

Chapter 1 : Fatherhood of God - Baker's Evangelical Dictionary of Biblical Theology Online

Bible Verses about God The Father 1 Corinthians ESV / helpful votes Helpful Not Helpful Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

In many translations of the Bible , when the word LORD is in all capitals, it signifies that the word represents the tetragrammaton. It means "Wonderful Teacher" in the Punjabi language. Waheguru is also described by some as an experience of ecstasy which is beyond all descriptions. The most common usage of the word "Waheguru" is in the greeting Sikhs use with each other: General conceptions Main article: Conceptions of God There is no clear consensus on the nature or the existence of God. The dharmic religions differ in their view of the divine: Many polytheistic religions share the idea of a creator deity , although having a name other than "God" and without all of the other roles attributed to a singular God by monotheistic religions. Jainism is polytheistic and non-creationist. Monotheists hold that there is only one god, and may claim that the one true god is worshiped in different religions under different names. God is described in the Quran as: In Islam, God is transcendent and does not resemble any of his creations in any way. Thus, Muslims are not iconodules , and are not expected to visualize God. Theism , Deism , and Pantheism Theism generally holds that God exists realistically, objectively, and independently of human thought; that God created and sustains everything; that God is omnipotent and eternal; and that God is personal and interacting with the universe through, for example, religious experience and the prayers of humans. Some theists ascribe to God a self-conscious or purposeful limiting of omnipotence, omniscience, or benevolence. Theism is sometimes used to refer in general to any belief in a god or gods, i. God exists, but does not intervene in the world beyond what was necessary to create it. Common in Deism is a belief that God has no interest in humanity and may not even be aware of humanity. Pandeism combines Deism with Pantheistic beliefs. The contemporaneous French philosopher Michel Henry has however proposed a phenomenological approach and definition of God as phenomenological essence of Life. Non-theistic views See also: Evolutionary origin of religions and Evolutionary psychology of religion Non-theist views about God also vary. Some non-theists avoid the concept of God, whilst accepting that it is significant to many; other non-theists understand God as a symbol of human values and aspirations. Stephen Jay Gould proposed an approach dividing the world of philosophy into what he called " non-overlapping magisteria " NOMA. In this view, questions of the supernatural , such as those relating to the existence and nature of God, are non - empirical and are the proper domain of theology. The methods of science should then be used to answer any empirical question about the natural world, and theology should be used to answer questions about ultimate meaning and moral value. In this view, the perceived lack of any empirical footprint from the magisterium of the supernatural onto natural events makes science the sole player in the natural world. Both authors claim however, that it is possible to answer these questions purely within the realm of science, and without invoking any divine beings. Anthropomorphism Pascal Boyer argues that while there is a wide array of supernatural concepts found around the world, in general, supernatural beings tend to behave much like people. The construction of gods and spirits like persons is one of the best known traits of religion. He cites examples from Greek mythology , which is, in his opinion, more like a modern soap opera than other religious systems. In line with this reasoning, psychologist Matt Rossano contends that when humans began living in larger groups, they may have created gods as a means of enforcing morality. In small groups, morality can be enforced by social forces such as gossip or reputation. However, it is much harder to enforce morality using social forces in much larger groups. Rossano indicates that by including ever-watchful gods and spirits, humans discovered an effective strategy for restraining selfishness and building more cooperative groups. Isaac Newton saw the existence of a Creator necessary in the movement of astronomical objects. Arguments about the existence of God typically include empirical, deductive, and inductive types. Different views include that: Lewis , and the Ontological Argument formulated both by St. Famed pantheist philosopher Baruch Spinoza would later carry this idea to its extreme: In Query 31 of the Opticks, Newton simultaneously made an argument from design and for the necessity of

intervention: For while comets move in very eccentric orbs in all manner of positions, blind fate could never make all the planets move one and the same way in orbs concentric, some inconsiderable irregularities excepted which may have arisen from the mutual actions of comets and planets on one another, and which will be apt to increase, till this system wants a reformation. Thomas believed that the existence of God is self-evident in itself, but not to us. Now because we do not know the essence of God, the proposition is not self-evident to us; but needs to be demonstrated by things that are more known to us, though less known in their nature—namely, by effects. Thomas believed that the existence of God can be demonstrated. Briefly in the *Summa theologiae* and more extensively in the *Summa contra Gentiles*, he considered in great detail five arguments for the existence of God, widely known as the *quinque viae* Five Ways. For the original text of the five proofs, see *quinque viae*

Motion: Some things undoubtedly move, though cannot cause their own motion. Since there can be no infinite chain of causes of motion, there must be a First Mover not moved by anything else, and this is what everyone understands by God. As in the case of motion, nothing can cause itself, and an infinite chain of causation is impossible, so there must be a First Cause, called God.

