any male ancestor**
(Deut 1:11; 1 Ki 15:11; Mat 3:9; 23:30)
- 3. A title of respect to a chief, ruler, elder or head of the family group or clan.**
(Judg 17:10; 18:19; 1 Sam 10:12; 2 Ki 2:12; Mat 23:9)
- 4. A title for the author or beginner of anything.**
(Gen 4:20-21; Job 38:28)
- 5. A title for the person through whom God has spoken.**
This is the responsible one with whom God has dealt, and through whom he has given a rich heritage to the children and descendants of the patriarchs. (2 Ki 2:12-14; 5:13; 6:21; 13:14)

II. Father applied to God:

A. In the Old Testament

1. Moses

God calls Israel His firstborn to Pharaoh

Ex 4:22-23 "Then you shall say to Pharaoh, 'Thus says the LORD, " Israel is My son, My firstborn. So I said to you, 'Let My son go that he may serve Me'; but you have refused to let him go. Behold, I will kill your son, your firstborn.'"

"Father" is used to denote God's covenant relation to the nation of Israel.

(Deut 32:6; Jer 31:9; Isa 63:16; 64:8; Jn 8:41)

- 2. In the poetical books** - God is referred to as Father, but is not directly named as such.

Job is asked "Has the rain a father?" (Job 38:28).

Referring to God as the maker, source, and controller of rain.

Ps 68:5 A father of the fatherless and a judge for the widows,

He is a "father of the fatherless"; and a judge "protector of widows."

Ps 89:26 He will cry to Me, 'You are my Father , My God, and the rock of my salvation.'

David uses the terms "my Father," "my God" and "Rock of my salvation." The idea here is of God as Creator and Savior who raised up, delivered, and protected him.

Ps 103:13 Just as a father has compassion on his children, so the LORD has compassion on those who fear Him.

"Father" is used analogously, "as a father pities his children."

3. In the prophetic books - "Father" is used as a term in relation to God

Isaiah uses it 4 times.

Isaiah says the promised child is to be named Everlasting Father. Used in this sense, the term establishes the Son's equality with the Father in stature, function, ability, and responsibility.

Isa 9:6 For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father , Prince of Peace

3 times to refer to the One who has made, saved, formed, kept, and directed Israel

Isa 63:16 For You are our Father, though Abraham does not know us and Israel does not recognize us. You, O LORD, are our Father, Our Redeemer from of old is Your name.

Isa 64:8 But now, O LORD, You are our Father, We are the clay, and You our potter; And all of us are the work of Your hand.

Jeremiah uses the term twice - God is the origin, keeper, and friend of his people Israel.

Jer 3:4 "Have you not just now called to Me, 'My Father , You are the friend of my youth?"

Jer 3:19 "Then I said, 'How I would set you among My sons and give you a pleasant land, the most beautiful inheritance of the nations!' and I said, 'You shall call Me, My Father , and not turn away from following Me.'

Hosea indirectly uses the term once - Prophetically speaking of the church (Rom 9:25-29).

Hos 1:10 Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And in the place Where it is said to them, "You are not My people," It will be said to them, "You are the sons of the living God."

Malachi uses the term twice - God is the parent who deserves honor from his children and as the origin and ruler of all people.

Mal 1:6 " 'A son honors his father , and a servant his master. Then if I am a father , where is My honor? And if I am a master, where is My respect?'

Mal 2:10 "Do we not all have one father ? Has not one God created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?"

B. In the New Testament

1. God's title "Father" is used 265 times in the New Testament

Jesus uses this title as a name for God more than anyone else - 178 times.

73 times in the epistles God is entitled "Father". 44 times this title is used in context with Jesus. There are 29 references (In the epistles), where God is called Father to believers.

(Rom 1:7; 8:15; 1 Cor 8:6; Gal 1:4; 4:6; Eph 2:18; 3:14; 4:6; Phil 4:20; Col 1:2, 12; Heb 12:9; Jas 1:17, 27; 3:9; 1 Pt 1:17; 1 Jn 1:3; 2:13, 15, 16, 22, 23, 23; 3:1; 5:1; 2 Jn 1:4, 9; Rev 14:1)

2. Believers are called God's "sons"

(Jn 1:12; Rom 8:16; Mat 6:4, 8, 15, 18; 10:20, 29).

3. Notes:

There is no revelation of God as Father in the OT comparable to that of (Mt 6:9-13).

Mt 6:9 "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name.

The right of the believer - to call God our Father.

Jn 1:12-13 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Revelation of our relationship with God (Father - son) is a revelation of His love.

1 Jn 3:1 See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him.

Conclusion:

Believers are adopted as "sons of God."

Rom 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, " Abba! Father!"

Gal 4:6-7 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, " Abba! Father!" Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

God has given to us His Spirit - which leads to:

1. Personal relationship with God - Abba Father.
2. Cry of the heart to know God - prayer.
3. Priority and privilege of sonship.
4. Freedom from slavery
5. Knowledge of our inheritance - who we are.

The following References were used in this study:

Tyndale Bible Dictionary
Easton's Bible Dictionary
Every Name of God in the Bible,