

What data is there on the relationship of The Father to the OT Deity ?

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The above passages connecting the Father to the OT deity are very clear and explicit, but **we can add further connections** – which will prepare us for more sober assessments of what Jesus actually warned us about.

- We look NOW at characteristics of the Father as pointed out by Jesus (and **HIS continuity with OT YHWH**).
- Some of these have been mentioned already, but should be restated here, and a couple of these are about Jesus himself--as a manifestation of the Father—in **HIS continuity with OT YHWH**).
- These range from the 'pleasant' to the 'unpleasant' (by our standards), but even the harshest-sounding judgment passages must be seen IN CONTINUITY WITH the **stated** attitudes of OT YHWH, that *"... He does not enjoy bringing affliction or suffering on mankind"* [Lam 3:33, HCSB].
- Some of these will probably be less 'agreeable' to positions like the OtherVoice, but they must be mentioned for the sake of **honesty**, clarity, and fairness to the message from the Lord.

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1A: Love your enemies / do good to them (Sermon on the Mount)

You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.; But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High [*hupsistos, Elyon*], for he is kind to the ungrateful and the evil." [Luke 6:35ff]

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1B: Mosaic Law and OT teaching

"If you meet your **enemy's** ox or his donkey going astray, you shall bring it back to him. If you see the donkey of **one who hates you** lying down under its burden, you shall refrain from leaving him with it; **you shall rescue it with him.**" [YHWH, Ex 23:4-5];

"You shall **not** see your brother's ox or his sheep going astray and **ignore them**. You shall take them back to your brother. And if he does not live near you and you do not know who he is, you shall bring it home to your house, and it shall stay with you until your brother seeks it. Then you shall restore it to him. And you shall do the same with his donkey or with his garment, or with any lost thing of your brother's, which he loses and you find; **you may not ignore it**. You shall not see your brother's donkey or his ox fallen down by the way and ignore them. You shall help him to lift them up again. [YHWH, Deuteronomy 22:1–3]

"If I have rejoiced at the ruin of him who **hated me**, or exulted when evil overtook him 30 (I have not let my mouth sin by asking for his life with a curse)" [Elohim, Shaddai, El; opens and closes with YHWH, Job 31:29]

"If your **enemy** is hungry, give him bread to eat, and if he is thirsty, give him water to drink, for you will heap burning coals on his head, and the LORD will reward you." [Prov 25.21f];

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2A: Forgiveness due to ignorance (Luke 23:34)

“But Jesus was saying, “Father, forgive them; for they do not know what they are doing.”

2B: Sins of Ignorance

Jesus as high priest had full authority to apply his sacrificial death on the Cross to these ‘sins of ignorance’. In the OT, YHWH instructed the priests to offer sacrifices on YOM KIPPOR, feast days and other times for ‘sins of ignorance’. When and if such a sinner became enlightened about a past inadvertent sin, he was then required to admit it and approach God about it. This would be the same with the soldiers—if and when they realized what they had done.

Sins of ignorance are recognized as being of lower (or sometimes even ‘auto-forgiven’):

“Ignorance mitigated Israel’s guilt, though it did not erase it completely. Ignorance mitigated the guilt of Gentiles (14:17; cf. 17:23, 30), though the ignorance of the Judean leaders, who knew Scripture, was more culpable (cf. Luke 11:52; Acts 13:27). The leaders were ignorant because they understood neither Jesus nor the Scriptures (Acts 13:27; cf. Mark 12:24); these leaders contrast with the true leader (Acts 3:15). **Ignorance mitigated guilt for the crucifixion** (the likeliest reading of Luke 23:34).” [Craig S. Keener, *Acts: An Exegetical Commentary & 2: Introduction and 1:1–14:28* (vol. 1; Grand Rapids, MI: Baker Academic, 2012–2013), 1102.]

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3A: Care for the Birds (Sermon on the Mount and elsewhere)

““Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet **your heavenly Father feeds them**. Are you not worth much more than they?”

3B: YHWH provides for nature

- He gives to the beasts **their food**, and to the young **ravens** that cry. [YHWH and Elohim; Ps 147:9];
- “Can you hunt the prey for the lion, or satisfy the appetite of the young lions, when they crouch in their dens or lie in wait in their thicket? Who provides for the **raven** its prey, when its young ones cry to God [El] for help, and wander about for lack of food? [YHWH answers Job, Job 38.41]
- “These [animals] all look to you, To give them **their food** in due season. When you give it to them, they gather it up; when you **open your hand**, they are filled with good things. [YHWH my Elohim, Ps 104:27–28.]

