

[Faith, Hope & Love_Part20](#)

Well, we are not quite ready to be done with our study on faith. Our study of “hope” is just going to have to wait. We have spent a lot of time studying the names of God in order that we might understand the person in whom we should place our faith. Specifically, we understood the names to be in reference to Jesus as His character and nature has been revealed to us in the names. However, I think we can enhance our understanding of the character and nature of God by also understanding a bit about the various roles of each of the other members of the Godhead—the Father and the Spirit. In enhancing our understanding about the Godhead, we should be even more convinced of our need to place our faith in God and God alone. I know the trinity (the Father, Son, and the Holy Spirit, which comprises the fullness of the Godhead) has been an area of confusion for many of you and I have heard things like, “I can connect to Jesus, but not to the Father,” or “How does Jesus live in me if it is actually the Spirit living in me?” So in exploring the roles of the Father and the Spirit, I hope we can clear up a lot of the confusion.

The Plurality of the Godhead. The first thing I want you to understand is that God is presented to us in the Bible as a plurality: three in one. In ***Genesis 1:1***: “In the beginning God,” we find that “God” is rendered in the plural rather than the singular. In fact, throughout the Old Testament each rendering of the name **Elohim**, the Hebrew word for God, is in the plural. In ***Psalms 89:26***, we have the first reference to God the Father. In ***Genesis 1:2***, we have the first reference to the Spirit of God. And in ***Proverbs 30:4*** we have the first reference to the fact that the Father has a Son. Therefore, we can be assured that the Godhead is comprised of the Father, the Son, and the Holy Spirit. This is affirmed in the New Testament, in

Matthew 28:19, when Jesus said, “Go therefore and make disciples of all the nations, baptizing them in the name of the **Father** and the **Son** and the **Holy Spirit**.”

The Unity of the Godhead. Although there are three persons in the godhead, distinct from one another, they are entirely united as one God. This is the reason why the singular “God” is used when translating **Elohim** and not “Gods.” This is key to understand. The godhead is **not** just one person who manifests Himself in three different ways or who has three different representations of Himself; rather, the distinction of the Godhead is found in their personhood—their individual identities. Thus, when it comes to their purpose, intention, essence, quality, character, nature, movement, and action, the Godhead is one with absolutely no distinction. But when it comes to their individual identities and how they relate to one another and to mankind, their differences are clearly visible all throughout scripture.

The concept of the singularity of the plural God is reinforced in the *Shema*, the central prayer in the Jewish prayer book that comes from **Deuteronomy 6:4**, “Hear, O Israel! The Lord is our God, the Lord is one!” Once again “God” is plural but “Lord” is rendered in the singular and it is also in the *absolute state*. Thus, the Lord is one and this truth is absolute and indivisible. Therefore, this passage could properly be translated: Hear, O Israel! The Lord [singular] is our Gods, the Lord [singular] is one or properly united. This means that even though there is a plurality of persons, the godhead always moves as one in complete indivisible unity—the Lord is one!

This is demonstrated in in **Genesis 1:29** where God addresses Adam as follows: “Then God [plural] said, “Behold, I [first person singular] have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you.” In this instance, the plural God speaks in the

singular (“I”) showing complete unity and oneness and an indivisible trinity of persons. Similarly, when the Lord calls Isaiah into service in **Isaiah 6:8**, He says, "Whom shall I send, and who will go for us?" picking up both the plural and singular aspects of the Godhead.

This unity of the Godhead is also supported in **John 10:30** where Jesus said, “I and the Father are one.” Thus, with the entirety of the Godhead being one, we can be assured that each and every name of God, which we have attributed to how Jesus directly interacts with mankind, can be used of the Father and the Spirit as well. Thus, the names which we have learned speak of the character and nature of the entire Godhead. Thus, your heavenly Father is your **Jehovah Rapha**, your **Jehovah Nissi**, **Jehovah Mekoddiskem**, and **Jehovah Tisdkenu**, and so on.

Furthermore, the relationship between the Father and Jesus helps us understand our own relationship with Jesus. For example, we have studied for quite some time the *design point* from **Galatians 2:20**: I have been crucified with Christ and it is no longer I who live but Christ lives in me. We have understood this to mean that as we allow Christ to put our flesh to death, He will possess us to such an extent that He is the one who lives in us and through us; hence, the more we die, the more He lives. Paul walked the pathway of death and could proclaim: “It is no longer I who live but Christ lives in me.” This way of living is modeled for us in the way that the Father lived in and through Jesus.