Existence of necessary and the unnecessary: Our experience includes things certainly existing but apparently unnecessary. Not everything can be unnecessary, for then once there was nothing and there would still be nothing. Therefore, we are compelled to suppose something that exists necessarily, having this necessity only from itself; in fact itself the cause for other things to exist. If we can notice a gradation in things in the sense that some things are more hot, good, etc. This then, we call God

Note: Thomas does not ascribe actual qualities to God Himself.

Ordered tendencies of nature: A direction of actions to an end is noticed in all bodies following natural laws. Anything without awareness tends to a goal under the guidance of one who is aware. McGrath, argue that the existence of God is not a question that can be answered using the scientific method. Krauss and Sam Harris as evidence that God is an imaginary entity only, with no basis in reality. The assignment of these attributes often differs according to the conceptions of God in the culture from which they arise. For example, attributes of God in Christianity, attributes of God in Islam, and the Thirteen Attributes of Mercy in Judaism share certain similarities arising from their common roots. Names 99 names of Allah, in Chinese Sini script The word God is "one of the most complex and difficult in the English language. That the Bible "includes many different images, concepts, and ways of thinking about" God has resulted in perpetual "disagreements about how God is to be conceived and understood". One of them is Elohim. Another one is El Shaddai, translated "God Almighty". Many traditions see God as incorporeal and eternal, and regard him as a point of living light like human souls, but without a physical body, as he does not enter the cycle of birth, death and rebirth. God is seen as the perfect and constant embodiment of all virtues, powers and values and that he is the unconditionally loving Father of all souls, irrespective of their religion, gender, or culture.

Chapter 2 : Who is Father God?

God the Father is a title given to God in various religions, most prominently in blog.quintoapp.com mainstream trinitarian Christianity, God the Father is regarded as the first person of the Trinity, followed by the second person God the Son (Jesus Christ) and the third person God the Holy Spirit.

Whose Father is He? How does He act as a Father to each of us? In verse 8 impressive created beings address the One on the throne as Lord God Almighty. Two verses later 24 elders fall to the ground, remove their crowns and cast them before the throne. They do so to demonstrate great humility and to recognize the Almighty as the One who created all things. The Bible reveals God to be all powerful—a Being of great strength. Many meanings of father The word father is used to describe one who passes on life or who creates, originates or founds something. Abraham is called the father of the faithful since the promises of eternal life through faith originated with him Romans 4: He did not mean Satan had given them physical life, but that they were following his example of spiritual wickedness. Satan is the father of lies and murder, inspiring others to do the same. God the Father, on the other hand, is the source of truth and love John Father through creation Ephesians 3: Through creation, God is the Father of both the angelic world Job 1: Almighty God is responsible for everything that exists; thus He rightfully is a Father to all who have life 1 Timothy 6: So, it was natural for the apostle Paul to refer to God as the head of a vast family. God refers to Israel as His firstborn Exodus 4: The very well-known John 3: Jesus is literally the only begotten Son of God. All other humans have a physical father. So God is a Father to Jesus in a way that He is not to any other living being. He becomes our Father, and we become His children, when we are spiritually converted. We begin our spiritual life as babes 1 Peter 2: We are not just servants having a master, but sons and daughters having a Father. Christians are able to share in the divine nature of God Himself 2 Peter 1: A loving Father God reveals Himself to mankind in the role of a Father in several contexts. The most important is that of a spiritual Father. Thus, Christians experience a God who expresses all the qualities of a loving Father. He gives us life John 3: If you have not yet experienced God as a personal, caring, loving Father, then you are yet to begin the fulfillment of the reason you were created by God. For more information about who God is and how you can become a child of God, be sure to read the articles:

Chapter 3 : God the Father - Wikipedia

Through Jesus we receive the Father's love and are called "children of God." What an honor it is that God calls us His children and gives us the assurance that as His children we are heirs and co-heirs with Christ (Romans).

