



Hello, My Name is...

Week #7: How the Father Shows Up in the New Testament (Preaching)

September 14th	The Power of Naming	(Chapter 1)
September 21st	The Two Bedrock Names of God	(Chapter 2)
September 28th	What's in a Name?	(Chapter 3)
October 5th	The Earned Names of God	(Chapter 4)
October 12th	When an Image Becomes a Name	(Chapter 5)
October 19th	How Jesus Shows Up in the Old Testament	(Chapter 6)
October 26th	How the Father Shows Up in the New Testament	(Chapter 7)
November 2nd	There is Power in His Name, Part I	(Chapter 8a)
November 9th	There is Power in His Name, Part II	(Chapter 8b)
November 16th	The Eternal Spirit Himself	(Chapter 9)

LAST WEEK:

#1.) GOD OF TRUTH – MOSES (End of life...not going into promised land)

#2.) HOLY ONE OF ISRAEL

#3.) GOD OF KNOWLEDGE - HANNAH

#4.) GOD WHO SEES – HAGAR

#5.) WHEN AN IMAGE BECOMES A NAME

#6.) HOW JESUS SHOWS UP IN THE OT

THE NAMES AND TITLES OF GOD IN THE NEW TESTAMENT

Slide #3:

- ~2100 BC – Abrahamic Covenant
 - What God intended to do to provide redemption for humankind
 - **ELOHIM** – The Most High God
 - Characteristics:
 - Creator of All
 - God of Abraham
- ~ 1450 BC – Lord with Moses – free Israelites - Abraham's descendants
 - **YAHWEH** – The Lord
 - Characteristics:
 - Redeemer – could AND would use His power
- OT – Primary Names of God
 - Elohim & Yahweh
 - Years added – fresh names/titles/images
 - Foundational to reading of NT
- OT – over 1000's of years
- NT – 6 decades – 40 AD to end of 1st century
- OT – reveals God accurately
- NT – reveals God fully

While the Old Testament revelation of God is in harmony with the fact that He exists as one God in three Persons, only the New Testament defines these Persons as Father, Son, and Holy Spirit. While Old Testament names and titles foreshadow the work of each Person of the Godhead, only the New Testament defines those works.



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In the Old Testament, God is revealed as the Shepherd, yet only in Christ do we see what it means for God to come to us as the Good Shepherd who gives His life for the sheep. While the Old Testament reveals God as a Father in a limited sense, the New Testament reveals the first Person of the Trinity as *our* Father, who calls us to an intimate personal relationship with Him as spiritual children in His heavenly family.

As we come to the New Testament, then, we build on everything taught about God in the Old Testament. And we also add names, titles, and images of the Father, Son, and Holy Spirit that reveal each Person of the Trinity with a clarity and sharpness simply not possible in the older revelation. In the New Testament, the sun breaks out from behind clouds, and in what seems like a moment in time, God presents Himself to our eyes as being wonderful, exalted, and awesome in His glory and grace!

Slide #4:

THE QUESTION:

HOW DOES GOD REVEAL HIMSELF MORE FULLY IN THE NEW TESTAMENT?

Slide #5:

IN THE GOSPELS

- **GOD THE FATHER**
 - **GOD AS THE FATHER OF JESUS – JESUS & THE FATHER ARE ONE**
 - **GOD AS OUR FATHER**
 - **YOUR FATHER IN HEAVEN**
 - **OUR FATHER**
 - **YOUR HEAVENLY FATHER KNOWS**
 - **YOUR FATHER GIVES GOOD THINGS**
 - **IF GOD WERE FATHER**

Slide #6:

Names in Acts

- **Lord of Heaven & Earth**
- **Lord of All**
- **God Abraham, Isaac & Jacob**
- **God of our fathers**
- **God of glory**
- **Lord**

Slide #7:

NAMES IN THE EPISTLES

ABBA • CREATOR • FATHER OF GLORY • FATHER OF MERCIES • FATHER OF LIGHTS • FATHER OF SPIRITS • GOD OF ALL GRACE • GOD OF ALL COMFORT •



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GOD OF LOVE & PEACE • GOD OUR SAVIOR • GOD WHO GIVES LIFE TO THE DEAD • GOD WHO CALLS THOSE THINGS WHICH DO NOT EXIST AS THOUGH THEY DID • HOLY ONE • THE KING ETERNAL, IMMORTAL, INVISIBLE • GOD WHO ALONE IS WISE • LAWGIVER • LIGHT • LORD ALMIGHTY • LORD GOD • LORD OF PEACE • MAJESTY IN THE HEAVENS • MAJESTY ON HIGH • MOST HIGH GOD • SAVIOR

Slide #8:

NAMES IN REVELATION

**HIM WHO IS AND WHO WAS AND WHO IS TO COME •
LORD GOD ALMIGHTY • LIVING GOD • GOD OF EARTH • GOD OF HEAVEN •
KING OF THE SAINTS •
LORD GOD OMNIPOTENT •
THE GREAT GOD**

NAMES AND TITLES OF GOD THE FATHER

- God the Father is usually identified as the first Person of the Trinity.
- In the New Testament, “Father” is frequently used in tandem with “Son” to distinguish the first and second Persons of the Trinity.
 1. While there is some sense in which Jesus could say, “My Father is greater than I” (John 14:28),
 2. Christ also affirmed that the Father and Son were at the same time one in nature and essence (10:30).
 3. Trinity remains a mystery that we are unable to fathom, it is also a reality clearly taught in the New Testament.
 4. This truth leads us to consider separately the names and titles of each Person of the Godhead.