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4A: Promise of the indwelling Holy Spirit as part of the New Covenant

Luke 24:49	And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."
John 14:16ff	And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you .
Acts 1.4	[H]e ordered them not to depart from Jerusalem, but to wait for the promise of the Father , which, he said, "you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."
Acts 2.32ff	This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.
1 John 2:27f	But the anointing that you received from him abides in you , and you have no need that anyone should teach you. But as his anointing teaches you about everything ,

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4B: Promise of YHWH for New Covenant & Spirit Outpouring / Indwelling

Joel 2.28-29	"And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit . [YHWH Elohim]
Ezek 36.26, 29	And I will give you a new heart, and a new spirit I will put within you I will put my Spirit within you , and cause you to walk in my statutes and be careful to obey my rules .. And I will not hide my face anymore from them, when I pour out my Spirit upon the house of Israel, declares the Lord GOD." [Adonai YHWH]
Is 44.3-5	For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring , and my blessing on your descendants. ... This one will say, 'I am the LORD's,' another will call on the name of Jacob, and another will write on his hand, 'The LORD's,'...
Ezek 11.19-20	And I will give them one heart, and a new spirit I will put within them And they shall be my people, and I will be their God
Jer 31.31-34 [YHWH of the Old Covenant]	Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt , my covenant that they broke, though I was their husband, declares the LORD. 33For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them , and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD.

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5: Co-conspirators in 'blinding' and 'hiding' the message?

When Jesus had said these things, he departed and hid himself from them. Though he had done so many signs before them, they still did not believe in him, so that the word spoken by the prophet Isaiah might be fulfilled: "Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?" Therefore **they could not believe**. For again Isaiah said, "**He has blinded their eyes and hardened their heart**, lest they see with their eyes, and understand with their heart, and turn, and I would heal them." Isaiah said these things because he saw his glory and spoke of him. [John 12.36ff]

All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. This was **to fulfill what was spoken by the prophet**: "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world." [Matt 13.34-35, citing Ps 78.2]

This is obvious since it involves at three OT quotes and themes. The theology is not as problematic as might appear on the surface (if you know your theology about 'response to light'), but the continuity between Jesus/Father and the YHWH of the OT passages is the point here.

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5: Co-conspirators in 'blinding' and 'hiding' the message? (cont'd)

Then the disciples came and said to him, "Why do you speak to them in parables?" And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but **to them it has not been given**. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, **even what he has will be taken away**. This is **why I speak to them in parables**, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: ""You will indeed hear but never understand, and you will indeed see but never perceive." For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.' [Matthew 13:10-15]

In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have **hidden these things** from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is **except the Son and anyone to whom the Son chooses to reveal him**." [Luke 10.21-22]

They BOTH were involved in this 'hiding' action/response.

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6: John the Baptist's announcement of Jesus ministry

According to the Lord Jesus, John the Baptist was the greatest of OT saints and consistently honors him as sent from YHWH. Jesus never repudiates John's message and even uses him in his closing disputes with the religious leaders.

And here is how John the Baptist (foretold by YHWH as forerunner in the OT) speaks of one aspect of Jesus' ministry in Matthew 3:

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "You brood of vipers! Who warned you to **flee from the wrath to come?** ... Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. "I baptize you with water for repentance, but **he who is coming after me is mightier than I**, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and **he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.**" [Matthew 13:10-15]

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7: Jesus to repay our deeds in judgement

“For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? For **the Son of Man** is going to come with his angels in the glory of his Father, and then he will **repay each person according to what he has done.**” [Matt 16:26ff]

The Old Testament counter-point:

“I the LORD [YHWH] **search the heart** and test the mind, to **give every man according to his ways**, according to the fruit of his deeds.” (Jer. 17:10)

O great and mighty God [El], whose name is the LORD of hosts [YHWH Tsavaoth] , great in counsel and mighty in deed, whose **eyes are open to all the ways** of the children of man, **rewarding** each one according to his **ways** and according to the fruit of his **deeds**. (Jer 32:19)

Once God [Elohim] has spoken; twice have I heard this: that power belongs to God [Elohim], and that to you, O Lord [Adoni], belongs steadfast love. For **you will render to a man according to his work**. (Ps. 62:11-12)

Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. If you say, “Behold, we did not know this,” does not **he who weighs the heart** perceive it? Does not he who keeps watch over your soul know it, and **will he not repay man according to his work?** (Prov. 24:11-12)

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8A: Parables of Judgment -- The Unforgiving Servant

Parable of the Unforgiving Servant (Matthew 18): "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents. And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.' And out of pity for him, the master of that servant released him and forgave him the debt. But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, [and seizing him, he began to choke him, saying, 'Pay what you owe. So his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger **his master delivered him to the jailers [lit. *torturers*], until he should pay all his debt. **So also my heavenly Father will do to every one of you**, if you do not forgive your brother from your heart."**

Jesus describes the Father in an image of an angry king who would turn an abusive subject over to torturers...