Who is Father God? Who or what is a "Father God" The past three or four decades have given rise to a new and now popular expression used by many Christians when they begin a public prayer. The title of which we are concerned is whereby Christians address God in Heaven, which is our "Heavenly Father" with a 2-word term, phrase, or expression called - "Father God". Pulpit preaching, bible teaching, public and private prayers, articles, and teaching materials in the Christian community are now peppered with this phrase - "Father God" Where does "Father God" come from, what does it mean, is it valid? This article will examine this to determine whether use of this expression is appropriate. Before we begin, it would be prudent for the bible reader to try and recall where in their favorite Bible version does this phrase appear? It is not necessary to grab a concordance at this time or do a word search via a computer Bible program. Can the Bible reader from memory recall ever seeing "Father God" in their bible? Where did it come from? This is where we get our word "theology" from when scripture refers to God with a capital "G". It refers to the true God who resides in heaven who in the beginning created heaven and earth, and not the false gods referred to elsewhere in scripture. The word "God" in the New Testament refers to a general name of deity, that is, the Godhead, which we refer to as "The Trinity". The word trinity is a concept whereby the "One God" of Israel in the old testament is revealed clearly to the church in the new testament as consisting of three members which are identified as God the Father, the first person in the trinity Jesus Christ, the second person of the trinity Holy Spirit, the third person in the trinity So now we know that the bible can use the word "God" to refer to either one or all three of the above in the New Testament. The word "Father" when associated with deity can refer to one of two things However, the context of any specific passage will tell us in which sense it is being used, but "Father" with reference to deity always refers to the first person of the Trinity. Now when these two words are put together, "Father" and "God", we have created a new title called - "Father God". Immediately we see that there are three problems with this expression. Grammatical error Biblical error Grammatical Error First, we examine the obvious grammatical error. The grammatical error with the phrase "Father God" occurs because the first word "Father" identifies specifically the first person of the trinity. The second word "God" refers to one or all of the trinity depending on the context of how it is used. For example, would you introduce your earthly father to an acquaintance as your "Father Man"? Father refers specifically to your biological father, but according to Webster, the word "man" can refer to: An adult male person, as distinguished from a boy or a woman. A member of the species Homo sapiens or all the members of this species collectively, without regard to sex: The human individual as representing the species, without reference to sex; the human race; humankind: How about introducing your sister to a friend as your "Sister Man". This would suggest that man now refers to Homo sapiens. Or how about introducing her as your "Sister Woman"? Your former high school English teacher would have a heart attack to learn that you are capable of butchering the English language in such fashion and make complete nonsense. No, the correct statement of introduction would be for example, "I want you to meet a "woman" who has been most influential in my life, my "sister" Edith. So use of the phrase "Father God" is categorically and grammatically incorrect Theological Error We have already noted that the first word "Father" refers specifically to the first person of the trinity The second word "God" may include all of the persons of the trinity or one person of the trinity depending on the context of the passage Therefore, based on our understanding of who "God" is and who the "Father" is, we have an obvious theological problem. All three are God, but not all can be or ever should be addressed as "Father". This title is therefore, both doctrinally and theologically incorrect. Biblical Error The third and final reason "Father God" is incorrect is by referring to the ultimate authority on the subject. That authority is "The word of God" - the Bible. We can quickly do a word or phrase search using any Bible software program on any of the most popular Bible versions to see where the phrase "Father God" is used. The Bible search engines return a consistent result. A search for the phrase "Father God" was performed using our computer Bible program on the following Bible