Over the next weeks that’s what we will be doing...

THE NAMES AND TITLES OF GOD THE FATHER IN THE GOSPELS

- God of Israel
 - Only 2x in the NT:
 - Zechariah – Luke 1:68
⁶⁸“Praise the Lord, the God of Israel,
because he has visited and redeemed his people.



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- Crowd – Matthew 15:31
³¹The crowd was amazed! Those who hadn't been able to speak were talking, the crippled were made well, the lame were walking, and the blind could see again! And they praised the God of Israel. ¹
- God of Abraham, Isaac, Jacob
 - 2x – Mark 12:26/Luke 20:37 – Both are quoting OT
- Lord Your God
 - 7x - Matt. 4:7, 10; 22:37; Mark 12:30; Luke 4:8, 12; 10:27 – All quoting OT
- The Highest
 - Gabriel speaking to Mary – Luke 1:35

Other than these few references, God the Father is referred to in the Gospels simply as “God” or as “Father.”

GOD

- Gospels
 - 293 references to God in 260 verses in the Gospels
 - Theos – common Greek term for deity (Last week – the nature & essence of the Supreme Being)
 - Greeks believed in many gods & goddesses
 - were like human beings – base & honorable motives
 - limited powers
 - not concerned with morals – though might be influenced to help at times.
 - God of the OT was foreign to Greek thought
 - THEOS – in the Septuagint & NT – purified & transformed
 - Clear images of the OT were imported
 - God of the OT is the God of the NT
 - Gospels considered part of the OT
 - Death of Jesus – NEW COVENANT
 - God of the Gospels
 - NOT the Theos of the Greeks
 - Elohim-Yahweh of the OT
 - God they are referring to is the Creator – Redeemer

BUILDING – SCRIPTURE IS ALWAYS BUILDING

¹ Tyndale House Publishers, [*Holy Bible: New Living Translation*](#) (Carol Stream, IL: Tyndale House Publishers, 2015), Mt 15:31.



WE WILL DISCUSS DIFFERENT ASPECTS OF FATHER:

FATHER – USED ALMOST EXCLUSIVELY BY JESUS – TRANSFORMS THE TITLE INTO A NAME – A NAME THAT BECOMES THE PRIMARY & DEFINING ONE FOR GOD – THE 1ST PERSON OF THE TRINITY

God as the Father of Jesus – Jesus and the Father are one. Leon Morris, in his *New Testament Theology*, discussion of the relationship between the Father and Jesus. His summary is well worth noting.

Jesus emphasized an “in secret” relationship between believers and God as “your heavenly Father.”



Slide #9:

John’s association of the Father & Son:

- Begins in the prologue: 1:1 the Logos was in the beginning, was with God, & was God
- The End - 20:28 – Thomas says to Jesus “My Lord and my God”
- 5:18: Jesus – accused of making himself equal with God
So the Jewish leaders tried all the harder to find a way to kill him. For he not only broke the Sabbath, He called God His Father, thereby making Himself equal with God. ²
- 10:33 – making Himself God
- 1:14 – uniquely from the Father
So the Word became human and made his home among us. He was full of unflinching love and faithfulness. And we have seen his glory, the glory of the Father’s one and only Son.³
- 1:18 – He reveals the Father
NKJV-No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.⁴

The word “bosom” denotes intimacy and affection, and here it indicates that he comes to us from the very heart of God. It is because of this close relationship that he can reveal God to us in

² Tyndale House Publishers, [Holy Bible: New Living Translation](#) (Carol Stream, IL: Tyndale House Publishers, 2015), Jn 5:18.

³ Tyndale House Publishers, [Holy Bible: New Living Translation](#) (Carol Stream, IL: Tyndale House Publishers, 2015), Jn 1:14.

⁴ Jack W. Hayford et al., eds., [New Spirit-Filled Life Bible](#) (Nashville, TN: Thomas Nelson Bibles, 2002), Jn 1:18.



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the way he does. He gives us genuine and intimate knowledge of the Father because of his relationship with the Father. He “came out from God” (8:42).

- 6:46 – Jesus has a special relationship to God, for it is only he who has seen the Father
- 8:19 – To know the Son is to know the Father
- 14:9 – To see the Son is to see the Father (14:9).

Jesus & the Father are One



God the Father & Jesus – Unique

Us & God the Father – different than theirs – but also special

Slide #10:

God as our Father.

- Luke 11:1 - When the disciples asked Jesus to teach them to pray (Luke 11:1)
- V 2 – First words He taught them to utter were “Our Father”
 - These two words indicate a stunning transformation from the “Father as originator” of the Old Testament to the “our Father” of intimate personal relationship of the Gospels and New Testament Epistles.
 - best way to grasp the significance of the fact that God is **by nature “Father”** and that He has **chosen in Christ to become “our Father,”** is to look at especially relevant passages in the Gospels.

Slide #11:

Your Father in heaven (Matt. 6:1–8).