John 17:22-24

"The glory which You have given Me I have given to them, that they may be one,

just as **We are one; I in them and You in Me**, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

Jesus affirms that He and the Father are one—perfected in unity. But then He lays out the *design point*, the Father abides in Jesus and Jesus abides in us. These relationships mirror one another. Jesus speaks about this in two places. First in **John 14** in terms of the Father abiding in Jesus and Jesus abiding in the Father and then in **John 15** in terms of our abiding in Jesus and Jesus abiding in us.

John 14:8-11

Philip said to Him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? "**Do you not believe that I am in the Father, and the Father is in Me?** The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

John 15:4-6

Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart

from Me you can do nothing.

There is an amazing dualistic relationship where the Father abides in Jesus and Jesus abides in the Father and Jesus abides in us and we abide in Jesus. And if the Father abides in Jesus and Jesus abides in us, it only makes sense that the Father has also taken up His abode in our soul. This is clearly stated in **John 14:23**, when Jesus says, "If anyone loves Me, he will keep My word; and My Father will love him, and **We will come to him and make Our abode with him.**" How is this possible? This is saying that if you have been chosen by **Jehovah Mekoddishkem** and have chosen Him in return, the Father who is greater than all (**John 10:29; 14:28**) dwells within you. The one God immortal, eternal, and invisible dwells in the hearts of those who love Jesus. This is amazing. And to think that anyone of us actually has a worth issue is beyond comprehension. There is no room for such petty demonic lies; this is a very powerful reality. God the Father abides in us and has taken up His abode in our soul right alongside God the Son. This is why one of His names is **Jehovah Shammah**—the Lord is there, and there just happens to be in the soul of the **Beloved** where the Father, the Son, and the Holy Spirit dwell.

How it works. The next step is to understand how this takes place. How does Christ dwell in our hearts; after all, haven't we learned that He is still in a physical body? How does the Father take up residence in our soul? This mystery is unveiled in the third-person of the Godhead, the Holy Spirit. As we have learned, the Holy Spirit is a person, He is not an "it," a "thing," or a "force." He is definitely spirit (without a body or without material substance), but He has emotions as do all people. He can be grieved (**Ephesians 4:30**); and love proceeds forth from Him as

does joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (**Galatians 5:22**). He can even be tested or tried (**Acts 5:9**). He is the third-person of the Godhead.

Sometimes the translations in your Bible refer to Him as the Holy Spirit and other times as the Holy Ghost, but that is just a translation issue. The Greek uses only the word, “*pneuma*” which comes from a root word “*pneo*,” which literally means a current of air, breath or a breeze. The root picks up the non-material nature of the Spirit of God. So if anyone tries to tell you there is a Holy Spirit and a Holy Ghost, they have just been misinformed and are going off of varying English translations of the word “*pneuma*,” clearly not understanding the Greek.

The Holy Spirit was sent from heaven (**1 Peter 1:12**) to dwell in the hearts of each and every true believer (**1 Corinthians 3:16, 6:19; Galatians 4:6**). In fact, **Romans 8:9** makes it clear that the presence of the Holy Spirit is the defining indication that one is chosen of God and has chosen God in return. One simply cannot be a true believer if the Spirit of God does not dwell in his or her soul. It does not matter what a person says or does, how religious they may be, or how much they say, “Lord, Lord,” for without the Spirit of God dwelling within their soul, he or she is not a son of God (**Romans 8:14**).

Let’s learn a little about the Spirit and then we will circle back around to the Father. In **Luke 14:8** the Spirit is referred to as the Spirit of the Lord (and this phrasing is used 28 times throughout the Bible); and in **Genesis 1:2** and **Matthew 3:16** He is referred to as the Spirit of God (and this phrasing is used 24 times throughout the Bible). Both the “Spirit of God” and the “Spirit of the Lord” are interchangeable since the Lord our Gods is one (**Deuteronomy 6:4**). In addition, He

is referred to as being the Spirit of both the Father and Jesus; and this makes sense if He is the Spirit of “God.”

