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A Biblical Study on the Heart of God the Father

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Introduction

God the Father has many qualities or attributes. These virtues show His distinct characteristics. They appear to be the basis of the manifestations that His creation sees. They are not so much His acts, such as to create, guide or preserve, as they are indications of who He is. As mentioned by Joseph Osawa in the “Father Heart of God’s Love” class, the whole earth is full of His lovingkindness (Ps.119:64).

This paper seeks to understand in a deeper way the heart of God the Father. It will study His qualities that are revealed to humankind in the scriptures. It appears to this writer that these distinct characteristics are the same for each person of the Trinity. This will also be briefly discussed.

Elaborating the Father’s various qualities should in no way lead the reader to think that the author believes that these attributes are in some way separate parts of a composite God or that they are some kind of fragmented segments of Himself. They are simply His perfections that are being revealed in His works of creation, providence and redemption.

I. God Is a Trinity

A. Christ as God

If there were no Trinity, Christ would not be God, and He would not absolutely know or be able to perfectly reveal God the Father. Only He has truly revealed the Father. Besides that, Christianity would not be the only full and final revelation, but simply one of the many conflicting and competing religions.

B. Basic Truths Regarding the Trinity

Though difficult to define, the truths relating to the Trinity are basically three-fold: the Father, Son and Holy Spirit are one God (Dt.4:35,39), manifest in three distinct Persons (Jn.3:16-17) and each Person is fully God.

C. The Personhood of God

It is generally recognized that the word “person” is an imperfect expression of the personhood of God. In other words, when the term “person” is normally used, it is understood to mean an individual, a rational being, who exists by himself or herself and who has his own individual rationale and moral qualities. But when referring to each member of the Trinity as a Person, they do not exist as three individuals like Peter, James, and John who are at each other’s side and separate from each other. The essence of John is not the exact same essence of Peter. Each is a human being but each one possesses only a fractional part of Adam’s specific human nature.

D. The Qualities of One Are the Identical Qualities of the Other Two Persons

In God there is personal self-distinction. Each Person of the Trinity has the exact same nature or essence and the exact same identical attributes. Each Person may differ in function, however, e.g., the Father sent the Son who died for humanity, and the Holy Spirit was sent on the day of Pentecost. Yet there is no difference in the quality or makeup or substance of their perfections. In other words, the love of One is exactly the same identical love that the Other possesses. The Father’s love was manifested in sending His Son to die for humanity. The Son’s love is exactly the same identical love but was manifested by dying on Calvary.

It is certainly beyond the scope of this paper to attempt to delve into the mysteries of the Trinity. But the reason for elaborating the above is to establish a basis for using various scriptures to explain the qualities (and not necessarily the functions) of the heavenly Father, though that quality may be referring to another member of the Trinity in a particular scriptural context.

To help clarify further, the writer submits two verses that were pointed out in class: In a response to Philip’s wanting to see the Father, Jesus told him that anyone who has seen Him has seen the Father (Jn.14:9). Teaching His disciples, Jesus said that He had loved them just as the Father had loved Him; so He wanted His disciples to remain and continue in His love (Jn.15:9).

II. Attributes that God the Father Does Not Share with Humankind

There are qualities in God of which there is nothing analogous or alike in His creatures. These attributes belong exclusively to Him. There is nothing in degree or quantity that corresponds to them in any human being.

A. God the Father is Present Everywhere

1. No Absentee Father

Jer.23:23-24, “‘Am I only a God nearby,’ declares the Lord, ‘and not a God far away? Can anyone hide in secret places so that I cannot see him?’ declares the Lord. ‘Do I not fill heaven and earth?’ declares the Lord.” The Father is always present with the individual. As seen later in this paper regarding His other attributes, the Father is not subject to absenteeism by

workaholism, divorce and separation, alcoholism or drug addiction, mental illness or coldness of heart like earthly fathers.

2. No Limitation to Space

If a human being is in one place, then he or she cannot be in another place at the same time. But the Father is not contained in limited space nor does He have dimension. It was God who brought space (and time) into existence, therefore He is not limited by them. He is present in every place at the same time. There is no place in the universe where He cannot be found. Pr.15:3, “The eyes of the Lord are in every place, keeping watch on the evil and the good.”

