

WHO IS GOD OUR FATHER?

One of the most important truths that has been revealed in this end-time age has been the identity of our Heavenly Father in the pages of the Bible. Historically in the Churches of God, very little has been preached specifically about our Heavenly Father. In fact, even today, most sermons, messages, booklets, articles, and conversations in the Churches of God utilize a generic, non-specific, all-encompassing word which has supplanted and replaced the names and titles in the Bible. And that word is “God”. Using the term “God” allows the speaker, the writer, the reader, and the hearer to sidestep the issue of the identity of the God Being in question.

I had a good friend who once asked a long-time minister in one of the Churches of God who God was. He asked him “Who is God?” After a short pause, the answer from the minister was “Well, God is God.” That was his final answer. No identification, no specificity. Just a generic, bland definition. Many people, unfortunately, have this same non-descript, generic, undefined explanation of the term “God”.

But brethren, the Bible uses very specific, very illustrative, and very consistent terminology and nomenclature when it comes to the identity of the God Beings in the Bible.

Brethren, in my message this afternoon entitled “Who is God Our Father?”, I would like to explore in depth the subject of the identity of our Heavenly Father in the scriptures of the Bible, both in the Old Testament and in the New Testament. This sermon will be in two parts, with the second part being presented on another day.

However, before we delve into the subject, we must define our terms. So, first of all, we must define the word “God”, where it came from, what words are used in the Hebrew and in the Greek, and the Being to Whom the word refers.

The modern English word “God” comes from the Old English word “God” which came from the Proto-Germanic word “Guthan” from which the Old Saxon, Old Frisian, and Dutch word “God” was derived, and from which the modern German word “Gott” was derived. The earliest written form of the Germanic word “God” comes from the 6th century Christian Codex Argenteus.

Therefore, the derivation and meaning of the modern English word “God” was from Germanic origins and not from the Hebrew or Greek Scriptures.

So, what are the words in Hebrew that have been translated into English as “God”.

Although the Hebrew words אֱל (El) (Strong’s # 410), אֱלֹהִים (Elah) (Strong’s #426), and אֱלֹהֵי (Eloha) (Strong’s # 433) all appear in the Hebrew texts and are translated “God” in the English, the overwhelming majority of the appearances of the word “God” in English in the Old Testament is the Hebrew word אֱלֹהִים (Elohim) (Strong’s #430).

In fact, “God” is introduced in the first scripture of the Bible in Genesis 1:01 – “In the beginning God created the heaven and the earth.” The Hebrew word for God in this verse is “Elohim”.

Elohim is a plural form of the Hebrew word “Eloha”. This Hebrew word means “Mighty Ones.” Although “Elohim” is used occasionally in the Old Testament to refer to angels or to human judges, the word is used most often to refer to the Divine Being who was being worshipped. This word appears 2,598 times in the Old Testament.

Again, Elohim is a plural noun, but its verbs are conjugated in the third person singular as if it were referring to “He”, not in the third person plural such as “They”.

Therefore, the saints of the Old Testament viewed their “God” as their divine “Mighty One”. The saints of the Old Testament knew this “Mighty One” with different names and titles and in different ways. From the time of Moses, this Being was known as “Yehovah”.

The Hebrew language was a language that was constructed around the worship of Yehovah and has been preserved by the Jews in their worship of Him.

The Greek word for “God” in the New Testament is ὁ θεὸς (ho theos) (Strong’s #2316), which means “the God”. Whereas the Hebrew language was constructed around the worship of Yehovah, the Greek language was a pagan language of a pagan people in a pagan culture worshipping pagan gods. Our English words like theocracy and theophany originate from this Greek word.

So, the concept of “the Mighty One” in Hebrew was force-fit into a pagan language which did not convey those concepts. “Elohim” was translated into Greek as “theos” and subsequently lost the special concept of Mighty One in Hebrew. The name “Yehovah was eliminated completely in Greek. Instead of transliterating the name, the title “Κύριος” (without the definite article) (meaning “Lord” or “Master”) was substituted for His name in the Greek Septuagint translation of the Hebrew Old Testament. And hence, from this substitution, we obtain the substitution “the LORD” in the King James Version in English, derived directly from that Greek substitution of His name.