In **Matthew 10:20** and **Romans 8:11**; Jesus referred to Him as the Spirit of the Father; and in **John 15:26**, Jesus says that He will send to us the Spirit which proceeds forth from the Father. Thus, the Holy Spirit is the Father’s Spirit. But He is also referred to as the Spirit of Truth (**John 14:17, 15:26, and 16:13**); and we know from **John 14:6** that Jesus is the truth (He says, “I am the way, the truth, and the life”). Thus, at the same time that He is the Spirit of the Father, He is also the Spirit of Jesus. This is specifically stated in **Romans 8:9** and **Philippians 1:19** where Paul mentions the “Spirit of Jesus Christ.” And to make sure we don’t get confused, in **1 Peter 1:11**, Peter also refers to the “Spirit of Christ” when speaking about the Holy Spirit who inspired the prophets of old. There is one Holy Spirit. He came upon and empowered people in the Old Testament; and according to the New Testament, He fills the hearts of every true believer and empowers them to live godly lives.

So the Spirit of the Father, who is also the Spirit of Jesus, has been sent by Jesus and has proceeded forth from the Father to take up His residence in each and every true believer. And being spirit, non-material in nature, He is able to be everywhere all the time because He is not limited by any construct of creation. This is a very important aspect of the Spirit of God, He is Omnipresent—which is just a big word to mean that He is everywhere all the time. David addressed this in **Psalms 139**.

Psalms 139:7-10

Where can I go from Your Spirit? Or where can I flee from Your presence? If I

ascend to heaven, You are there; if I make my bed in Sheol, behold, You are there. If I take the wings of the dawn, if I dwell in the remotest part of the sea, even there Your hand will lead me, and Your right hand will lay hold of me.

There is no place we can go that the Spirit of the Lord, **Jehovah Shammah**, is not already there. He is in every nook and cranny of the universe. The Lord addresses this in **Jeremiah 23:23-24**, “‘Am I a God who is near,’ declares the Lord, “and not a God far off?” “Can a man hide himself in hiding places so I do not see him?” declares the Lord. “Do I not fill the heavens and the earth?” declares the Lord.”

And since He is the Spirit of the Father, the Father dwells in our soul through the presence of His Spirit. And it is through Jesus that we gain our access in one Spirit to the Father (**Ephesians 2:18**). Similarly, since He is the Spirit of Christ, Jesus dwells in our soul through the presence of His Spirit. And since the Father and Jesus are one, we abide with the totality of the Godhead. How amazing is that reality. Again, who here struggles with identity and worth issues? Let it go, struggle no longer. Reject the demons that have whispered in your ears. If you have the Spirit of God dwelling in you, then you have the Father and the Son abiding in your soul as well. Imagine what power and capability they possess in you. It is mind-numbing. As a true believer, this should establish your identity and your worth: you, a mere sinful mortal, have the entirety of the Godhead dwelling in you through the presence of the Holy Spirit who abides in your *New Creation*.

In the same way that we are one with God, the Father is making all true believers one; joined together in unity—into a holy temple—a dwelling of God in the Spirit, with Christ being the very cornerstone of this temple. This unified dwelling fulfills

Jesus prayer in **John 17:22-23** where He asks the Father that we might all be one, perfected in unity, as He and the Father are one. This unity, however, comes by way of the Spirit of God.

Ephesians 2:19-22

So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.

With this baseline understanding of the Trinity and our relationship with the entire godhead, let's understand a bit more specifically about the persons of the Father and the Spirit.

The Father. The Bible actually says quite a bit about the Father, but most of us have not connected to Him and do not understand Him. We easily connect to Jesus and all that Jesus is to us and all He has done for us, but most of us have such a hard time relating to the Father. Honestly, a lot of that has to do with our projecting upon our heavenly Father the relationship we have with our earthly fathers, and all their inadequacies and failings; thus, we tend to harbor a lot of angst toward the Father. I also believe that most people, believers and unbelievers, harbor full-on resentment toward the Father for all that He has prescribed in their lives. They

don't understand the *design point* and they don't understand the pathway of death and how it has the power to produce in us His life; thus, they are bitter over what He has allowed and directed for their lives. It's as if at some level everyone believes in the Father, but since they can't reconcile the quality of their lives with what they want to be true about the Father, they distance themselves from Him.