- Sermon on the Mount, Jesus spoke of God as “your Father” in heaven.
- God’s true children were to nurture an “in secret” relationship with Him.
- Do charitable deeds, pray, and fast.
- Avoid ostentatious public displays
- Confident that their heavenly Father knew all that they did to honor Him and that He would reward them eternally.

Slide #12:

Our Father (Matt. 6:9–13).

- In Judaism – typical rabbinic prayer – careful to display respect
- Rooted in OT
- Jesus taught us to utter when we pray – with intimacy & simplicity
- Lord’s Prayer goes on to acknowledge God’s mastery of all things and His sovereignty in our lives, those first words, “Our Father” (Matt. 6:9) place this prayer in a relational context that is radically new.



Slide #13: Matt 6:9-13

Slide #14:

BIBLE BACKGROUND:

THE LORD’S PRAYER - MATTHEW 6:9–13

The Prayer

The Kingdom Attitude

Our Father...	Affirms a personal relationship with God
In heaven...	Recognizes God as Lord over all
Hallowed be Your name...	Honors God as living, powerful, and real
Your kingdom come...	Accepts God’s right to rule in our lives
Your will be done...	Submits completely
on earth as it is in heaven...	to God’s will now as a guide to life on earth
Give us this day our...	Recognizes God’s involvement in our daily
daily bread...	experiences and His supply of our needs
Forgive us our debts as...	Expresses readiness to live as a forgiven
we also have forgiven* ...	and forgiving people
Lead us not into...	Asks protection from the
temptation, but deliver...	trials always associated
us from evil*...	with establishing God’s kingdom on earth.

Illustrated Bible Handbook, p. 474



Slide #15:

Your heavenly Father knows (Matt. 6:25–34; Luke 12:22–34).

- Jesus told His disciples, “Do not worry about your life, what you will eat or what you will drink.”
- The fact that God is a Father to Jesus’ own followers should free them from anxiety about getting their basic needs met.
- Instead, they can “seek first the kingdom of God and His righteousness.” Certainly the God who feeds the birds and clothes the lilies will care for those who are His spiritual children.

Slide #16:

Your Father gives good things (Matt. 7:7–11).

- Jesus encouraged His disciples to pray by pointing out that even evil people tend to give good gifts to their children. “How much more,” Jesus said, “will your Father who is in heaven give good things to those who ask Him!”

Slide #17:

If God were your Father (John 8:37–47).

- Jesus taught that only human beings who trust in Him have a relationship with God as their heavenly Father.
- Jesus’ presentation of God as “our Father” (Matt. 6:9) establishes two stunning truths.



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- First, in His essential nature, God is a Father, with all of a father's love for his family. As a good Father, God watches over His own, responding to their prayers, meeting their needs, and always giving them good gifts.
- Second, not all human beings have a Father-child relationship with God. Only those who trust in Jesus, the Son of God and God the Son, have the intimate personal relationship with the Creator that is implicit in His name, "Father."

Reflections of the Gospels' teaching in the Epistles –

Get the notes for the verses

- Just as the Old Testament names, titles, and images filled the term "God" with meaning, so the teaching of Jesus about God as Father carry over into the New Testament Epistles. What Jesus taught about God as His Father, as the Father, and as our Father, are all reflected in the Epistles.
 - Five times in the Epistles the phrase "the God and Father of our Lord Jesus Christ" is found (Rom. 15:6; 2 Cor. 1:3; 11:31; Eph. 1:3; 1 Pet. 1:3).
 - Continues the identification of God as Jesus' Father.
 - Three times "God the Father and the Lord Jesus Christ" are linked, twice as the source of grace and peace (Eph. 6:23; 1 Thess. 1:1; 2 Thess. 1:2)
 - Emphasizing the unity of Jesus with the Father.
 - Ten times God is spoken of as "God our Father,"
 - emphasizing the relationship that exists between God as Father and believers in Jesus (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 2 Thess. 1:1; 2:16; Philem. 1:3).

Slide #18:

THE NAMES AND TITLES OF GOD THE FATHER IN THE ACTS OF THE APOSTLES

- Few of OT names & titles are found in Acts
 - Found in quotations or with Jews
 - "Lord of heaven & earth" (17:24)
 - "Lord of All" (10:36)
 - "God of Abraham, Isaac & Jacob" (3:13; 7:32),
 - "God of our fathers" (3:13; 5:30; 22:14; 24:14).
 - "God of glory" (7:2).
- Luke (who wrote Acts) most often prefers to simply use the term "God."
 - This occurs 163 times in 154 verses.
 - term *theos* is infused in the Gospels with meaning drawn from the Old Testament, so in Acts *theos* is infused with that same meaning plus all that has been revealed about God by Jesus when He was here on earth.
 - term "Father" is used of God only four times in Acts, with two of the uses by Jesus Himself (Acts 1:4, 7).
- most common name given God the Father in Acts is "Lord."
 - 103 uses of the term, at least 37 are specific references to the Lord Jesus,
 - two are references to the Holy Spirit as "the Spirit of the Lord" (5:9; 8:39).



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- The rest of the references seem to be to God the Father.
 - As Lord, the Father adds to the church those who are being saved (2:47),
 - He raised up Jesus as a Prophet (3:22).
 - sovereign Lord, the Father “made heaven and earth and the sea, and all that is in them” (4:24).
 - As Lord,
 - the Father forgives (8:22),
 - sends angels to rescue the saints (12:7)
 - punish the wicked (v. 23),
 - opens hearts to receive the gospel (16:14).
 - In fact the gospel is itself the “word of the Lord Jesus” (19:10).