versions: Do the findings tell you anything? Should a Christian be surprised to find that this 2-word expression does not exist? The KJV bible and other popular Bible versions and translations do not use it. Jesus Himself gave instructions on how to address God in prayer when His disciples asked him how they should pray Thy will be done, as in heaven, so in earth. Is it not odd to read the Bible from cover to cover and learn all the names of God and how they are used and then start addressing God as "Father God" whereas the Bible writers never used it? Therefore, "Father God" is completely unbiblical, grammatically incorrect, and theologically incorrect. It is a "slang" expression fabricated by men, is fictitious, and is of unknown origin. This has trickled down to the Christian lay person who mimics this phrase as if it has some divine origin As the clock nears midnight, we see the old man Father Time exit and the new baby arrive to take his place and kick off the new year. The result is that the name for God has been tampered with and addressing God as deity in such a manner is corrupt. At best it is disrespectful and at worst it is blasphemous to call God the Father by a foreign name. Perhaps this last days generation has created a backdoor method whereby we have broken the third commandment Who would ever do such a thing as introduce such a foreign phrase into common Christian vocabulary to address the God and Father of our Lord Jesus Christ? God the Father who has manifested and revealed Himself to the church in the person of Jesus Christ and empowered us by the indwelling Holy Spirit? Use of biblical slang a problem and error that the astute Bible student needs to be aware of. Although, not on the same level as the unpardonable sin, when placed alongside a host of other doctrinal errors regarding the word of God, it is certainly worthy of honorable mention. It is highly unlikely that any Bible student could read their Bible from cover to cover and then start referring to our "Heavenly Father" as: Where could they possibly come up with such a phrase since it is never used that way in the scriptures and then use it profusely? Use of this title is a reflection on our Seminaries and seminary graduates who ascend to Church pulpits to reveal how such sloppy theology is tolerated and promoted. This is just another example of how this generation with all of our Bible translations, Lexicons, concordances, Greek interlinears, and study aids manage to usurp the power, authority, and inspiration of the written "Word of God". Perhaps we have arrived at that time. A word of warning to readers of this article. Many Christians use this biblical slang in a guiltless manner not knowing or realizing the error of using it. There is a right time and right place to expose doctrinal errors without giving offense. God the Father or Father God?

The entire Bible is the story of God the Father, Jesus Christ, the Holy Spirit, and God's plan of salvation. Despite being written thousands of years ago, the Bible is always relevant to our lives because God is always relevant to our lives.

What does the Bible teach about the Trinity? The most difficult thing about the Christian concept of the Trinity is that there is no way to perfectly and completely understand it. The Trinity is a concept that is impossible for any human being to fully understand, let alone explain. God is infinitely greater than we are; therefore, we should not expect to be able to fully understand Him. The Bible also teaches that there is only one God. Though we can understand some facts about the relationship of the different Persons of the Trinity to one another, ultimately, it is incomprehensible to the human mind. However, this does not mean the Trinity is not true or that it is not based on the teachings of the Bible. The Trinity is one God existing in three Persons. Understand that this is not in any way suggesting three Gods. This is a term that is used to attempt to describe the triune God—three coexistent, co-eternal Persons who are God. While this is not an explicit argument for the Trinity, it does denote the aspect of plurality in God. The Hebrew word for "God," "Elohim," definitely allows for the Trinity. God the Son is distinguished from God the Father Psalm Consider also all the other times in the Gospels where Jesus speaks to the Father. Was He speaking to Himself? He spoke to another Person in the Trinity—the Father. The Father is God John 6: The Son is God John 1: The Holy Spirit is God Acts 5: Scripture shows that the Holy Spirit is subordinate to the Father and the Son, and the Son is subordinate to the Father. This is an internal relationship and does not deny the deity of any Person of the Trinity. This is simply an area which our finite minds cannot understand concerning the infinite God. Concerning the Son see Luke Concerning the Holy Spirit see John The Father is the ultimate source or cause of the universe 1 Corinthians 8: The Father initiates all of these things. The Son is the agent through whom the Father does the following works: The Father does all these things through the Son, who functions as His agent. The Holy Spirit is the means by whom the Father does the following works: Thus, the Father does all these things by the power of the Holy Spirit. There have been many attempts to develop illustrations of the Trinity. However, none of the popular illustrations are completely accurate. The egg or apple fails in that the shell, white, and yolk are parts of the egg, not the egg in themselves, just as the skin, flesh, and seeds of the apple are parts of it, not the apple itself. The water illustration is somewhat better, but it still fails to adequately describe the Trinity. Liquid, vapor, and ice are forms of water. So, while these illustrations may give us a picture of the Trinity, the picture is not entirely accurate. An infinite God cannot be fully described by a finite illustration. The doctrine of the Trinity has been a divisive issue throughout the entire history of the Christian church. That is the biblical doctrine of the Trinity. Beyond that, the issues are, to a certain extent, debatable and non-essential. How unsearchable his judgments, and his paths beyond tracing out! Who has known the mind of the Lord? Or who has been his counselor?