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8B: Responses in kind – *lex talionis* (both GOOD and BAD)

“With the **merciful** you show yourself **merciful**; with the **blameless** man you show yourself **blameless**; with the **purified** you show yourself **pure**; and with the **crooked** you make yourself seem **tortuous**. For you save a humble people, but the **haughty eyes you bring down**. [Psalm 18.25-26]

“The Lord helps his own. His own are those who are concerned with being “faithful”, “blameless,” and “pure”. He responds with deep concern to his covenantal children, whereas he deals in kind with the “crooked” (“perverse,” “twisted”). The psalmist rejoices in God’s justice, as he deals with each in accordance with his works. .. that he [God] “acts corruptly” (“crooked”) with those who are “crooked.” Even as God deals lovingly with those who love him, **he lets the crooked acts of the wicked boomerang on their own heads**. They receive their just deserts.” [EBC, Ps 18.25f]

“If a malicious witness arises to accuse a person of wrongdoing, then both parties shall appear before the LORD, the priests and judges ... if the witness ... has accused his brother falsely, **then you shall do to him as he had meant to do to his brother**. [Dt 19:16–19.]

You shall do to him as he schemed to do to his fellow This is the *lex talionis* or “law of punishment in kind.” By this means the law strives to make the punishment fit the crime perfectly: whatever penalty would befall the accused if wrongly convicted—whether execution, flogging, a fine, or some other punishment—is to be imposed on the false witness. The phrase “you shall do to him” is addressed to the court.” [Tigay, Deut.]

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9: Jesus says to fear God/Father who can “destroy in hell”

In Luke 12.4-7, Jesus is counseling His disciples to be courageous in the face of opposition. He contrasts the power of human to that of God, while reminding them that the **God who cared for birds – the Father from Sermon on the Mount**—watches over and has sovereignty over their time of death.

I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. But I will **warn you whom to fear: fear him who, after he has killed, has authority to cast into hell**. Yes, I tell you, **fear him**! Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows. [Luke 12.4-7]

In somewhat similar terms, Jesus speaks of the same theme in Matthew 10:28-31

And do not fear those who kill the body **but cannot kill the soul**. Rather **fear him who can destroy both soul and body in hell**. Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows.

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9: Jesus says to fear God/Father who can “destroy in hell” (continued)

- “The “one” who has the power to destroy in hell is of course God himself; there is **no suggestion in biblical literature that the devil has the power of judgment, nor that God’s people should fear him**, nor is the devil referred to at all in this context. But a healthy “fear” of God is a recurrent feature of OT spirituality which the NT in no way mitigates.” [RT France]
- “The one who has power to cast into Gehenna is **God** (cf. Mk. 9:45, 47; Jas. 4:12—“*There is only one lawgiver and judge, he who is able to save and to destroy*”), and **not the devil**; the latter has power over death (Heb. 2:14), but the **NT places the final authority over men in the hands of God.**” [I.H. Marshall]
- “That **God kills is the OT perspective** of Deut 32:39; 1 Sam 2:6; 2 Kgs 5:7; and cf. Job 1–2. Luke thinks in terms of a dual causality. **1 Sam 2:6** has exerted some influence on Luke’s formulation here. [Nolland]
“The **LORD kills and brings to life**; he brings down to Sheol and raises up. The LORD makes poor and makes rich; he brings low and he exalts. He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor.” [1 Sam 2:6-8]
- “**In the NT one is otherwise counseled to resist Satan, not fear him** (Jas 4:7; 1 Pet 5:9). The fear of God, however, is not beneath a follower of Jesus (cf. Acts 9:31)” [Fitzmyer]
- “To the stark truth of [Matthew] 10:28, Jesus added the comforting grace of 10:29–31, assuring the believer that the judge is also the **Father**, who values his children greatly and will always protect their souls.” [Weber]

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10: Parables of Judgment -- the 10 Minas (Jesus as the nobleman)

Parable of the 10 Minas (Luke 19): He said therefore, "A nobleman went into a far country to **receive for himself a kingdom and then return**. Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.' But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. [SNIP] But as for **these enemies of mine**, who did not want me to reign over them, **bring them here and slaughter them before me.'**"

The treatment of the servants is not the point here – only the 'strong' image of the enemies:

