



Kingdom Center - JUSTIN HERNANDEZ

God the Father (1st part of the Trinity)

I. The Father As The First Person

- A. In the revelation of the three persons who constitute the Holy Trinity - The Father, The Son, and The Holy Spirit- the first person is designated as the Father.
 - 1. The Father is not the whole entire Trinity, just as the son is not the entire Trinity, nor is the Holy Spirit the entire Trinity.
 - The Father is presented as electing, loving, and bestowing
 - The Son is presented as suffering, redeeming, and upholding the universe
 - The Holy Spirit is presented as regenerating, indwelling, baptizing, energizing, and sanctifying.
 - New Testament revelation centers around revealing Jesus Christ, but in presenting the Christ as the Son of God, the truth of God the Father is also revealed.
 - Because of the irreversible order of the Father sending and commissioning the Son, and the Son sending and commissioning the Holy Spirit, The Father is designated as the First Person without lessening in any way the deity of either the Second or Third person.
 - In the revelation concerning the fatherhood of God, four aspects can be observed.
 - God as the Father of all creation
 - God the Father by intimate relationship
 - God the Father of our Lord Jesus Christ
 - God the Father of all who believe in Jesus Christ as Savior and Lord

II. Fatherhood Over Creation

- A. Although all three persons participated in the creation and upholding of the physical universe and creatures who exist in it, the First Person or God the Father, in a special way is the Father of all creation.
 - Ephesians 3:14-15
 - Here the whole family of moral creatures including angels and men is declared to constitute a family where God is the Father
 - Hebrews 12:9



- The “Father of spirits” which again includes all moral beings such as angels and men.
 - James 1:17
 - According to this verse the First Person is “the Father of lights” a peculiar expression which indicates the originator of all spiritual and natural light.
 - Job 38:7
 - Angels are described as Sons of God (also seen in Job 1:6 and Job 2:1)
 - Malachi 2:10
 - Acts 17:29
 - 1 Corinthians 8:6
1. After reading all those texts we can conclude that the First Person of the Trinity as the Creator is the Father of all creation and creatures.
 - What this does not mean is universal salvation or that every man has God as his Father in the Spiritual sense. This thinking is what we call liberal doctrine or theology.

III. Fatherhood by Intimate Relationship

- A. The concept and relationship of father and son are used in the Old Testament in several instances to relate God to Israel.
 - Exodus 4:22
 - This was more than merely being the Creator. It affirms a special relationship of divine care and concern for Israel, similar to that of a Father and a child.
 - In predicting God’s special favor on the house of David, God revealed to David that His relationship to Solomon would be like a father to a son.
 - 2 Samuel 7:14
1. In General God declares that His care as a Father will be over all who trust in Him as their God.
 - Psalm 103:13

IV. The Father of our Lord Jesus Christ

- A. The most important and extensive revelation in regard to the fatherhood of God involves the relationship of the First Person to the Second Person.
 - Ephesians 1:3
 - Described as the Father of Jesus Christ



1. The most comprehensive or largest revelation of the New Testament is that God the Father, the First Person, is the Father of the Lord Jesus Christ, the second person.
 - The fact that Jesus Christ is referred too frequently in the New Testament as the Son of God, and that the attributes and works of God are constantly assigned to him, shows the proof of the deity of Jesus and the trinity.
 - The terms “father” and “son” are used of God to describe the intimate relationship of the First and Second Persons of the trinity
 - Does not necessarily fulfill all aspects that would be true in a human relationship of father and son.
 - This is evident in the fact that both the Father and the Son are eternal
 - There is a heretical teaching that states that Jesus Christ was the first of all created beings. This is wrong because of the fact that Second person of the Trinity is just as eternal as the First person.
 - Some people while affirming the preexistence of the Second Person, have attempted to begin the role of the Second Person as a Son at some point in time, either at creation, incarnation, or point of recognition like His baptism.
 - This view is faulty as the Bible indicates that the second Person has been a Son in relation to the Father since eternity’s past.
 - John 3:16
 - Jesus is the only begotten son, not in the sense of being created but rather showing God a Father to Jesus
 - The phrase “only begotten” translates the Greek word *monogenes*. This word is variously translated into English as “only,” “one and only,” and “only begotten.”
 - It’s this last phrase (“only begotten” used in the KJV, NASB and the NKJV) that causes problems. False teachers have latched onto this phrase to try to prove their false teaching that Jesus Christ isn’t God; i.e., that Jesus isn’t equal in essence to God as the Second Person of the Trinity.
 - They see the word “begotten” and say that Jesus is a created being because only someone who had a beginning in time can be “begotten.” What this fails to note is that “begotten” is an English translation of a Greek word. As such, we have to look at the original meaning of the Greek word, not transfer English meanings into the text.
 - Isaiah 9:6