Slide 19 –
what will
this
mean for
me/you?

God the Father then is seen in Acts to be actively involved, with the Holy Spirit, in creating and shaping Jesus’ church. The Father also answers the prayers of Jesus’ people, and guides and protects those charged with proclaiming the gospel to the world.

Slide #20:

THE WORKS OF GOD THE FATHER IN THE EPISTLES

The number of names and titles ascribed to God the Father in the New Testament rivals those found in the Old Testament. Before we look at them, however, it is helpful to review works specifically ascribed in the Epistles to God as Father.

AN OVERVIEW

God the Father is, with Jesus,

- the source of grace and peace for believers (Rom. 1:7; 1 Cor. 1:3).
- Christ was raised from the dead through the Father (Rom. 6:4).
- He is the source not only of all things but also of our life in Christ (1 Cor. 8:6).
- When the end comes, Christ will hand over the kingdom to the Father (1 Cor. 15:24).
- The Father is compassionate and “the God of all comfort” (2 Cor. 1:3).
- The Father, with Jesus, chose Paul to be an apostle (Gal. 1:1).
- Christ died for our sins to rescue us “according to the will of our God and Father” (Gal. 1:4).
- The Father has provided us with every spiritual blessing in Christ (Eph. 1:3).
- As a glorious Father, God answers intercessory prayers (v. 17).
- The Father is over and through all (4:6).
- The Father has “qualified us to be partakers of the inheritance of the saints” and has “delivered us from the power of darkness, and conveyed us into the kingdom of the Son of His love” (Col. 1:12, 13).
- The Father has loved us and given us “everlasting consolation and good hope” (2 Thess. 2:16).
- The Father has given us new birth into a living hope through Christ’s resurrection (1 Pet. 1:3).
- The Father also judges each person’s work impartially (v. 17).



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- Today believers who walk in the light have fellowship with the Father and with Jesus (1 John 1:3).
- And the Father has lavished His love on us, calling us “children of God” (3:1).

THE NAMES AND TITLES OF GOD THE FATHER IN THE EPISTLES

ABBA

Of all the names of God, *Abba* most powerfully expresses the intimacy of the believer’s new relationship with the Father.

- Romans 8:15 the apostle Paul wrote, “You did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by which we cry out, ‘Abba, Father.’ ”
- And in Galatians 4:5, Paul similarly writes about adoption as sons, teaching that “because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’ ”
- In each context the name “Abba” is associated with our adoption by God.
- It is important to understand just what “adoption” involved in the first-century Roman world. The roots of Paul’s references to adoption lie in the Roman rather than Greek or Jewish world. In the Roman legal system, a father’s authority over his family was a fundamental reality. As a legal act, “adoption” transferred an individual from the authority of his old *pater familias* to the authority of the one adopting him. *The New International Encyclopedia of Bible Words* explains:
- Adoption:
 - an individual’s old relationships were severed.
 - Old debts and obligations were canceled.
 - The person was placed under the authority of the father of his new family.
 - The father was considered owner of all the adoptee’s possessions and was believed to have the right to control the adoptee’s behavior.
 - The father also had the right of discipline and became liable for the new son or daughter’s actions.
 - Each was committed by the act of adoption to support and to help maintain the other.

What does this mean for us who have been adopted by God?

- Our Part:
 - It means that we owe no allegiance to our old masters (cf. Gal. 3:26–4:7).
 - We now owe total allegiance to God the Father,
 - all that we have is his.
- God’s part:
 - commits himself to guide us
 - discipline us, that we might bring credit to his household.
 - He has given us the Holy Spirit to guarantee our release from all that once enslaved us (Gal. 4:6–7).
 - The Spirit’s presence assures us that at the resurrection we will experience fully every benefit belonging to God’s heirs (Rom. 8:23) (p. 21).

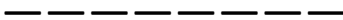
Slide 21 – what will this mean for me/you?



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With the legal relationship described above comes the most intimate of personal relationships, expressed in the name “Abba.” “Abba,” which was one of the first words uttered by a Jewish or Arab child, simply means “Daddy.”



Believers are invited to come to God, the Creator and Ruler of the Universe, and to address Him as “Daddy.”



CREATOR

- Earth
- Us:
 - As new creations
 - NLT Colossians 3:10, ¹⁰ Put on your new nature, and be renewed as you learn to know your Creator and become like him.⁵
 - NKJV - ¹⁰ and have put on the new *man* who is renewed in knowledge according to the image of Him who created him,⁶
 - Here God the Father is distinguished from Christ, and the Father is described as the Author of that new creation, which is the transformation of the believer by a special work of God in conversion.
 - 1 Peter 4:19. Peter has written about the suffering that Christians may experience as they follow the Lord. The apostle concludes his words of encouragement by writing “therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.”

Slide 22 –
what will
this
mean for
me/you?

Our Response:

- Acknowledge Him as the source of our new life
- reflect His character in our words and deeds.
- when we as believers undergo trials, trust ourselves to God as a faithful Creator, relying completely on His wisdom, knowledge, love, and power.