However, Jesus talks so much about His Dad and He clearly adores Him and wants us to adore Him as well. And it is primarily from what Jesus discloses to us about the Father that we learn about Him and come to understand that He is everything we could ever hope of or dream of in a Father. He is always there and available, He loves and adores us, He cares for us, watches over us, listens to us, protects us, and provides for us. He is an amazing Father. As we go through the description of the Father, I want you to be willing to let your perspective be changed. He is marvelous, wonderful, beautiful, and more than any of us have ever imagined. He is the Father that we hope He is; the Father that every one of us has always wanted.

One of the first things I want you to know is that the Father "is the blessed and only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see" (**1 Timothy 6:15-16**). And I know we have these images painted in our mind of an old man with a big grey beard sitting on a throne, but we are told that the Father is Spirit (**John 4:24**) and He covers Himself with light as with a cloak (**Psalms 104:2**); and in him there is no darkness at all (**1 John 1:5**). He is the King eternal, immortal, and invisible, the only wise God (**1 Timothy 1:17; Romans 16:27**). Now the fact that the Father dwells in unapproachable light and no man has seen Him or can see Him

leads us to an amazing realization. All the appearances of God to man throughout the Old Testament are pre-incarnate appearances of Christ, and not the Father. No man has seen or can see the Father; after all, He is invisible. Jesus is, and has always been, our mediator—our go between—with the Father (**Romans 8:34**); and Jesus makes it possible for us to be in relationship with the Father.

Now, all things come from the Father and we exist for Him (**1 Corinthians 8:6**). This statement alone is beyond epic and establishes without question His sovereign majesty. All things, whether seen or unseen, circumstantial, or seemingly incidental come from Him. It ALL originates from his hand. This is intended to bring us great comfort. As a kid, all we want to know is that our dad has things under control; and He does. We don't have to be afraid of this world, we don't have to be afraid of man, and we definitely don't have to be afraid of the enemy; for our dad orders all things. And once again, if you have ever struggled understanding your purpose and your worth, it is time to embrace the truth. You exist for, or literally in the Greek, "are in," the Father. There is no safer place to be than in the One who is greater than all.

The Father is the Lord of heaven and earth (**Luke 10:21**) and is blessed forever (**2 Corinthians 11:31**). Or said another way, without exception, He is the Father of all who is over all and through all and in all (**Ephesians 4:6**). Far too often we don't give the word "Lord" its true practical or emotional significance. There is simply nothing that He is not in charge of all the time; nothing is ever out of control. Our Father is the Lord of heaven and earth. This should give us great peace and rest; and it is why the Bible says that we are to fear only God. After all, our Father impartially judges according to each man's work (**1 Peter 1:17**); yet, He is also the

one who causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous (**Matthew 5:44-46**). In fact, every good and perfect gift comes down from the Father of lights (**James 1:17**); including the gift of the Holy Spirit (**Luke 11:13**).

Do you understand? Our Father is good and perfect. And it is from the Father that every family in heaven and on earth derives its name (**Ephesians 3:15**). How fascinating is that? And since “derives” is in the *passive* voice, we know that the Father is the one who chose your name; that is how personal everything is with our Father. He is in all.

The Father sets the standard for human achievement: we are to be perfect as our heavenly Father is perfect (**Matthew 5:46-48**). Clearly, this is why all our attempts to be “good” for God and do things for God are useless and a total waste of time. We simply cannot be perfect; and, all our attempts, regardless of our “good” intentions, don’t measure up. But our Father has made provision for us. Through His Son, the requirement of perfection is fulfilled in us when Christ comes to dwell in our soul (**Romans 8:3-4**). Our Father arranged for it, every little detail; and now we can approach the throne of our Father with confidence and assurance (**Hebrews 4:16; 10:19-20**).

Our heavenly Father is also the God of all mercy and comfort (**Luke 6:36; 2 Corinthians 1:3**). He rewards those who desire to be honored by God and not by man; and He refuses to reward those who practice their so called “righteousness” and religious “good deeds” (praying, fasting, giving, and so on) before men (**Matthew 6:1-6**). But if anyone hates his life in this world and serves the Son and follows Him, the Father will honor Him (**John 12:26**).