3. No Division of Self

The Father does not divide or multiply Himself in order to be in every part of the universe. He is present at the same time in every place. He Himself is in the prison cell with the tortured Christian in China as He is fully with the mother in her apartment in Singapore. At the same time the Father is not limited or imprisoned to the universe as the pantheist believes. In fact, one could say that the universe is limited to God.

4. Encouragement and Warning

The scriptures give the Christian encouragement as well as warning regarding God being everywhere. The Father can give protection to everyone which is a source of comfort and joy (Ps.23:4 & Mt.28:20). He is with the believer no matter where he is and so He can watch over him, guide him and take care of him (Ps.37:23-24). The same One who is sustaining a missionary in New Zealand is the same One who is with the Christian who is suffering a car accident at the same time in another part of the world.

That the Father is everywhere also infers a warning. No one can escape or hide from Him (Heb.4:13). It certainly serves as a caution to avoid sin.

The Father’s presence can also encourage prayer. Any person in any place on earth at any hour can speak directly with the Father. He also doesn’t have any difficulty in dealing with problems or necessities that come up in different places--Jonah even prayed from the belly of a big fish and God heard him (Jonah 2). If one receives a blessing in a certain place, for example, and then moves to another locale and things do not go well, one could be tempted to think that God isn’t there, but He is.

B. God the Father Never Changes

1. Scriptural Support

The Father's nature, attributes, purposes, will and counsels will never change (Ps.102:24-28; Isa.46:9-10; Heb.13:8). He Himself is never subject to change; in Him there is no variation (Ja.1:17b). The Father simply does not change (Mal.3:6). The scriptures show that there is an unchanging nature of the Father's purposes (Heb.6:17-18; Job 36:5). His plans stand firm forever and the purposes of His heart through all generations, the psalmist writes (Ps.33:11). His faithfulness continues forever (cf. Ps.119:89). He is the same after creation as before it.

It follows that if the Father never changes, then He cannot become better or become worse. For example, He doesn't show favoritism now and He never will (Rom.2:11). He always does what is truthful and what He promises; He never lies (Num.23:19). If God could become better than He is, then He would not be as good or righteous or faithful to His word as He presently could be. He's not subject to any process of development or self-betterment. Therefore, His character is not subject to change.

2. God's "Repentance" Explained

Though there are scriptures that seem to infer that God does change His mind or purpose of conduct (I Sam.15:11,29; Jer.4:28; 18:8; Joel 2:13-14; Amos 7:3,6; Zc.8:14) it appears to this writer that the Father being unchanging means that He will always do right and adapt His dealings with humankind in accordance with people's variations in character and conduct.

In other words, although there is never a change in God's character and attributes, He does, however, change the way He deals with people in accordance with their responses and actions. For example the wages of sin is eternal death but God will forgive and grant eternal life to one who repents and puts his or her faith in Christ. Though it may appear that the Father's purpose has changed, yet according to His perspective nothing has changed with Him or in Him.

3. Summary

In summary, God the Father has always been the same: His nature and character have never changed in any degree. He never lies, and He is always faithful. His eternal purposes and plans will never change (Eph.1:11; Acts 13:36). Yet God will change His dealings with nations and individuals in accordance with His unchanging character and nature (Acts 14:16-17). This is such a tremendous encouragement to all who put their faith in Him since they know that He will never change and will always do what is right and good.

C. God the Father Is Infinite

1. No Limits

The Father has no limitations. He is not limited to the universe or by it. The scriptures teach that His understanding is without limit (Ps.147:5). Since there isn't anything in human nature that

corresponds to infinity (only the opposite, the finite), it is most difficult, if not impossible, to fully comprehend.

2. Limiting Limits

At the same time the Father has the freedom to place any limits on Himself that He chooses. For example, even though this sovereign God can do what He wants, yet Amos told Israel that He “does nothing unless He reveals His secret counsel to His servants the prophets” (Amos 3:7).

The Father has also given humankind free-will and most people choose not to do His will (I Jn.2:17; Acts 14:16-17). People can also wrongfully put the Lord to the test and grieve Him (Dt.16:6; Ex.17:7).