⁵ Tyndale House Publishers, [Holy Bible: New Living Translation](#) (Carol Stream, IL: Tyndale House Publishers, 2015), Col 3:10.

⁶ Jack W. Hayford et al., eds., [New Spirit-Filled Life Bible](#) (Nashville, TN: Thomas Nelson Bibles, 2002), Col 3:10.



FATHER OF GLORY • FATHER OF MERCIES • FATHER OF LIGHTS • FATHER OF SPIRITS

- **The Father of glory**
 - Ephesians 1:17, which speaks of “the God of our Lord Jesus Christ” as “the Father of glory.”
 - He is the glorious Father, for His gift of knowledge to His saints (namely, that we might know the hope of His calling and the riches of His inheritance in the saints) surely brings glory to Him.
- **The Father of mercies.**
 - 2 Corinthians 1:3 - “Father of mercies” could also be translated “Father of compassion” (as in the NIV) to emphasize the compassionate nature of God.
 - In His compassion for His own, God comforts believers in trouble so that we in turn might share His comfort with others who are in similar straits.
- **The Father of lights.**
 - James 1:17 - Most likely the “lights” referred to here are the stars, known for their regularity and consistent movement. Ancient astronomers used the term “moving shadows” to describe what they saw as the irregular movement of some of the planets.
 - James is saying in calling God the “Father of lights” is that He is totally consistent in all that He does. When it comes to His relationship with us, He is consistent in shaping every situation and every experience as a good and a perfect gift.
 - Temptations, then, are not divine tricks intended to trip us up.
 - While we may see situations as a source of temptation, in reality our every situation is an opportunity to respond in faith with a commitment to do what is right. In this way every situation, however difficult, is an opportunity for growth and the maturing of our Christian life. Indeed, this is a divine gift!

In calling God the “Father of lights” James emphasizes the fact that His actions are as consistent as the behavior of the stars in the heavens.



- **Father of spirits.**
 - God is the Father of our spirits. His concern is that we might be productive and successful in our relationship with Him both now and for eternity. Not only is God deeply concerned for us as a Father, but also He has a perspective that differs radically from that of our human fathers.
 - A child’s perspective is limited to his or her present, while a parent is concerned with the child’s future. Children simply have to accept the fact that “father (or mother) knows best,” and they show respect by accepting the discipline, even though they do not fully understand its purpose.
 - As God’s children, we are to show respect for Him by believing that He has a good purpose in what is happening. Also, we should show respect by continuing to trust and obey Him daily.



Slide 24 –
what will
this
mean for
me/you?

GOD OF ALL GRACE

- Occurs only in 1 Peter 5:10.
- “Grace” is one of those terms given unique meaning in Scripture.
- First century, the Greek word used in the New Testament, *charis*,
 - simply meant to show kindness or favor.
 - conveyng gratitude for a favor.
- In the New Testament Epistles, the word’s rather mild approval of a pleasing human quality became a technical theological term to communicate the deep realities that lay at the heart of what God has done for us in Christ.

Slide 25

Ephesians 2:1–10 most clearly summarizes the basic realities expressed in the biblical concept of grace:

And you *He made alive*, who were dead in trespasses and sins,

² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

³ among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the *mind, and were by nature children of wrath, just as the others.

③ ⁴ But God, who is rich in *mercy, because of His great *love with which He *loved us,

⁵ even when we were dead in trespasses, made us alive together with Christ (by *grace you have been *saved),

⁶ and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus,

⁷ that in the ages to come He might show the exceeding riches of His grace in *His* *kindness toward us in Christ Jesus.

⁸ For by grace you have been saved through *faith, and that not of yourselves; *it is* the gift of God,

⁹ not of works, lest anyone should boast.

¹⁰ For we are His **workmanship**, created in Christ Jesus for *good works, which God prepared beforehand that we should walk in them.⁷

- Paul portrays human beings as:
 - utterly lost,
 - spiritually dead,

⁷ Jack W. Hayford et al., eds., [*New Spirit-Filled Life Bible*](#) (Nashville, TN: Thomas Nelson Bibles, 2002), Eph 2:1–10.



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- and under divine wrath.
- In this deplorable condition, human thoughts and actions express the sin that has corrupted our very nature so that we are utterly without hope.
- But God loves us despite our sinfulness
- and God acted in Christ to make us spiritually alive
- God not only gave us new spiritual life,
- but also He lifted us up in Christ,
- raising us from the depths of condemnation to heaven itself.
- Throughout eternity what God has done for us in Jesus will display the riches of His grace so that the entire universe might stand in awe.



As the God of all grace our Lord reaches out to us in our helplessness.



In view of this and other defining passages (such as Romans 4, 5:15–21, and 11:1–6), we can say that “grace” is God’s free action. It is based on Jesus’ death and resurrection and motivated by love. God’s grace is intended to redeem believing sinners and to impute His righteousness to them.



BIBLE BACKGROUND:

GRACE

Grace is a vital biblical term, one that makes a basic statement about how God relates to human beings. To appreciate the message of the Bible, we must understand grace more accurately.

The concept of grace is given full expression in the New Testament. There is no exact parallel for it in the Old Testament. Nevertheless, one Hebrew term, *hesed*, comes close. It speaks of favor and of being merciful and gracious. Psalm 51:1 clearly pictures the force of this beautiful Old Testament idea.