The Greek word “theos” was used to refer to any one of the multitude of the Greek gods in their ancient civilization. So, this word “theos” was used by Greeks to refer to Zeus, Poseidon, Hades, Apollo, Aphrodite, Mars, and so many others.

With the translation of the Old Testament into Greek (the Septuagint) in the third century BC, this same word “theos” was used to translate “Elohim” and the other Hebrew words into Greek. Again, unfortunately, the Greek terminology does not convey the same meaning as the word “Elohim” or Mighty Ones.

And hence, our understanding of the English word “God” today is more in line with the Greek meaning than with the Hebrew meaning. Brethren, so much has been lost due to translation.

And now we are ready to explore the identity of our Heavenly Father in scripture.

The first point in the identity of our Heavenly Father in the Bible is:

1) **God Our Father is “the God” of the New Testament.**

There is a Greek term used widely in the New Testament which applies in all but two or three instances to God Our Father. That term in Greek is “ὁ θεὸς – ho theos. The Greek noun “theos” is Strong’s #2316 – meaning God or Divine Being. So, the Greek term “ho theos” means “the God”, a specific Being. The New Testament writers used this term widely in their writings. The use of this term would have been confusing for Greeks in the Greek culture who happened to read the scriptures. The Greeks had a plethora of gods (Zeus, Poseiden, Hades, Athena, Mars, etc.). The Greeks would never use the term “ho theos” (the God) unless the term was followed by which god they were referring to. The Greeks would instead use the generic plural form of “ho theos” which is “oi theoi” (the gods). Again, the Greek term “ho theos” (“the God”) refers to a specific Being, God Our Father.

There are many, many verses in the New Testament which show that this term “ho theos” is referring to God Our Father, and not to Jesus the Anointed One, because the verses differentiate between the two Beings.

Please turn with me to Luke 9. We will quickly read many of these scriptures.

Luke 9:20 – “He said unto them, But whom say ye that I am? Peter answering said, The Christ of God [ὁ θεὸς – ho theos – the God – God Our Father].”

John 1:29 – “ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God [ὁ θεὸς – ho theos – the God – God Our Father], which taketh away the sin of the world.”

John 11:27 – “She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God [ὁ θεὸς – ho theos – the God – God Our Father], which should come into the world.”

Please turn with me to Acts 2.

Acts 2:36 – “Therefore let all the house of Israel know assuredly, that God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Acts 3:26 – “Unto you first God [ὁ θεὸς – *ho theos* – *the God – God Our Father*], having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

Acts 7:55 – “But he [*Stephen*], being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God [ὁ θεὸς – *ho theos* – *the God – God Our Father*].”

Acts 10:38 – “How God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] was with him.”

Romans 2:16 – “In the day when God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] shall judge the secrets of men by Jesus Christ according to my gospel.”

Romans 5:11 – “And not only so, but we also joy in God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] through our Lord Jesus Christ, by whom we have now received the atonement.”

Romans 6:11 – “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] through Jesus Christ our Lord.”

Romans 7:25 – “I thank God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] through Jesus Christ our Lord. So then with the mind I myself serve the law of God [ὁ θεὸς – *ho theos* – *the God – God Our Father*]; but with the flesh the law of sin.”

1 Corinthians 1:09 – “God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1 Corinthians 15:57 – “But thanks be to God [ὁ θεὸς – *ho theos* – *the God – God Our Father*], which giveth us the victory through our Lord Jesus Christ.”

2 Corinthians 5:18 – “And all things *are* of God [ὁ θεὸς – *ho theos* – *the God – God Our Father*], who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;”

Galatians 4:04 – “But when the fulness of the time was come, God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] sent forth his Son, made of a woman, made under the law,”

Philippians 3:14 – “I press toward the mark for the prize of the high calling of God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] in Christ Jesus.”

Philippians 4:19 – “But my God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] shall supply all your need according to his riches in glory by Christ Jesus.”

1 Timothy 2:05 – “For *there is* one God, and one mediator between God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] and men, the man Christ Jesus.”