C. Infinite Holiness and Love

If the Father is infinite then it follows that He is without limit regarding His eternal existence (no beginning or end), His knowledge and His holiness. In fact, He can love each believer as much as if he or she were the only person who existed in the whole world. His whole heart can be occupied with plans for their individual good—because He is infinite.

III. Attributes that God the Father Shares with Humankind

There are qualities in God which are analogous or similar to those in humanity because people were created in God’s image. They only exist in a finite degree.

A. God the Father Expresses Love

All creation and redemption are the results of the Father’s love. “His love endures forever” (I Chr.16:24b). “I have loved you with an everlasting love; I have drawn you with loving-kindness” (Jer.31:3). “How great is the love the Father has lavished on us, that we should be called children of God” (I Jn.3:1)! As reminded in class, the ultimate act of God’s love was the sending of His only begotten Son to die on the cross for humanity’s sins (Jn.3:16). The Father seeks the best interests of humankind and communicates with them, despite the sacrifice involved.

All His attitudes and acts towards people are motivated by love. In fact, His love is the prime motivation of all His plans and redemptive works (I Jn.4:9-10). The Father’s love is also seen by His giving full and complete forgiveness to those who repent (Isa.55:7; Eph.2:4-5); in His protecting from evil (Dt.32:9-12); and in His disciplining His children for their own good (Pv.3:12-22; Heb.12:6-11). The Father always exercises His love with justice (Pr.3:12; I Cor.13:6). The scriptures show that the Father has a deep concern for the well being of others. He unselfishly chooses the highest good for all persons and things.

The Father's love is also an attitude of His will. In fact, in its very essence love is "...not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (I Jn.4:8), a verse the lecturer shared in class. "God demonstrates His own love for us in this: While we were still sinners, Christ died for us" (Rom.5:8). Therefore, the Father's love appears to be not only an emotional affection but also a rational and benevolent one that comes from His deliberate choice.

As one is reminded in the class notes, the characteristics of love, according to Paul, are all God's characteristics: patience, kindness, humility, not self-seeking, not easily angered, keeps no record of wrongs, does not delight in evil and never fails. As discussed in class, because the Father loves people, He "struggles" to know to what extent He should let a person continue in sin. He is affected and perhaps reacts as human beings do when, for example, He hears about the terrible things that happen in homes or when He sees Christians doing things that they shouldn't be doing. As also emphasized in class, the Father loves us because He loves us, and not because of what we do.

B. God the Father Is Good

1. Scriptural Support

The scriptures offer insight and encouragement in the fact that God is good: "Good and upright is the Lord; therefore He instructs sinners in His ways" (Ps.25:8). "You are forgiving and good, O Lord, abounding in love to all who call to You" (Ps.86:5). "Praise the Lord. Give thanks to the Lord, for He is good; His love endures forever" (Ps.106:1). "You are good and what You do is good; teach me Your decrees" (Ps.119:68). "The Lord is good, a refuge in times of trouble. He cares for those who trust in Him" (Na.1:7).

The Father seeks the well-being and happiness for the universe. He has a gracious disposition and acts in goodness toward all His creation (Ps.136; Mt.5:45)--be they sinners (Jn.3:16) or saints (Rm.8:28). "The Lord is good to all; he has compassion on all he has made....The eyes of all look to you, and you give them their food at the proper time. You open your hand and satisfy the desires of every living thing" (Ps.145:9,14-15).

2. Evidences in Daily Life

When a Christian thinks of evidences of God's goodness, many practical ones come to mind: Certainly the Cross of Christ would be the supreme manifestation of the Father's goodness. A few other evidences are the happiness that exists; His providing medicine, good food, beautiful life, songs with melody, the five senses and the pleasures of each. "He satisfies the thirsty and fills the hungry with good things" (Ps.107:9). "...the Lord will make you most prosperous in all the work of your hands and in the fruit of your womb, the young of your livestock and the crops of your land. The Lord will again delight in you and make you prosperous, just as He delighted in your fathers" (Dt.30:9). "...how much more will your Father in heaven give good gifts to those who ask Him" (Mt.7:11). "[God--added]is kind to the ungrateful and wicked" (Lk.6:35). "You

re forgiving and good, O Lord, abounding in love to all who call to You” (Ps.86:5).