Chapter 5 : God as a Father - Life, Hope & Truth

God the Father is the Supreme Being in whom we believe and whom we worship. He is the ultimate Creator, Ruler, and Preserver of all things. He is perfect, has all power, and knows all things.

He is the ultimate Creator, Ruler, and Preserver of all things. He is perfect, has all power, and knows all things. Scholars have long acknowledged that the view of God held by the earliest Christians changed dramatically over the course of centuries. The key ideological shift that began in the second century, after the loss of apostolic authority, resulted from a conceptual merger of Christian doctrine with Greek philosophy. Latter-day Saints believe the melding of early Christian theology with Greek philosophy was a grave error. Chief among the doctrines lost in this process was the nature of the Godhead. Latter-day Saints hold that God the Father is an embodied being with the attributes ascribed by the earliest Christians. That belief is consistent with the early Christian views of God, yet it differs from the later creeds. We are all literally children of God, spiritually begotten in the premortal life. As His children, we can be assured that we have divine, eternal potential and that He will help us in our sincere efforts to reach that potential. Through Jesus Christ, He created heaven and earth and all things in them see Moses 2: In order to make this possible, He prepared the plan of salvation. He sent His Beloved Son, Jesus Christ, to loose the bands of death and atone for the sins of the world: Coming to Know God the Father As children of God, we have a special relationship with Him, setting us apart from all His other creations. We should seek to know our Father in Heaven. He loves us, and He has given us the precious opportunity to draw near to Him as we pray. Our prayers, offered in humility and sincerity, are heard and answered. We can also come to know our Father by learning about His Beloved Son and applying the gospel in our lives. The Savior taught His disciples: We draw near to God the Father as we study the scriptures and the words of latter-day prophets and as we give service. We prepare ourselves to return to live in Their presence.

Chapter 6 : What does the Bible teach about the Trinity?

When Jesus calls God a father, we might think this is another metaphor: that God, while not being an actual human father, shares some similarities to earthly dads. But as Pastor Gene Veith writes, we should see God as the actual, literal father.

Since Christianity is based on the Scriptures, it is clearly monotheistic. It embraces the truth that there is but one God and none other. Yet, the same Bible that teaches us that there is only one God reveals that God in three distinct persons. While the human mind cannot comprehend the Doctrine of the Triune God, it is a clear teaching of the Holy Scriptures. While you cannot understand the Doctrine of the Trinity, you can accept it as a biblical truth. Therefore, first you must recognize the Bible clearly teaches that there is only one God. It is this truth that was presented in your last lesson. Secondly, you need to recognize that the same Bible reveals that this one God exists as the three persons of the Godhead. While this triune God can be found throughout the Bible, you should note that the Bible gives us a progressive revelation of the three persons of the Godhead. While the triune God exists harmoniously in the Old Testament, it is God the Father that is most revealed in the writings of the Old Testament. In this lesson, you will study the person of God the Father. Remember it is He who is most prominently revealed in the writings of the Old Testament. While a technical name for the study of God the Father does not exist, it should be called Paterology. In order to understand more about God the Father, you will examine two aspects concerning Him. The first aspect you will examine consists of the titles or names that are used for God in the Old Testament writings. The second aspect you will examine is made up of the teachings about the Fatherhood of God. The examination of these two aspects will help you understand God the Father as revealed in the Bible.