1 Peter 2:05 – “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] by Jesus Christ.”

1 John 4:15 – “Whosoever shall confess that Jesus is the Son of God [ὁ θεὸς – *ho theos* – *the God – God Our Father*], God [ὁ θεὸς – *ho theos* – *the God – God Our Father*] dwelleth in him, and he in God [ὁ θεὸς – *ho theos* – *the God – God Our Father*].”

Revelation 14:04 – “These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God [ὁ θεὸς – *ho theos* – *the God* – *God Our Father*] and to the Lamb.”

Revelation 21:22 – “And I saw no temple therein: for the Lord God [ὁ θεὸς – *ho theos* – *the God* – *God Our Father*] Almighty and the Lamb are the temple of it.”

Please turn with me to Hebrews 1. We are told in the opening scriptures of Hebrews who “the God” of the prophets of the Old Testament was.

Hebrews 1:01 – “God [ὁ θεὸς – *ho theos* – *the God* – *God Our Father*], who at sundry times and in divers manners spake in time past unto the fathers by the prophets, :02 – Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;”

So, the God who has spoken unto the Ancient Israelites over the centuries was God Our Father because He has spoken to us by His Son. So, the God who spoke to all the prophets was not Jesus; the God who spoke to all the prophets was Yehovah, who is God Our Father. It is important to note that the scripture does not say that God Our Father spoke to the fathers by the prophets through Jesus.

Brethren, we have seen in all of these scriptures a differentiation between the term “the God” and Jesus. “The God” has to be God Our Father, and Jesus is His Son. “The God” in the New Testament is our Heavenly Father.

The second point in the identity of our Heavenly Father in the Bible is:

2) **God Our Father is “the God of our fathers”.**

Please turn with me to Acts 3. After the healing of the lame man, Peter was preaching at Solomon’s porch in Jerusalem.

Acts 3:13 – “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

The God of our fathers has to be our Heavenly Father because He glorified His Son, Jesus. Therefore, the God of our fathers was not Jesus.

Please turn with me to Acts 5. In responding to the accusations from the High Priest and the chief priests, Peter responded with the following:

Acts 5:30 – “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. :31 – Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

The God of our fathers has to be God Our Father because He raised up Jesus. Therefore, the God of our fathers was not Jesus.

So, the God of our fathers was the God Being who had been the God to the patriarchs like Abraham, Isaac, Jacob, Moses, Joshua, and the Israelites. Let’s read some of the accounts of the God of our fathers in the Old Testament.

Please turn with me to Exodus 3. Moses was at the burning bush where he talked with the God of his fathers.

Exodus 3:13 – “And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? :14 – And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

:15 – And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. **:16** – Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt.”

Please turn with me to Acts 7. In his defense speech before the Jewish leadership, Stephen included this interchange with Moses.

Acts 7:30 – “And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. **:31** – When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, **:32** – *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob*. Then Moses trembled, and durst not behold.”

So, we see from Exodus 3 and Acts 7 that the Being who interacted with Moses at the burning bush was the God of their fathers, the God of Abraham, Isaac, and Jacob. And from Acts 3 and Acts 5, we read that that Being was God Our Father.

Please turn with me to Acts 24. Paul was brought before Felix, the governor in Caesarea, to explain his beliefs.

Acts 24:14 – “But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: **:15** – And have hope toward God [*ὁ θεὸς – ho theos – the God – God Our Father*], which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.”

Paul told Felix that he worshipped the God of his fathers, the same God that Peter worshipped as the God of his fathers. The God of their fathers was God Our Father. And Paul told Felix that he had hope toward God Our Father.

Please turn with me to Exodus 4. Yehovah was instructing Moses on what to do and say to Pharoah and his court.

Exodus 4:04 – “And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: **:04** – That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.”

Again, Yehovah was the God of their fathers and was the God of Abraham, Isaac, and Jacob.

Please turn with me to Deuteronomy 1, and we'll read the recounting of epy previous rebellion of the Children of Israel forty years earlier.

Deuteronomy 1:19 – “And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea. **:20** – And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. **:21** – Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.”

The God of our fathers was the Being who led them out of Egypt, through the wilderness, and up to the Promised Land. But Israel rebelled against Him.

Please turn with me to Deuteronomy 6, and we'll read the most important verses in Judaism, called the Shema.