C. God the Father Is Righteousness and Just

1. Scriptural Affirmations

The scriptures affirm that God is both righteousness and just: “And the heavens proclaim His righteousness, for God Himself is judge” (Ps.50:6). “Righteousness and justice are the foundation of His throne” (Ps.97:2b). “‘I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight,’ declares the Lord” (Jer.9:24). In fact, in His goodness and justice the Father has chosen to give rewards for proper conduct and works (Rom.2:6; Rev.20:12; I Cor.3:8,14; II Jn.8).

2. Obedience to His Laws Are Demanded

The Father is righteous in everything He does (Dan.9:14), and He demands strict obedience to His laws. He has instituted a moral government in the world and has imposed laws and sanctions over His creation.

3. His Penalties Are Executed

As pointed out in the class outline, judgment belongs to God ((Dt.1:7), He is a “jealous God, a consuming fire” (Dt.4:24) and He proclaims “eternal punishment” (Mt.25:31- 46). Since the Father is just, He will execute penalties upon those who do not obey His commands. The Father hates sin. “...I, the Lord, love justice; I hate robbery and iniquity” (Isa.61:8a). Sin has definite consequences and these consequences will sooner or later occur (Rom.6:23; 12:19). At the same time, “God is not unjust; He will not forget your work and the love you have shown Him as you have helped His people and continue to help them” (Heb.6:10). “Just and true are Your ways” (Rev.15:3).

The Father has no egotistical anger. His justice is destitute of all wrong and inconsistent passion. He is opposed to humanity’s disobedience, its resistance to the Gospel, and to sin. The penalties that God inflicts because of transgression are not vengeful but they are justifiable and right (Nah.1:2; II Kgs.9:7). These penalties express His reaction to moral evil.

D. God the Father Is Gracious and Merciful

1. Scriptural Encouragement

Heb.4:16, “Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need” (Heb.4:16). Because the Father is gracious, He is helpful and good to those who do not deserve it. He “who has saved us and called us to a

holy life--not because of anything we have done but because of His own purpose and grace. This grace was given us in Christ Jesus before the beginning of time” (II Tim.1:9).

2. Extended to the Undeserving and Miserable

Since the Father is gracious, He desires and is willing, therefore, to give people that to which they have no right, and He gives what only He alone can provide. He has extended His grace to a guilty, condemned, sinful humanity (Rom.3:24). He treats His people, not on the basis of merit, but simply according to their need. God gives them favor that is not deserved. He extends His mercy to humanity in its miserable state and condition. One could say, therefore, that if there is any payment or compensation required, however small or inadequate it may be, then one is not dealing with the graciousness and mercy of the Father.

3. Spiritual Blessings Poured Out

Because of His mercy and grace, the sinner is justified (Rm.4:16; Titus 3:7), enriched with spiritual blessings (Jn.1:16; II Cor.8:9) and inherits salvation (Eph.2:8; Titus 2:11). He “...has bound all men over to disobedience so that He may have mercy on them all” (Rom.11:32). The Father is deeply interested in the sinful and suffering.

His sympathetic concern, deep compassion and genuine pity cause Him to want to relieve such misery. Because He is so merciful, he gives food to the hungry and executes justice for the oppressed (Ps.146:7). The Father shows such tender and loving compassion toward those who are miserably afflicted and needy. His mercy is for those in pain, suffering and distress. His mercy is great (Num.14:18; Jer.54:7), abundant (Ps.86:5; Neh.9:27) and permeates all His works (Ps.145:8-9).

E. God the Father Is Faithful and True

1. The Father Instills Certainty

The Father is perfectly truthful and trustworthy in all of His dealings with humankind. “For the word of the Lord is right and true; He is faithful in all He does” (Ps.33:4). He has no need to lie or conceal anything. All that God says and does is truthful and consistent with His absolute righteousness, perfect wisdom and total unselfishness. He represents things as they really are, and He wants to show Himself as He really is. This is the basis of one’s certainty that what He has revealed of Himself and of His will, in His works and in the Scriptures, can be completely trusted. He acts in truth and sincerity and what He does is in exact agreement with His own perfect knowledge of the real state of things.

