



LESSON 55

Foundations Curriculum

Show Us the Father

By Eliseu Moreira

Introduction

Show Us the Father

In this fifty-fifth lesson, we will talk about God the Father, based on what the Scriptures say about Him. We will learn that our finite minds can only understand and know God if He reveals Himself to us. Neither human effort nor human knowledge, nor religion itself, can show us the Father.

We want to be encouraged and stirred to understand the Scriptures on today's subject with a willing spirit and a contrite soul. This is the loving, gracious Father whom we love; and He loved us first.

It is important to point out that, since God is an infinite being, it is impossible for any creature with a finite mind to know Him or comprehend Him exactly as He is.

For now, we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

1 Corinthians 13:12 (NKJV)

We have great limitations when it comes to understanding God. Nevertheless, He has revealed Himself through language we can understand. In the Holy Scriptures, we find, in many situations, God speaking of Himself. In fact, no one can know God unless He reveals Himself. Everything we know of God is what He has revealed of Himself and what Jesus reveals of the Father.

I, even I, am the LORD, and besides Me there is no savior.

Isaiah 43:11

I am the LORD, and there is no other; There is no God besides Me. I will gird you, though you have not known Me.

Isaiah 45:5

Thus says the LORD, The Holy One of Israel, and his Maker: "Ask Me of things to come concerning My sons; And concerning the work of My hands, you command Me."

Isaiah 45:11

He reveals Himself there as Creator, as the sustainer of the universe. So, we can say that He is Holy, that He is Lord, that He is Savior, Creator, that He sustains all things, that He has all power, that He is unique — because that is how He has revealed Himself.

We can therefore attribute holiness, lordship, and salvation to God as inherent attributes — attributes of His moral being, which are natural to Him, which no one else possesses, besides this loving and glorious Father. And this is how He presents Himself.

Understanding God in His fullness would be as difficult as fitting the ocean into a teacup. Our minds are far too small to fully comprehend a God so great. But He has revealed Himself, enough to exhaust our capacity, enough to silence our unbelief. That is why Hosea calls out to us: "Let us know, let us pursue the knowledge of the LORD" (Hosea 6:3).

It is important for us to understand that the knowledge of God comes only by revelation. It does not come by ideological knowledge, nor by theological knowledge. The knowledge of God does not come through human wisdom, nor through intelligence, nor through philosophy, nor through science, and certainly not through religion. We can affirm this based on the epistle of John.

He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 1:11–13 (NKJV)

He came to a lineage descended from Abraham, yet even with all the religious structure they had, they were unable to understand God. They discussed and taught about God, but they could not understand God. Proof of this is that Jesus was rejected because there was no clear understanding of God. They were religious. A religious mind cannot understand, because it conceives of God from a human point of view. God is understood on His own terms — it is a matter of faith.

A religious mind has the ability to create concepts to meet personal needs. We see this in the concept of religion, in which gods and idols are created to meet human needs. Sometimes we make our God into an idol by treating our Father as someone who exists merely to meet our own needs.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent." Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and

Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

1 Corinthians 1:18–25

This text shows us that through wisdom, through philosophy, through the paths of human intelligence, one can never come to know God. There is no way. Aristotelian minds seek to know God through philosophy and intellectual knowledge, but God hid the truth from the wise and understanding and revealed it to little children. A simple way to know God is to listen to what He says about Himself.

But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.

1 Corinthians 2:14

There is a kind of human effort that arises from the ego, from pride, from arrogance, that seeks in a natural way to understand what is spiritual; it seeks to know God in a way that distorts the truth, creating a god limited to human capacity.

These things you have done, and I kept silent; You thought that I was altogether like you; But I will rebuke you, And set them in order before your eyes.

Psalms 50:21

God is asking: Do you think I am like you? Do you treat Me as though I were your equal? You are putting Me on the same level as yourselves. There is a persistent human tendency to distort the image of God, creating one's own dogmas and religions.

We could say that Adam was an example of this. When he sinned, in order to fix his problem he immediately made himself a covering of leaves; he wanted to present himself before God by covering his nakedness. He knew the Father was there, but he needed to cover his nakedness — it was his own effort. God set that aside and brought him garments of skin instead. This meant that an animal had died — something entirely different from man's effort; it was God reaching out His hands, it was the Father reaching out His hands. This is important to point out. I would like to highlight that God is our Father, just as Jesus always referred to God as Father.

We can also cite the case of Cain as another moment in which we see man trying to please God, trying to know and draw near to this Father by his own effort.