- Colossians 1:15
 - Christ was the firstborn of all creation. This is not referring to creating in the sense of making but rather is understood as the first son.
- 2. In terms of using “Father” and “Son” to describe the First and Second Persons, the terms are elevated to their highest level.
 - Indicating oneness of life, oneness of character, and attributes
 - Although this is true, they had a relationship in which the Father can give and send the Son even though this involves ultimately the obedience of the Son dying on the cross.
 - The obedience of Christ is based upon the sonship not on any inequality with God in the unity of the Trinity
- B. The truth that the Father of our Lord Jesus Christ, though mentioned infrequently in the Old Testament
 - Psalm 2:7, Isaiah 7:14, Isaiah 9:6-7
 - This is one of the most General teaching in the New Testament
- 1. The Son of God is said to have been begotten of the Father
 - Psalm 2:7, John 1:14, 18, John 3:16, 18, 1 John 4:9
- 2. The Father acknowledged the Lord Jesus Christ to be His Son
 - Matthew 3:17, Matthew 17:5, Luke 9:35
- 3. The Father is acknowledged by the Son
 - Matthew 11:27, Matthew 26:63-64, Luke 22:29, John 8:16-29, 33-34, John 17:1
- 4. The fact that God the Father is the Father of the Lord Jesus Christ is acknowledged by men
 - Matthew 16:16, Mark 15:39, John 1:34, Acts 3:13
- 5. The Son acknowledged the Father by being subject to him
 - John 8:29, 49
- 6. Even the demons recognize the relationship between the Father and the Son
 - Matthew 8:29
- V. The Father of All Who Believe in Christ
- A. God is the Father in a special sense of those who believe in Christ and have received eternal life.
 1. Why in a special sense? Because the fact that God is the Father over all creation does not assure the salvation of all men or give them eternal life.



- Scripture is extremely clear that there is salvation only for those who have received Christ by faith as their savior.
 - Scripture teaches that those and only those who believe in Christ unto salvation are the Sons of God in a spiritual sense.
 - This is not on the grounds of a natural birth, nor on the ground that God is the creator, but rather based upon their second, or spiritual birth into the family of God
 - John 1:12; Galatians 3:26, Ephesians 2:19, Ephesians 3:15, Ephesians 5:1
 - By the regenerating work of the Holy Spirit the believer is made a legitimate child of God
 - God being the believers Father, he is compelled by the Spirit to say “Abba Father.”
 - Being born of God he is a partaker of the divine nature, and on that ground of that birth, the beloved is an heir of God and a joint heir with Christ.
 - John 1:12-13, John 3:36, Romans 8:16-17, Titus 3:4-7, 1 Peter 1:4
2. When the teachings of scripture refers to the present power and authority of Satan are considered, added proof is given that all men are not children of God by their natural birth.
- Jesus spoke on their unbelief
 - John 8:44
 - Describes the unregenerate
 - Matthew 13:38
 - Paul describes the unsaved
 - Ephesians 2:2-3
- B. Emphasis should be placed on the fact that it is not in the power of anyone to make himself a child of God.
1. God alone can undertake such a transformation, and He undertakes it only on the one condition which He Himself has imposed, that Christ shall be believed upon and received as a Savior
 - John 1:12- The Fatherhood of God is an important doctrine of the New Testament
 - John 20:17; 1 Corinthians 15:24; Ephesians 1:3; 2:18; 4:6; Colossians 1:12-13; 1 Peter 1:3; 1 John 1:3; 2:1,22; 3:1

2. The assurance of the love and care of our Heavenly Father is a great comfort to Christians and encouragement to faith and prayer.



VI. Questions

1. What are the four aspects of the Fatherhood of God?
2. How does man become a Son of God?
3. What is the error in stating all men are Children of God?
4. What are some of the results of becoming a son or daughter of God?
5. Was Jesus created or has he always existed? And why does it matter ?