2. The Father Is Genuine

The Father is genuine and is the God of truth (Ps.31:5). Jesus prayed, “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent (Jn.17:3).

Jehovah is the true God because He is really God. The gods of the pagans are vanity and nothing, as the scriptures declare, and mere imaginary beings that have neither existence nor attributes. In a world where there is so much artificiality, the heavenly Father being truthful is a comfort and solid foundation for humanity.

3. The Father Speaks the Truth

God is not only genuine and true but He speaks the truth. “God is not a man, that He should lie, nor a son of man, that He should change His mind. Does He speak and then not act? Does He promise and not fulfill” (Num.23:19)? His promises don’t fail and so His Word never disappoints. “Send forth Your light and Your truth, let them guide me....” (Ps.43:3). If there were no truth, then scripture with all its doctrines, promises, threats, and petitions would be of no value.

On the other hand, the enemy speaks lies and falsehood. All the religions of the world try to remove the Father from one’s theology and life, be it Islam, Shinto or the politically correct language of Protestantism.

4. The Father Proves Himself True

The Father, therefore, proves Himself true in all that He does (Ps.33:4). He is not like the absentee fathers. He is faithful. “O Lord, You are My God; I will exalt You and praise Your name, for in perfect faithfulness You have done marvelous things, things planned long ago” (Isa.25:1). The Father’s faithfulness causes Him to fulfill all His promises to His children, whether expressed in words or implied in the things that He has given us. “He who calls you is faithful, and he will do it” (I Thess.5:24). His being true to Himself is the guarantee of anything He has promised. He always fulfils His promises. “For no matter how many promises God has made, they are ‘Yes’ in Christ. And so through him the ‘Amen’ is spoken by us to the glory of God” (II Cor.1:20). No matter what individual may prove to be untrustworthy for whatever reason, his or her lack of faith will never make the Father become unfaithful (Rom.3:3).

F. God the Father Is All-Wise

The Father’s wisdom and knowledge are closely connected. His wisdom is a particular aspect of His knowledge, yet they are not the same thing as Prov.1:19 shows, “By wisdom the Lord laid the earth’s foundations, by understanding He set the heavens in place; by His knowledge the deeps were divided, and the clouds let drop the dew.” (The writer will elaborate on God’s knowledge in the next section).

1. He Finds the Best Means for the Best Results

Because the Father is all-wise, He finds the best means possible, and chooses the best ends for the realization of His purposes. The Christian can count on God to produce the best results possible with the best means possible that will also glorify Him the most (Ps.57:5).

2. Four Areas Where His Wisdom Is Seen

From the scriptures one can see at least four specific areas where the Father's wisdom is seen:

(1) His work in creation (Ps.19:1-6; 104:1-34). All God's work declares His wisdom since there is abundant evidence of the design of His work in nature. From the smallest to the greatest of His works, one can see a marvelous adaptation of means that contribute to the highest purpose for the good of His creation.

(2) In the preservation of everything (Neh.9:6).

(3) In providence (Ps.33:10-12; Eph.1:11). Evidence abounds during the whole course of history of the controlling power of God that causes all things to cooperate for the best interests of His people.

(4) In redemption (I Cor.2:6-8; Eph.3:10) the Father's wisdom is especially revealed. And it is by the church where God has determined to manifest His wisdom to all through the centuries.

G. God the Father Knows Everything

1. Scriptural Support

The Father is an intelligent being. He can give counsel and He has understanding (Job 12:13). He knows each person's heart (I Kgs.8:39) and its secrets (Ps.44:21). He knows what a person needs before they ask Him (Mt.6:8).

The Father knows what is going through their mind (cf. Ezek.11:5). No one can give Him or teach Him knowledge (Job 21:22).

In fact, He is perfect in knowledge (Job 36:4) and His understanding has no limits (Ps.147:5). He knows what is real and He knows what is possible.

2. A Partial Correspondence in Humankind

The scriptures show that God created man in His image in knowledge, righteousness, and justice (Col.3:10; cp. Eph.4:23-24). Intelligence in God, therefore, has a partial corresponding feature or

aspect in humankind. Obviously, there is a vast difference between the two. Not only is God's knowledge infinitely greater than a person's but in many ways it is also different in kind.