David cried out, “Have mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, blot out my transgressions.” David’s petition reveals his sense of helplessness. He turned away from self-reliance and depended only on the loving compassion of the Lord. Yahweh’s nature as a loving, caring God was the basis for David’s appeal.

Charis is the Greek term commonly rendered as “grace” in the New Testament. In ancient Greek culture, the word indicated a favor or benefit given. *Charis* was also used to refer to a response of gratitude. Paul used *charis* as a technical theological term to



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sum up what Christ has done and to denote all that the gospel affirms about being in a personal relationship with God.

Human religions approach being in relationship with God from a common point of view. They assume that people are able to please God by their actions and that being in a relationship with God depends to some extent on what a person does. This makes salvation a reward, namely, something a person merits or deserves.

Christianity approaches being in a relationship with God in a totally different way. People are viewed as spiritually lost, that is, as being dead in trespasses and sins (Eph. 2:1). They are unable to please God because sin is woven into the fabric of their being. It is only by God's free and spontaneous action in Jesus that salvation comes. Even the righteousness that increasingly marks the Christian's experience is a result of God's action in us, not mere human effort.

Religion focuses on self, relies on works of the Law, and results in condemnation. In contrast, Christianity focuses on the Messiah, relies on His saving work for us, and results in new life and personal righteousness. All of this is summed up in the New Testament concept of grace.

Ephesians 2:1–10 is a key New Testament passage concerning grace. Verses 1 and 2 (NIV) reveal that at one time all humanity lay dead in “transgressions and sins” and followed “the ways of this world and the ruler of the kingdom of the air.” (The latter is a reference to Satan.) Here we learn that in their fallen state, people are spiritually helpless (Rom. 5:6).

Ephesians 2:4 and 5 (NIV) declare, “But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.” Verses 8 and 9 (NIV) reveal that God's grace is mediated to us “through faith—and this not of yourselves, it is the gift of God—not by works, so that no one can boast.”

Grace views human beings as helpless. Also, grace affirms God as a loving, compassionate Creator who, moved solely by His great goodness, has acted in Christ to free all who believe from their bondage to sin. The Lord freely and unconditionally gives them eternal life, and this becomes the foundation for a practical righteousness.

While it is important to see the role of God's grace in salvation, it is just as important to realize that grace is the key to a vital Christian experience. Perhaps the impact is most clearly seen in Paul's vision of a holy life, which he summed up in Romans 6–8. In chapter 6, Paul showed that believers are united by faith to Jesus in His death and resurrection. That union frees them from a legalistic approach to the Christian life in which their own efforts are the key to pleasing God. Instead, that union places them in the realm of grace. **Now they can** rely on God to enable them to do good and righteous acts. **As they yield themselves to God and trust in Him daily, the Lord overcomes their innate helplessness and enables them to do His will.**

Grace is not simply an orientation to relationship with God. It is also a practical approach to living the Christian life. If we try to follow our Lord in our own strength, we will fail (Gal. 5:4). But if we rely on Christ and the Holy Spirit, we will succeed in living a holy, loving life.

Romans 7 illustrates these truths by describing Paul's own failure to achieve righteousness through obedience to the Law. In chapter 8, Paul described the great release that came as he learned to rely on grace and to count solely on the Holy Spirit within to move him to do good. **Grace, then, is not only the way of salvation but also a**



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way of life. Grace is a continuing reliance on God to make us holy even as we first relied on Him to forgive our sins.

- What does it mean for us to recognize and rely on the grace of God?
 - We accept the impossibility of pleasing God by our own efforts.
 - We acknowledge God's great love expressed in Jesus
 - We trust God to welcome us into His family for Jesus' sake.
 - We continue to rely on Jesus as we live daily.
 - We count on His strength to enable us to make those choices that are pleasing to our Lord.
 - When we know God's great heart of love and the compassion that moved Him to reach out to save us, we will "approach the throne of grace with confidence" (Heb. 4:16 NIV).



While the title "God of all grace" occurs only in 1 Peter 5:10, "grace" in the developed sense discussed above is found no less than 106 times in 98 verses. It is indeed a defining term of the Christian faith, for the Father, as the "God of all grace," has chosen to call "us to His eternal glory by Christ Jesus."

Slide 27 GOD OF ALL COMFORT

This title is found only in 2 Corinthians 1:3. In that context Paul explains that God comforts us in all our troubles. In so doing He equips us to comfort others who are afflicted "with the comfort with which we ourselves are comforted by God" (v. 4).

The Greek words translated "comfort" occur over 100 times in the New Testament in verb and noun forms. But those words have several different meanings in Greek, ranging from "to invite" to "to exhort." In the 17 times where the translation "comfort" is found (1 Cor. 14:3; nine times in 2 Cor. 1; 2:7; 7:6, 7; 13:11; Phil. 2:1; Col. 4:11), the meaning is roughly "to come alongside to comfort and encourage." In our distress God comforts us, providing the encouragement we need to live through our most difficult times. Ultimately, it is only God who can bring us through. He is indeed the "God of all comfort."

GOD OF LOVE AND PEACE

Though this title of the Father occurs in only 2 Corinthians 13:11, it is buttressed by numerous references in the Epistles to the love of God and the peace He brings. The above verse is Paul's farewell to the Corinthian believers. The apostle wrote, "Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you."