Our Father is in heaven. He is the majesty on high (**Hebrews 1:3**). His very name is holy. To the Father belongs the Kingdom, the power, and the glory forever; and He is the only one who can deliver us from evil. Thus, it is His Kingdom and His “will” that we are to desire. (**Matthew 6:9-13**). Jesus sought only His Father’s will and all that He did and said and every place He went was in accordance with His Father’s will (**John 5:19, 5:30, 8:28, and 12:50**). This is a powerful picture of the relationship the Father wants with us. And since He is involved in all things, He wants us to seek His wisdom and His “will” for all things; and, like Jesus, do only what He wants us to do, say only what He wants us to say, and go only where He wants us to go.

In fact, it is this issue of the Father’s “will” that separates those who are chosen—the **beloved**—from those who are “called,” and from those who are vessels of wrath created for destruction. The “chosen” are those who, by definition, do the “will” of the Father; and, the fact that they do the “will” of the Father, is the evidence that they are chosen and know the Father (**Matthew 7:21**). It is kind of circular. Not surprisingly, it is only those who do the “will” of the Father that Jesus considers to be His family: His mother, brothers, and sisters (**Matthew 12:47-50**). And this makes sense if you understand the *design point*. It’s not what we try and do for God that matters, but it is God doing His own “will” in and through our lives that matters. Jesus never confused this issue and neither should we.

The Father forgives our sins and transgressions (**Matthew 6:14-15**), but everyone who does not forgive from the heart He will not forgive (**Matthew 18:34-35; Mark 11:25-26**). Those who come to Jesus (evidenced by the fact that they do the “will” of the Father) are those whom the Father has given to Jesus; for no one can come to Jesus unless it has been granted him from the Father (**John 6:37, 65**).

Your Father chose you for Jesus; how beautiful is that? And the Father ensures that all He has chosen hear and learn about Jesus and eventually make their way to Him (**John 6:45**). For example, it was the Father who revealed to Peter that Jesus is the Christ, the Son of the living God (**Matthew 16:15-17**). Nevertheless, every plant which the Father did not plant shall be uprooted, for it is the Father's "will" that all who behold the Son and believe in Him will have eternal life (**John 6:40**). And the Father loves all those who love Jesus and who keep His word; He even makes His abode in that person (**John 14:21-23**). Yes, the Father dwells in the hearts of the chosen forever.

He is the God and Father of our Lord Jesus Christ; and, according to His great mercy, He has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you who are protected by the power of God, through faith, for a salvation ready to be revealed in the last days (**1 Peter 1:3-5**).

The Father is also the one who feeds and cares for all the creatures on the earth. He adorns the flowers with beauty and clothes all the grass of the field; and He knows that you need food, clothing, and shelter; and He is the one who adds these things to you. In fact, the Father knows what you need before you ask Him. Make no mistake, the Father is the one who provides our daily bread (**Matthew 6:7-8, 11-12**). And please understand, you are more valuable to Him than the animals, the flowers, and the grass; therefore, He wants you to seek His kingdom and trust the rest—all your practical concerns—to Him (**Matthew 6:25-33**).

The Father gives good gifts to those who ask Him (**Matthew 7:11**) and He has

chosen gladly to give us the Kingdom (**Luke 12:32**). He even decides who gets to sit with Jesus on His right and His left in eternity (**Matthew 20:23**). Yet, He has hidden the truth from the wise and intelligent and revealed it to infants (**Matthew 11:25**). However, there are truths which the Father keeps to Himself. For instance, only the Father knows the day and the hour of Jesus' return (**Matthew 24:36**). Moreover, it is only the Father who truly knows the Son; and no one knows the Father except the Son and anyone to whom the Son wills to reveal Him (**Matthew 11:26-27**). In fact, no one has seen the Father (not Adam, Abraham, nor even Moses) but only the Son who has explained Him to us (**John 1:18; 6:46**).

The Father sent Jesus to the earth and He testified of Jesus and glorified Him. He set His seal upon Jesus and sanctified Him. He also assigned the specific works that Jesus was to accomplish; and He is the one who gave Jesus the commandment to lay His life down and then to raise it up again. He showed Jesus all that He was doing; and, in like manner, Jesus followed and did the works of His Father (**John 5:19, 36-37, 6:27, 8:54, 10:17-18, 36 and 18:11**). In addition, the Father loves the Son and has handed all things, and granted all authority and all judgment, to Jesus (**Matthew 11:25-27; 28:18; John 3:35, 5:22**); He granted to Jesus His Kingdom (**Luke 22:29**); and He put all things in subjection under Jesus' feet (**1 Corinthians 15:27**). Make no mistake, the Father will sum up in Christ all things in the heavens and the earth (**Ephesians 1:10**).