"Enemies of mine" refers not to persons like this disobedient slave, but to the subjects of the realm who refuse to show allegiance to their ruler and, indeed, who oppose his claim to the throne (v 27; for the relation of "hate" and "enemy," see 1:71). **As one kingdom displaces another, judgment follows for those who continue to show fealty to the old** (Jer 39:5–7; 1 Sam 15:32–33; cf. Luke 12:46). [Green]

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11: Parables of Judgment -- The Talents

Parable of the Talents (Matthew): “For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. [SNIP] Now after a long time the master of those servants came and settled accounts with them. ... He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’ But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. **And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.**’ (Matthew 25:14ff)

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12: Parables of Judgment -- The Wedding Feast (Original Invitees)

The Parable of the Wedding Feast (Matthew 22): "And again Jesus spoke to them in parables, saying, "The kingdom of heaven may be compared to a **king** who gave a **wedding feast for his son**, and sent his servants to call those who were invited to the wedding feast, but they would not come. Again he sent other servants ... But they paid no attention and went off, ... while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and **he sent his troops and destroyed those murderers and burned their city**. Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. Go therefore to the main roads and invite to the wedding feast as many as you find.' ... So the wedding hall was filled with guests.

This is – of course – about the Father's actions, relative to how the Son is treated. Strong image!

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13: Final Judgment of Matthew 25

The Final Judgment: “When the **Son of Man** comes in his glory, and all the angels with him, then he will sit on his glorious **throne**. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, ‘Come, you who are **blessed by my Father**, inherit the kingdom prepared for you from the foundation of the world. ... “Then he will say to those on his left, ‘**Depart from me, you cursed, into the eternal fire prepared for the devil and his angels**. ...And these will go away into eternal punishment, but the righteous into eternal life.”

We should note that even though Jesus does not ascribe the ‘cursing’ to the Father, it is implicit / obvious that it is either Jesus or the Father pronouncing this curse—there are no other agents available (the devil is part of the cursed group in this case, and inanimate objects cannot do *this—contra* Chrysostom). One would have to conjure up a ‘self-curse’ (which IS a biblical thing), on the part of the condemned in order to escape this attribution to Jesus or the Father. [Of course, Jesus cursed a tree during the last days of His ministry, as an object lesson for what would befall Jerusalem after their rejection of him— Mark 11.12-14 w/20-21]

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14. The Father would send military angels at Jesus' request, to defend with violence as directed by Jesus.

"Or do you think that I cannot appeal to My Father, and He will **at once** put at **My disposal more than twelve legions of angels?** (John 26.53)

As YHWH certainly did with another son of David in the OT:

"Then Hezekiah the king and **Isaiah** the prophet, the son of Amoz, prayed because of this and cried to heaven. And the LORD (YHWH) sent an angel, who cut off all the mighty warriors and commanders and officers in the camp of the king of Assyria. (2 Chr 32:20ff)

Jesus did not request it this time, but --according to Jesus -- the Father **would certainly have** responded JUST LIKE YHWH did in the OT had He done so.

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15. The Father willingly inflicted His Son with the cup of suffering — even when asked not to.

"And He was saying, "Abba! Father! **All things are possible** for You; remove this cup from Me; yet not what I will, but what You will (*thelo*).” (Mark 14:36)

"Father, if You are **willing** (*boulomai**), remove this cup from Me; yet not My will (*thelo*), but Yours be done.” (Luke 22.42)

***The *boulomai* word is stronger than simple *thelo* (will). It includes the notions of “*wish, want, desire; intend, plan, will; desire, wish, implying planning and the invocation of the will*” (BDAG).**

"And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will (*thelo*).” ... Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, your will (*thelo*) be done.” (Matt 26:39ff)

And Jesus did not seem to find this morally objectionable in the least --

"Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for **this purpose I came to this hour**. (John 12:27)

So Jesus said to Peter, "Put the sword into the sheath; the **cup which the Father has given Me, shall I not drink it?**" (John 18.11)

What data is there on the relationship of The Father to the OT Deity ?

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**16: The Father and Son were 'co-conspirators' in this blood-sacrifice.
It was a mission they BOTH pursued willingly and eagerly.**

The *boulomai* word in Luke is the Greek word used to translate the Hebrew word for 'will' or 'delight' in Isaiah 53.10:

Yet it **pleased (*chapets*) the LORD to bruise him**; he hath put him to grief: When thou shalt make his soul an offering for sin, He shall see his seed, he shall prolong his days. And the pleasure of the LORD shall prosper in his hand. [KJV/NKJV]

"Yet it was the **will (*chapets*) of the LORD to crush him**; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand." [ESV]

And this same 'will' or 'desire' of YHWH's was something that the Suffering Servant would cause to prosper by His efforts!

