

THE BELIEVER'S COMMUNICATION WITH GOD THE FATHER FROM THE RIGHT HAND

The Father Receives Our Communication from the Right Hand

Introduction

- A. The Great Confusion Concerning Communication with God
 - 1. The Practice of Addressing the Wrong Person
 - 2. The Prevention of Conformity with Grace Teaching for Grace Communication
 - 3. The Problem with Knowing What to Expect in One's Communication with God
- B. The Clarity of the Grace Revelation Concerning the Eight Types of Communication with God
 - 1. Appeals for Divine Response
 - a. Asking → αἰτέω (*aiteo*)
 - b. Intercession → ἐντευξις (*enteuxis*)
 - c. Supplication → δέησις (*deasis*)
 - 2. Appreciation for God
 - a. Thanksgiving → εὐχαριστία (*eucharistia*)
 - b. Praise → αἶνεσις (*ainesis*)
 - c. Worship → προσεύχομαι (*proseuchomai*)
 - 3. The Appearance of a Three-Seated Throne
 - a. Occupied by Divine Plan
 - b. Occupied by One to Three Divine Persons
 - 4. Agreement with God about Sin – Confession → ὁμολογέω (*homologeō*)
 - 5. Anticipation of Keeping a Commitment – Vow → εὐχή (*euche*)
- C. The Connection of Our Communication with God from the Right Hand
 - 1. Considered as Coming from the Son

- 2. Counted as Coming from the Third Heaven
- 3. Communicated to the Father through the Jesus Christ
- D. The Certainty that All Communication Is Directed to God the Father
- E. The Conformity to Grace Revelation for Christians

I. THE IMPORTANCE OF CERTAIN FACTS CONCERNING COMMUNICATION WITH GOD FOR THE CHRISTIAN – THE PERSONS OF THE GODHEAD AND EFFECTIVE COMMUNICATION

- A. The Father Is the Ultimate Recipient of All Communication from Christians
 - 1. No Matter What One Says
 - 2. No Matter What One Thinks
- B. Jesus Christ, the Second Person of the Godhead, Is Involved in the Process
 - 1. Communication with the Father Is in the Character of Christ – "In My Name"
 - a. Asking "in My Name" – Jn. 14:13, 14; 15:16; 16:23, 24, 26
 - b. "Name" Involves Character and Person
 - c. The Old Testament Ties the Idea of "Name" to the Character of God (ex. Leviticus 24:11; Exodus 9:16; Joshua 9:9; Psalm 29:2 etc.)
 - d. The Father Is Manifested in His Name Showing His Character and Person (Jn. 17:6; 17:26; Rev. 11:18)
 - e. Christ Is Manifested in His Name Showing His Character and Person (1 Jn. 2:23; Jn. 3:18; Ac. 3:6)
 - f. Not One of the 350+ Titles for the Son But His Person and Character
 - 2. Communication with the Father Is "By the Agency" (διὰ) of the Son – Col. 3:17 (cf. Phil. 1:11)
 - 3. Communication with the Father Is Normal

II. THE BELIEVER IN THE COMING DISPENSATION WOULD NOW ASK THE FATHER IN CHRIST'S CHARACTER – A CHANGE FOR THE DISCIPLES IN THE COMING DISPENSATION

- A. Ask the Father in My Name – Jn. 15:16; 16:23

B. Ask the God (= the Father) – Jas. 1:5; 1 Jn. 3:22; 5:14, 15 [cf. 5:18, 19]

III. SUPPLICATION DIRECTED TO THE FATHER – THE COMMUNICATION OF A CRY FOR HELP

A. Supplication Facing the God – Rom. 10:1

B. Because of the Grace of the God – 2 Cor. 9:14

C. Making Supplication to the Father with Joy – Phil. 1:3, 4

D. Worship, Supplication After Thanksgivings Let Your Requests (lit. Askings) Be Made Known to the God – Phil. 4:6

E. Working Together by Supplication That Thanks May Be Given – 2 Cor. 1:11 (cf. 1:9)

IV. THANKSGIVING IS NORMALLY DIRECT TO GOD THE FATHER – THE COMMUNICATION OF APPRECIATION FOR BENEFITS DIRECTED TO GOD THE FATHER

A. Thanksgiving Is Communicated in the Name of Jesus Christ Our Lord – Eph. 5:20

B. Thanksgiving Is Communicated to God Even the Father – Eph. 5:20 (cf. Col. 1:3)

C. Thanksgiving Is Communicated to the God – Ac. 27:35; 28:15; Rom. 1:8, 21; 14:6; 1 Cor. 1:4, 14; 14:18; Phil. 1:3; 1 Thess. 1:2; 2:13; 2 Thess. 1:3; 2:13; Philemon 1:4

D. Thanksgiving Is Communicated to the God the Father – Eph. 5:20; Col. 1:3, 12; 3:17

E. Thanksgiving Is Communicated to the Father Through the Agency of the Son – Col. 3:17

V. PRAISE IS ADDRESSED TO GOD THE FATHER IN SCRIPTURE – THE COMMUNICATION OF APPRECIATION FOR THE CHARACTER OF GOD IN THE PROVISION OF A BENEFIT

A. Praise in the Early Church Was Directed to the God

1. Ac. 2:47

2. Acts 3:8, 9

B. Praise Is in Its Definition to the God (God the Father) – Heb. 13:15

C. Praise to the Praise and Glory of God through the Fruit Provided by Jesus Christ – Phil. 1:11

VI. WORSHIP COMMUNICATION IS DIRECTED TO GOD THE FATHER – THE COMMUNICATION BACK TO GOD THAT WHICH HE HAS SAID ABOUT HIMSELF

- A. Worship as a Noun to God the Father – Rom. 1:10; 15:30; Phil. 4:6; 1 Thess. 1:2; Philemon 22; 1 Tim. 5:5
- B. Worship Is Given to God the Father – Col. 1:3
- C. Worship Is Made to the God – Ac. 16:25; 1 Cor. 11:13; Col. 4:3; 2 Thess. 1:11

VII. CONFESSION IS MADE TO GOD THE FATHER – THE COMMUNICATION OF AGREEMENT WITH GOD THE FATHER CONCERNING SIN – 1 John 1:9

- A. The Possibility of Confessing Acts of Sin
- B. He Will Forgive
- C. He Will Cleanse Us from All Unrighteousness
- D. Reference to God the Father – cf. 1 Jn. 1:5

VIII. WHY IS "GRACE" TRANSLATED "THANKS" IN 1 TIMOTHY 1:12 – THE CONFUSION OF "GRACE" WITH "THANKS"

- A. The Translations of the Word *χάρις* (*charis*) in the New Testament
 1. Grace → 131 times
 2. Thanks → 10 times
 3. Thanks Is the Translation in Relation to the Persons of the Godhead (esp. the Father)
- B. Is Christ the Object of "Grace". "Favor" or "Thanks"?

Conclusion

- A. God the Father Is the Normal Recipient of a Christian's Communication
 1. The Object of the Verb (ex. Jn. 15:6)
 2. The Object of a Preposition (ex. Phil. 4:6)
 3. The Use of the Dative Case (ex. Rom. 11:2)

- B. God the Son Is the Intermediate Agent of Communication with the Father
 - 1. The Christian's High Priest
 - 2. Communication in Jesus' Name – Character
 - 3. Christ Is the Intermediate Agent
 - 4. Comes to the Father from the Right Hand
- C. Grace Communication Is in Conformity to the Desirous Will of the Godhead
- D. The Godhead Receives the Glory