There is also only one Father, He who is in heaven. We are to call only Him Father and no one else (**Matthew 23:9**); that is not a title anyone should embrace and a title we should not blasphemously confer on any man. He alone is our Father and our God (**John 20:17**); He is our Abba—our daddy (**Romans 8:15; Galatians 4:6**).

And we are to worship the Father in spirit and truth for that is how the Father seeks to be worshiped (**John 4:23**); it is a worship that involves the entire Godhead as Jesus is the truth. Thus, when we honor Jesus and worship Jesus under the influence and power of the Holy Spirit, we honor and worship the Father. He is the Father of glory (**Ephesians 1:17**), and He is greater than all; yes, our Dad is greater than all (**John 10:29**). He is even greater than Jesus (**John 14:28**)—not surprisingly, even in the Godhead we see how God loves diversity and inequality.

As we previously mentioned, the Father models the *design point* for us. The Father and Jesus are one (**John 10:30**)—the Father is in Jesus and Jesus is in the Father (**John 10:38; 17:21**). And it is the Father abiding in Jesus that does His works in and through Jesus (**John 14:11**). We get to follow His example with Christ abiding in us and doing the Father's work in and through our lives; it is how we are one with the Godhead.

The Father raises the dead and gives them life (**John 5:21**), for the Father has life in Himself (**John 5:26**). Even Jesus said that He lives because of the Father (**John 6:57**); and it is the Father who raised Jesus from the dead (**Galatians 1:1**). Furthermore, the Father gave a commandment to Jesus as to what He was to speak and say, and this commandment is eternal life (**John 12:49-50**).

The Father is the vinedresser who cares for the vine and all the branches. He prunes, waters, feeds, and nurtures the vine so that the branches can produce an abundance of fruit (**John 15:1-6**). What a beautiful picture of the Father's relationship with Jesus and our relationship in Jesus; the Father is always tending to us (the branches) for the purpose of our bearing His fruit of love. It is sad how we misunderstand so much of what He does in our lives; but it is all good, it is all

for our health and productivity. For instance, the Father has qualified us, or enabled us, to share in the inheritance of the saints in Light, and He keeps enabling us over and over again (it is a *participle*); and He has rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins (***Colossians 1:12-14***). The Father has loved us and He keeps loving us over and over again (another *participle*) and keeps giving us eternal comfort and good hope by grace (***2 Thessalonians 2:16-17***). He promised to send to us the Holy Spirit—the Helper—the Spirit of truth, and He made good on His promise (***Acts 1:4-5; John 14:16-17***); and whatever we ask in Jesus' name (as we have learned about the names this makes more sense as to what it means), the Father will give us our request (***John 15:16-17, 16:23; Matthew 18:19-20***).

And finally, all of humanity will one day stand before the Father and Jesus will either confess them or deny them before the Father (***Matthew 10:32-33***).

Our heavenly Father is not some disconnected being that just sits up in heaven and watches the world spin as we struggle through this life. Oh contraire; He is actively involved in everything and has prepared all things in order that we might love His Son and be loved by Him. He cares for us, He watches over us, He provides for us, He trains us, He disciplines us, He comforts us, He talks to us, and He does all things for us that a good Father would do. He is our God. He gives us the approval we need, the love we need, and the time and attention that we all crave. In fact, He knows us like no other and understands exactly how He made us. There is nothing within our being that is hidden from His sight.

Get to know Him and worship Him by honoring His Son through the power of the Spirit. With the Father as our Dad, we honestly have nothing to worry about; He is

safe and He just wants us to know Him and experience the majesty of His great love. It is time to believe by faith that He is not like your earthly father: let it go. Put off the anger, the bitterness, and any grudge that lives deep in your soul. Forgive your heavenly Father for what He had to do to you to bring you to His Son (***Jeremiah 42:10***). Accept your heavenly Father for who He says that He is. Embrace Him as your Dad and bet your life on His character and nature. Let your faith be both directed and completed in Him.

Let's Pray