3. Encouraging News for the Christian

That the Father is perfect in knowledge is wonderful news for the Christian because he can rest assured that He is aware of his ways, his works and his actions (Ps.139:1-4; Pr.5:21). God knows one's thoughts and imaginations (I Chr.28:9; Ps.139:1-2), one's needs (Mt.6:8) and the days of his or her life (Ps.37:18). He knows the minimal things (Mt.10:30).

4. Practical Implications

Other scriptures express in practical terms the implications for the believer regarding the Father's knowledge:

a) God's omniscience becomes very significant when something unfortunate or tragic happens (cf. Ex.3:7). The Father knows everything about what happened and will work and cause all things to work together for one's ultimate good and for His glory. Knowing such things provides comfort (Isa.66:2; Mt.6:32).

b) In living the Christian life, the Father knows all the traps in life but all the ways for one to remain joyful and victorious. God is willing to give the necessary wisdom and knowledge to him or her. If the Christian then follows His ways, he or she will be able to avoid many difficulties and also experience much joy.

c) If God did not know everything, He wouldn't be able to judge the world with justice. He can judge men and women correctly because He knows their hearts (I Chr.28:9,17; Ps.139:1-4). This also provides a warning (Isa.41:22-23).

As scripture notes, God's knowledge is truly incomprehensible (Ps.139:6; Rm.11:33).

H. God the Father Is Holy

1. No One Like Him

"Who is like You--majestic in holiness, awesome in glory, working wonders (Ex.15:11)? The Lord says of Himself: "I am God, and not man--the Holy One among you (Hos.11:9).

"Who can stand in the presence of the Lord, this holy God" (I Sam.6:20)?

Yet the Father says, "I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite" (Isa.57:15).

Since the Father is holy, He is completely separate from and exalted above all moral evil. He is also absolutely distinct from all His creatures, being exalted over them in infinitely majestic holiness, (Ex.15:11; Isa.6:1-4).

The Father is in no way contaminated by the evil of this world. And He doesn't participate in it in any degree or manner. "Far be it for the Lord to do evil, for the Almighty to do wrong" (Job 34:10). He cannot be tempted by evil (Ja.1:13). He hates lawlessness and loves righteousness (Heb.1:9). So, God is entirely separate from and unalterably opposed to all that is evil.

2. Infinite Purity

The Father is infinitely pure. "Your eyes are too pure to approve evil, and You cannot look at wickedness with favor...." (Hab.1:13). He is ethical perfection with no moral flaw of any kind. He can only do what is good, perfect, and right because of the absolute integrity of His nature and character (I Jn.1:5; I Pe.1:15-16).

3. Holiness Demonstrated in the Old Testament

The scriptures show the Father's holiness demonstrated in various ways:

1) His holiness is revealed in the moral law, such as the Ten Commandments. He requires holiness from His people (I Pe.1:16); Mt.5:48). In the Old Testament one can also see God's holiness demonstrated in the differences of how people approached God, e.g., the priests, High Priest, and the common people; in the punishment given to Uzziah in II Chr.26:16-23; in the destruction of Cora, Datan, and Airham in Num.16:1-33; and in the destruction of Nadabe and Abiu in Lev.10:1-3.

All these examples seem to have the intent of instructing humankind and fixing in the minds of the Israelites that God is holy.

2) The Father's holiness is also expressed in His sentiments with respect to right and wrong. He delights in that which is holy and right and loathes what is evil (Pr.15:9; Ps.111:7; 37:28; Jer.44:4).

3) The Father's holiness also reveals itself in the separation between Himself and the sinner (Isa.59:1-2; Hab.1:13). The sinner isn't only separated from God, but God is also alienated from the sinner. Before sin came, Adam, Eve and God had fellowship with one another.

Now, however, one needs to approach God on the merits of Christ.

4) The Lord's holiness is demonstrated in providing freedom from the dominion of sin and enabling the believer to live in victory over it and to have a genuine, holy life (Rom.6:1-8:4). The

holiness of God is the standard for humanity's moral character and the motivation for religious practice (Isa.6:5; Lk.5:8).