To try to please the Father, Cain offered fruit of the ground — something God had not asked for, something that did not please the Father. That is why God rejected both the offering and the one who offered it.

In the episode of the golden calf in Israel, the people wanted to give God a face. They thought, “Look, all the gods of these nations have a face — let's put one on our God.” This is a senseless human effort to know the Father; there has always been a senseless effort of this kind.

There is a way to the knowledge of God, this loving Father. This way is not human, nor philosophical, nor made of dogmas.

Philip said to Him, "Lord, show us the Father, and it is sufficient for us." Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father."

John 14:8–12 (NKJV)

Jesus was telling Philip:

- a) I am the expression of My Father.
- b) I am the way of access to the Father — the way.
- c) I am the exact expression of His being.
- d) I am His will in action.
- e) I am My Father's plan of redemption.

Every attempt of man to know God apart from Christ results in frustration and wearisome effort. Any and every effort to know God must pass through Christ, who is the exact revelation of the Father.

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."

John 14:6 (NKJV)

Jesus is the Emmanuel appointed by the Father to reveal Him to the world. The Bible says that the Father is love; and how did He express His love for us? In redemption, in remission, in salvation, through His Son — Jesus, the Emmanuel appointed by the Father.

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

Hebrews 1:1–4

God now speaks through His Son. This truth is beautifully illustrated at the Transfiguration in Matthew 17. Moses, Elijah, and Jesus stood together on the mountain when the Father declared, "This is My beloved Son, in whom I am well pleased. Hear Him!" (Matt. 17:5, NKJV). Moses represented the Law, Elijah the Prophets, but the Father's command was clear: "Hear Him!" In these last days, God has spoken to us through His Son (Heb. 1:1–2). Jesus is God's final and complete revelation to humanity—the living Word through whom the Father makes Himself known.

Men seek various ways to know God:

Intellectual knowledge;

Philosophical knowledge;

Experiential knowledge.

And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

John 17:3

Then Job answered the LORD and said: "I know that You can do everything, And that no purpose of Yours can be withheld from You. You asked, 'Who is this who hides counsel without knowledge?' Therefore I have uttered what I did not understand, Things too wonderful for me, which I did not know. Listen, please, and let me speak; You said, 'I will question you, and you shall answer Me.' I have heard of You by the hearing of the ear, But now my eye sees You. Therefore I abhor myself, And repent in dust and ashes."

Job 42:1–6

Concepts about God are of value only to those who already know Him. We study about God not in order to believe in Him, but because we believe in Him; we study in order to express what we believe about Him. To illustrate a little further what has been said so far, let us look at the situation when Abraham sends his servant Eliezer to find a wife for Isaac, in Genesis 24, for it is a fitting allegory.

Abraham asks Eliezer to put his hand under his thigh and swear, to commit himself, that he would bring back a wife for his son from among his own kindred. Eliezer travels to a distant land and finds Rebekah. After speaking with her and being brought to her father's house, he presents treasures, riches, and jewels that he had brought with him. Eliezer does not say, however, that those gifts are his own, but that they come from the bridegroom and the bridegroom's father. And here, allegorically, Abraham represents the Father — God; Eliezer represents the Holy Spirit, who brings the treasures, the gifts of the Father; and Isaac, who waits for the bride, full of expectation, represents Jesus. This servant of Abraham, who represents the Holy Spirit, does not glorify himself, does not seek glory for himself, but presents the riches of the Father. The wife, Rebekah, who represents the Church, came to know Isaac and Abraham through the information given by Eliezer, Abraham's servant, before she ever met them in person.

Allegorical Representation

Abraham — God

Abraham's servant — The Holy Spirit

Abraham's son — Jesus

The son's wife — The Church

Flee from speculative religion, flee from intellectual knowledge about God, flee from knowing God through religion — know God in the sufficiency of Christ and through the revelation of the Holy Spirit.

CONCLUSION

In this fifty-fifth lesson of the Foundations Curriculum, we studied the subject Show Us the Father. We had the opportunity to learn that it is not possible to know God through philosophy, nor in a natural way, nor even through religion. To know God, we need God Himself to reveal Himself to us. In the Scriptures, He has revealed Himself through language we can understand — either speaking about Himself, or through Jesus, the exact expression of His being.

CONSIDER CAREFULLY

- 01** How can we gain the knowledge of God the Father?
- 02** What is the way to know God the Father?
- 03** What must we flee from in order to know God the Father?

*having been built on the foundation of the apostles and prophets,
Jesus Christ Himself being the chief cornerstone.*

Ephesians 2:20 (NKJV)

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contato@fundamentos.me | fundamentos.me