Slide 29 God of love

- “Love” is another Greek word that the writers of the New Testament chose to fill with fresh meaning.
 - *eros*, was associated with sexual desire and passion.
 - *philia*, was associated with friendship and mutual enjoyment of a relationship.
 - *agape*, conveyed fondness.
 - The New Testament adopted this third word and transformed it by using it as the defining term for God’s attitude toward human beings as expressed in Jesus Christ.
- We can sense the depth of meaning given *agape* by glancing at just one passage in which it is central, namely, Romans 5:6–10.

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For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

While *eros* expressed desire for one we find beautiful and *philia* expressed enjoyment of a mutually pleasurable or beneficial relationship, *agape* came to express the determined choice of God to act for the benefit of an enemy, even at the cost of the life of His own Son.

- God’s commitment to sinners in Christ forever transformed the concept of love.
 - Love passed from the realm of emotion to the realm of choice
 - Love passed from the realm of personal benefit to the realm of self-sacrifice.
 - Love passed from the realm of focus on one’s own concerns to a focus on what will benefit the other.
- New Testament speaks of three love relationships.
 - Love of God for human beings.
 - Love of the believer for God.
 - Love believers are to have for each other.
 - In each case the meaning of “love” is defined by God’s expression of His love in Jesus Christ.
 - In each case “love” is a conscious commitment to benefit another, whatever the cost to us.
 - Surely God the Father is rightly titled the “God of love!”

Slide 31 God of peace. While the title “God of love and peace” occurs only in 2 Corinthians 13:11, God the Father is titled the “God of peace” five times (Rom. 15:33; 16:20; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20). The *New International Encyclopedia of Bible Words* notes that “in the Epistles, ‘peace’ is most often that restored wholeness that Jesus brings to our relationship with God and others, although this cannot be separated from the inner sense of well-being that accompanies them” (p. 481). New Testament verses that use this title suggest several aspects of the peace that God provides.



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- **Release from fear.** “And the God of peace will crush Satan under your feet shortly” (Rom. 16:20).
- **Fellowship with God.** “The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you” (Phil. 4:9).
- **Inner transformation and wholeness.** “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ” (1 Thess. 5:23). Also, “Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever” (Heb. 13:20, 21).

LIGHT

“Light” is a significant term in the New Testament. Jesus stated that He is the “light of the world” (John 8:12). This title has implications that are explored in both the Gospels and the Epistles.

However, in one very significant New Testament passage God the Father is spoken of as Light. In fact, John asserts there that “God is light” (1 John 1:5). Because this passage is so significant, we definitely need to understand what John is saying when he asserts, “God is light and in Him is no darkness at all.” Verses 5–10 read as follows:

Slide 33 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses [literally, “keeps on cleansing”] us from all sins. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

John begins his first epistle by focusing our attention on living in fellowship with God. This is something the apostle has experienced, and he wants us to experience it, too (vv. 3, 4).

However, if we are to experience true fellowship with God, we must realize that He is light, and that “in Him is no darkness at all” (v. 5). Our understanding of this title of God (and our grasp of John’s teaching) depends on understanding a particular characteristic of light. **Where**

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there is light, nothing is hidden or misrepresented. In the light, everything is exposed for what it actually is. John thus is saying that to have fellowship with God we must “walk in the light” (v. 7). We must live our life with God with uncompromising honesty.

With this principle laid down, John introduces the topic of sin, for it is *pretence about sin* that disrupts our fellowship with God. We cannot say that we have fellowship with God if we pretend we do not sin. When we are honest about our sins and confess them to God, He “is faithful and just to forgive us our sins” (v. 9) and to continue the cleansing process initiated by the Holy Spirit. If, on the other hand, we lie to ourselves and to God by asserting “we have no sin” (v. 8), we are walking in darkness and are out of fellowship with God.



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Some insist that “walking in the light” (v. 7) means living a sinless life. This interpretation, however, is utterly wrong, for John says that if we are walking in the light, Christ’s blood “cleanses us from all sin.” But if we were truly sinless, we would hardly need His spiritual cleansing. John also says that those who claim to have no sin deceive themselves, and the truth is not in them (v. 8). It is only by being honest about the true nature of our sinful thoughts and deeds that we open ourselves up to God’s transforming power.

Too many Christians excuse anger as “righteous indignation,” put a pious label on gossip, and explain away meanness as “truth telling.” It is only by being truly sensitive to God’s Spirit and being willing to acknowledge to ourselves and to God the true nature of our thoughts and actions that we will experience fellowship with the Lord, who is Light.

**Slide 34 –
what will
this mean
for me/you?**

THE NAMES AND TITLES OF GOD THE FATHER IN REVELATION

The Book of Revelation is a unique New Testament document. Classified as apocalyptic literature, it contains stunning visions of divine judgments associated with the final triumph of God over evil. In this context, God is consistently seen as the ultimate power in the universe, exercising that power to put down evil and once and for all establish the victory of good. When looking at the names and titles of God in this final book of the New Testament, it is important to remember that each is enhanced by and gives expression to the theme of the book.

The names are discussed here in the order in which they appear in Revelation, most likely written by the apostle John in the A.D. 90s.