Titles or Names of God the Father

The first aspect you will examine concerns the titles or names used for God the Father. There are three titles or names commonly used for God in the Old Testament. Since God the Father is most prominently portrayed in the Old Testament, these three titles are most often associated with Him. Unlike names given in American society today, each name has a special meaning which identifies the one named with certain characteristics or attributes. It is used over times in the Old Testament for God. This word, which is used first in Genesis 1: Yet, this divine person of the trinity has such a magnitude of strength that all He has to do is to speak, and out of nothing comes forth all that was made. Three of these compound words are given below. The first compound word is El Elyon and is found in Genesis And he gave him tithes of all. Surely, Abraham honored God as the owner of all that had been delivered unto him. The use of this word in context presents the heavenly Father as the One who sustains us. The second compound word is El Shaddai and is found in Genesis It actually pictures a mother nursing her child. Therefore, the heavenly Father is presented as the strength giver or nourisher. He is pictured as the Father Who strengthens us to accomplish His will. Therefore, we need not fight spiritual warfare in our own strength but in His strength. It is the strong one from whom all strength comes. He is the Father which strengthens us. The third compound word is El Olam and is found in Genesis It is through the use of these compound names for God that God the Father is presented as the one who sustains you, who strengthens you, and who spans the ages in your behalf.

Jehovah

In Genesis 2: This word is used over times in the Old Testament. It always uses all capital letters when this Hebrew word is employed. There are two major meanings of the word Jehovah. First, this word means redemption. When this word is used, God the Father is portrayed as the God of Redemption. In this act, He taught mankind the necessity of the blood redemption. The name Jehovah is also used in combination with other words to help us better understand God the Father. Three of these combinations are considered below. The first combination is Jehovah-jireh. Another combination which gives you insight of God the father is Jehovah-nissi. The third combination you will consider is found in Judges 6 in the account of Gideon. Yet this incident speaks of a battle much greater than the one that Gideon fought. It speaks of the enmity between fallen man and a holy God. Through the combination of these words you learn that through God the Father there is redemptive provision, victory, and peace for those who by faith in Christ Jesus become members of the household of faith.

Adonai

In Genesis 15, you find the third common title or name used for God the Father. This word is used to speak of both earthly

and eternal relationships. In the Bible, it may be used of the relationship between a master and a slave or a husband and a wife. More importantly, it reveals God the Father as one who owns and rules over all. Through the use of these names or titles, you gain insight as to the nature and identity of God the Father. This title is the most popular title used for Him by Christians today. This name indicates the intimate relationship with God made possible since Jesus Christ came down unto mankind. While the title Father may be used in reference to God the Father in four different ways, these can best be understood when placed within two different categories. **Corrupt Usage** The first category is a corrupt usage of this title. Some falsely teach that God is the Father of all mankind since He is the creator of all. Thus they teach He is the Father of mankind. However, this is false reasoning. This reasoning would mean that He is Father of the rocks since he created them. No one would teach this. Yet, those who conclude that God is the Father of men because He created them is based upon the same faulty reasoning. These same teachers also teach the brotherhood of all mankind based of the same logic. Such teaching is unbiblical. Though God is creator of all men, He is not Father of all men. Therefore, this teaching espouses a corrupt usage of the title of God as Father. **Correct Usage** The second category is the correct usage of this title. There are three ways this title is used correctly. **Father of the Nation of Israel:** In these verses, He is presented as the Father of the nation of Israel. **Father of Jesus Christ:** It is important to note that while a child was born, a son was given. He is the eternal Son of the eternal Father. He is the Father of Jesus Christ. **Father of all Christians:** This verse speaks of God as the Father of all Christians. Christians have been spiritually born of their heavenly Father. These are the correct usages of the title of God as Father. He is the first person of the Trinity. The titles or names of God the Father and the teachings concerning the fatherhood of God helps you to understand more about the first person of the Trinity—God the Father. List two aspects which help you to understand more about God the Father. List three names or titles which are most often associated with God the Father.

Chapter 7 : What Does the Bible Say About God The Father?

God the Father, on the other hand, is the source of truth and love (John ; 1 John). Father through creation Ephesians states, "For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named."

Chapter 8 : Sermons about God The Father - blog.quintoapp.com

God had always been a Father to Israel, though, to be sure, we find Jesus speaking of God as Father with unparalleled intimacy. In sum, to understand God in Matthew we must look first of all to the Old Testament, where we find that God is the one true God who had entered into covenant with Israel.

Chapter 9 : Christianity - God the Father | blog.quintoapp.com

Although God is Father of all created, some teach that the fatherhood of God means everyone is a spiritual child of God and because of that everyone is going to heaven. According to the Bible, this is not true.