4. Two Other Aspects

The scriptures reveal two other aspects regarding the Father's holiness and the believer's response to it:

a. The perception of the holiness of God should generate reverence and godly fear in the heart of one who comes into the Father's presence; God is a consuming fire (Heb.12:28-29). In a vision, Isaiah saw Jehovah seated on a high and exalted throne, and the skirts of His robe filled the most holy part of the Sanctuary. The seraphim hovered around Him and one said in a loud voice to another, "Holy, Holy, Holy is the Lord of hosts: the whole earth is full of His glory." At the sound of that cry, the bases of the door-pillars shook and suddenly the entire Sanctuary was filled with smoke (Isa.6:1-3).

b. The pure light of God's holiness reveals the perversity of sin. Nothing demolishes one's own righteousness more than a true vision of God (Job 46:3-5). When Isaiah had experienced Jehovah's presence in Isa.6:1-3, His response was, "Woe is me, I am dismayed and doomed because I am a man of unclean lips and I live among a foul-mouthed people" (v.4). The Lord removed Isaiah's wickedness and forgave his sin (vss.5-6).

There is truly "...no one holy like the Lord; there is no one besides You; there is no Rock like our God" (I Sam.2:2). "The Lord is upright; He is my Rock, and there is no wickedness in Him (Ps.92:15). "...You are enthroned as the Holy One" (Ps.22:3a). "Glory in His holy Name; let the hearts of those who seek the Lord rejoice" (I Chr.16:10).

I. God the Father is All-Powerful

1. The Almighty: Is Anything Too Hard for Him?

He is the Almighty (Job 37:23; Rev.1:8). "O Lord God Almighty, who is like You? You are mighty, O Lord, and Your faithfulness surrounds You" (Ps.89:8). The Father can do anything that is possible to do that is not inconsistent with His divine qualities. He has unlimited power and ability to do everything necessary to express and fulfill His loving purposes. "I am the Lord, the God of all mankind. Is anything too hard for Me" (Jer.32:27)? He always knows what is best for humankind and He always does what is best in accord with His love and wisdom. Therefore He will never break His promises (II Tim.2:13) or commit sin (Ja.1:13). But "the Lord does whatever pleases Him, in the heavens and on the earth, in the seas and all their depths" (Ps.135:6).

As the scriptures affirm, God's power is seen in His bringing creation into existence (Ps.107:25-29); in the works of divine providence (Heb.1:3); in the redemption of sinners (I Cor.1:24;

Rm.1:16; Isa.53:1); in the lives of people, such as of Nebuchadnezzar (Dan.4:19-37) and Pharaoh (Ex.7:1-5); in the dominion of evil spirits (Job 1:12; Rev.20:2,10).

2. Freedom of Choice for Humanity

Even though the Father is all-powerful, He still gives humanity freedom of choice. “O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her. How often would I have gathered their children together, even as a hen gathereth her chickens under her wings, and ye would not” (Mt.23:37-38, KJV)! To Israel God said, “All the daylong I have stretched out My hands to a disobedient and obstinate people” (Rom.10:21). Even so, the scriptures teach that God is the “only Sovereign, the King of kings and Lord of lords” (I Tim.6:16), and His sovereignty rules over all (Ps.103:19).

The Almighty God is unchanging, as are His purposes and promises, yet His ways are flexible. The Father is willing to adjust or adapt to His people’s responses (Gen.50:15-17; Rom.8:28).

This, however, doesn’t deny His sovereignty over creation or his omnipotence.

“Who among the gods is like You, O Lord? Who is like You--majestic in holiness, awesome in glory, working wonders” (Ex.15:11)?

Conclusion

There is truly no one like the heavenly Father. He is unchanging, everywhere present and infinite. Because of those scriptural truths, one stands in awe and is encouraged and inspired to know Him even more. He is infinitely good, righteous, just, gracious, merciful, truthful, wise, knowledgeable, holy and powerful. There is no created being equal to Him or like Him, and His holy love continues to permeate every detail and place of His creation.

Because of who He is, it would not be possible to exhaust all that the Father is and has done. It reminds both writer and reader of John’s words regarding Christ, “And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written” (Jn.21:25). This paper is submitted with that in mind.

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