Yet it pleased the LORD to bruise him; he hath put him to grief: When thou shalt make his soul an offering for sin, He shall see his seed, he shall prolong his days. And the **pleasure (*chapets*) of the LORD shall prosper in his hand**. [KJV/NKJV]

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16: The Father and Son were 'co-conspirators' in this blood-sacrifice. It was a mission they BOTH pursued willingly and eagerly.

Of course, this was not something 'forced upon' the Son – He deliberately came to earth to fulfill several objectives – one of which was to be a sacrifice/ransom/sin-bearer. Even though it involved blood, suffering, and humiliation, He knew what He was doing—and had **joy** in that (like the YHWH of Isaiah 52-53).

"looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. " [Heb 12.2]

""The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field. [Matt 13.44]

"His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' .." (Matt 25.23)

And on the night of His betrayal and eve of His crucifixion:

"These things I have spoken to you, that my joy may be in you, and that your joy may be full." [John 15.11]

"But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves." [John 17.13]

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This was part of the **pre-built plan** to destroy the forces of sin/death used by the World-Hater. Even though it involved blood, suffering, and humiliation, He knew what had been planned for in the redemptive goals:

"And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! 26Was it not necessary that the Christ should suffer these things and enter into his glory?" 27And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself." [Matt 25.25ff]

"the Son of Man came not to be served but to serve, and to give his life as a ransom for many (Mt 20:28)

"I am the good shepherd. The good shepherd lays down his life for the sheep ... just as the Father knows me and I know the Father; and I lay down my life for the sheep" The reason my Father loves me is that **I lay down my life -- only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again**" [John 10.11, 15, 17ff]

"For I have come down from heaven, not to do my own will but the will of him who sent me ... **that I should lose nothing of all that he has given me, but raise it up on the last day..**" (John 6:38ff)

"When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh... And now, Father, **glorify me in your own presence with the glory that I had with you before the world existed.**" [John 17.1-5]

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There are too many verses to list here, but this action between the Father and the Son at the Cross was **something done 'inside God' that freed us** to embrace freedom and the fullness of God. And this 'internal act' of God was remembered as the powerful, effective mystery it was/is:

- "In Christ, God was reconciling the world to himself, no longer counting their sins against them... God made Christ, who lived a morally perfect life, to 'be' evil for us, so that we might 'be' moral 'right-ness' in Him" (2 Corinthians 5.19, 21)
- "And He himself bore our wrongdoings in His body on the Cross" (1 Peter 2.24)
- "For Christ died for sins once for all, the just for the unjust, in order that He might bring us back to God" (1 Peter 3.18)
- "This is really love, not that we loved God, but that He loved us, and sent His Son to be the sacrifice for our wrongdoing" (1 John 4.10)
- "When we were utterly helpless, Christ came at just the right time and died for us sinners. Now, most people would not be willing to die for an upright person, though someone might perhaps be willing to die for a person who is especially good. But God showed his great love for us by sending Christ to die for us while we were still sinners. And since we have been made right in God's sight by the blood of Christ, he will certainly save us from God's condemnation. For since our friendship with God was restored by the death of his Son while we were still his enemies, we will certainly be saved through the life of his Son." (Romans 5.6-10, NLT)

What data do we have about how Jesus saw YHWH of the OT?

One/Critical: We MUST start with statements by Jesus explicitly mentioning the God of the Hebrew bible – which will be clearest in His quotations from the OT, but not limited to them. All other passages must be interpreted with these explicit ones in mind.

This CRITICAL category of data includes (in order of priority):


- PRIMARY: Passages where He quotes or refers to explicit YHWH-connected texts from the Hebrew Bible (using terms with LORD or GOD or titles/circumlocutions --e.g. “Most High”, “Power”-- in them.)
- SECONDARY: Any use of the NT term ‘Father’ in relation to any event, agent, or teaching in the Hebrew Bible.

- We saw 6 explicit connections between the name “FATHER” and the OT deity;
- We looked at 16 passages/themes that essentially lined up the Father/Jesus with a wide range of YHWH passages – a range from pleasant to unpleasant.
- Yet we did not see a single case of Jesus ‘rejection’ of the OT deity being looked at.

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- SECONDARY: Any use of the NT term ‘Father’ in relation to any event, agent, or teaching in the Hebrew Bible.
- TERTIARY:  Passages using the terms “Lord” (=YHWH), or “God” or circumlocution (e.g. “Most High”, “Power”), without a specific OT verse reference, but which would be most likely understood by the hearers as referring to the most ‘visible’ OT Deity.