HIM WHO IS AND WHO WAS AND WHO IS TO COME

This title is first found in Revelation 1:4, where each person of the Trinity is mentioned. John writes, “Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, and from Jesus Christ” (vv. 4, 5). The title is also used in 11:17, where the Father is also referred to as the “Lord God Almighty.” Here the Father is praised because “You have taken Your great power and reigned.” A very similarly worded title is found in 16:5, where an angel praises God “because You have judged these things.”

The title stresses the eternity of God. He alone exists outside of time and before the Creation of the world. As such, God is the ultimate power in the universe. In the scenes depicted in Revelation, God the Son steps from eternity into time, not to suffer for us but to triumph.

LORD GOD ALMIGHTY

Like other titles, this one also emphasizes the power of God. It is found in Revelation 4:8, 15:3, 16:7, and 21:22. In 4:8, we see a special class of angelic beings whose role is to continually



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praise God as both holy and eternal. In 15:3, God is praised for His victory over the beast, an enemy who appears at history's end.

In 16:7, God is again addressed as "Lord God Almighty," and again the theme of angelic praise emphasizes the fact that God has now acted in judgment. In 21:22, John describes the establishment of a new heaven and a new earth after sin and evil have been judged and banished. The Lord God Almighty, who created all things, will for eternity be known for His victory over sin and evil. This is a victory more significant than any won during the previous course of history.

LIVING GOD

God is described as "the living God" in **Revelation 7:2**. This title too has Old Testament roots, which are discussed on page 44.

GOD OF THE EARTH

GOD OF HEAVEN

Each of these titles is found in Revelation 11, the first in verse 4 and the second in verse 13. Chapter 11 describes judgment being poured out on the people of the earth during a span of **1,260 days**. During this time, two witnesses with supernatural protection announce God's judgment. The ministry of these two witnesses, despite every effort by people to kill them, demonstrates the Lord's position as the "God of the earth" (v. 4). **He is in control of all that happens**. Later in the chapter, John describes the heavenly source of the judgments that strike the earth. This reinforces the truth that the Lord is the "God of heaven" (v. 13).

KING OF THE SAINTS

Most of the names or titles of God appearing in Revelation are found in joyful expressions of praise offered by angels and believers. This is true of 15:3, which says, "Just and true are Your ways, O King of the saints!" Some Greek manuscripts, however, read "King of the nations" (NASB) or "King of the ages" (NIV). Regardless of which reading is preferred, the main truth remains clear. God is praised because His judgments were not only purifying but also gracious. Because God has acted, the nations as well as God's own people will worship Him.

Great and marvelous are Your works,
Lord God Almighty!
Just and true are Your ways,
O King of the saints!
Who shall not fear You,



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O Lord, and glorify Your name?
 For You alone are holy.
 For all nations shall come and
 worship before You,
 For Your judgements have been manifested.
 Revelation 15:3, 4

LORD GOD OMNIPOTENT

THE GREAT GOD

In a chapter that describes the triumphant return of Christ and the destruction of God’s enemies, the Father is rightly called “the Lord God Omnipotent” (Rev. 19:6) and “the great God” (v. 17). From this we see that in the end, God the Father will indeed reign. Also, all will acknowledge Him to be the “Lord God Omnipotent” (v. 6), that is, the truly “great God” (v. 17).⁸

NOTEBOOK:

Learning His names will...

I would like to... I want to learn... Defining an experience of...
 (What are my personal goal with learning His Names)

Week 6:

How Jesus Shows up in the Old Testament

Why does it matter? The OT shows us the way to the NT – Messianic prophecy builds throughout the whole OT – starting in Genesis.

Week 5:

What objects do I read about in scripture that convey an attribute of God?

What Images of the LORD do I see in my everyday?

Week 4:

What names has the LORD earned in my life? How do I see the process actually happening?

Week 3:

- Creator/Maker: What has God initiated in my life?
- WHAT response do I have with the LORD our Maker?
- Do I want to meet God Almighty? What does it cost to believe in God as El Shaddai? What do I fear? Do I need to offer that to Him?
- Believing in God of HOST – Heavenly armies as well as guiding earthly ones means....
- Believing in GOD MOST HIGH...there is nothing as powerful as HIM leads me to try....
- Where has God shown Himself in my world? My home? My City? What did He do? Have I told others?
- How does my name get listed on a list like this?
- He was. He is. He will always be. So I will... So I can...
- GOD IN HEAVEN = Inspires me to think of, to write of, to.....to His Uniqueness I respond with...
- Because our God is a Living God, I can...
- Can I accept God as my King? Can I accept being His subject?

⁸ Larry Richards, [*Every Name of God in the Bible*](#), Everything in the Bible Series (Nashville, TN: Thomas Nelson, 2001), 113–139.



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- How can I worship the Ancient of Days? [FINAL VICTORY OVER EVIL]

Week 2: What does it mean to KNOW the bedrock names of the Supreme Being who created all of this (universe) and (humankind)? Elohim, Yahweh.

[**Access:** He is available. He wants me to know Him. **Heredity:** Since I am His kid, I have some of Him in me.]

[Know like Moses means...]

List the characteristics of God I read in scripture.

Ask – Have I seen God as this? Experienced like this?

Week 1: Now that I know Heaven declares HIM: What have I seen of Him in what He has made? What words do I give to what I have discovered of Him?