Deuteronomy 6:03 – “Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. **:04** – Hear, O Israel: The LORD our God *is* one LORD: **:05** – And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

For the Israelites, the God of their fathers was their God also. So, their God and the God of their fathers was Yehovah.

Please turn with me to Deuteronomy 12. There are many, many verses which show that Yehovah was the God of our fathers. And we will quickly read some of them.

Deuteronomy 12:01 – “These *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.”

Deuteronomy 27:03 – “These *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.”

Deuteronomy 29:24 – “Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger? **:25** – Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.”

Joshua 18:03 – “And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?”

1 Chronicles 29:18 – “O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: **:19** – And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision. **:20** – And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.”

2 Chronicles 11:16 – “And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.”

2 Chronicles 15:12 – “And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

Ezra 7:27 – “Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem.”

Brethren, from the verses in the New Testament looking back onto the Old Testament, the God of our fathers in the New Testament is clearly God Our Father. Consequently, the God of our fathers in the Old Testament would also consistently be our Heavenly Father. God Our Father is “the God of our fathers”.

The third point in the identity of our Heavenly Father in the Bible is:

3) **God Our Father is God Almighty.**

Please turn with me to 2 Corinthians 6. The Apostle Paul discusses that we will be the sons of God Almighty.

2 Corinthians 6:16 – “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God [*ὁ θεὸς* – *ho theos* – *the God* – *God Our Father*] hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. **:17** –

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, **:18** – And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord [*Kurios – without the definite article “the” – Yehovah*] Almighty.”

Verse 18 says that the Almighty will be a Father unto us and that we will be His children. The Almighty cannot be Jesus, because we are His brothers. So, the Almighty has to be God Our Father. It also shows that Yehovah was the Almighty and was God Our Father. More on that later in the sermon.

Please turn with me to Revelation 21, and we will read about a glorious future time.

Revelation 21:22 – “And I saw no temple therein: for the Lord God [ἰὸ θεὸς – *ho theos – the God – God Our Father*] Almighty and the Lamb are the temple of it.”

This verse clearly shows that the Lord God Almighty is a Being who is different and separate from the Lamb, Jesus Christ. So, the Lord God Almighty has to be God Our Father.

Please turn with me to Revelation 11, and we will read about the seventh trumpet.

Revelation 11:15 – “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ [*Anointed One – Jesus*]; and he shall reign for ever and ever. **:16** – And the four and twenty elders, which sat before God [ἰὸ θεὸς – *ho theos – the God – God Our Father*] on their seats, fell upon their faces, and worshipped God [ἰὸ θεὸς – *ho theos – the God – God Our Father*], **:17** – Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.”

Verse 15 shows that “Lord” here is God Our Father because Jesus is His Anointed One. The twenty-four elders sit before God Our Father’s throne. And the twenty-four elders refer to God Our Father as Lord God Almighty. So, the Lord God Almighty has to be God Our Father.

Please turn with me to Exodus 6. There is a great consistency in nomenclature in the Bible.

Exodus 6:02 – “And God spake unto Moses, and said unto him, I *am* the LORD: **:03** – “And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of God Almighty* [אֱלֹהֵי שַׁדַּי – *el shaddai – God Almighty*], but by my name JEHOVAH was I not known to them.

Abraham knew the God Being that he interacted with as God Almighty. Since God Almighty is God Our Father, then Abraham interacted with God Our Father, , and by extension God Our Father is Yehovah.

Please turn with me to Genesis 17. God Our Father introduced Himself to Abraham as El Shaddai, God Almighty.

Genesis 17:01 – “And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God [אֱלֹהֵי שַׁדַּי – *el shaddai – God Almighty*], walk before me, and be thou perfect.”

Again, Abraham interacted with God Almighty, who is God Our Father.

Please turn with me to Genesis 49. In Jacob’s prophecy concerning each of his twelve children, he includes a significant passage concerning Joseph.

Genesis 49:25 – “ *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:”

Throughout the Bible, Jesus is never referred to as the Almighty or as God Almighty. That title was reserved only for God Our Father, our Heavenly Father.

Brethren, God Our Father is God Almighty.

The fourth point in the identity of our Heavenly Father in the Bible is:

4) **God Our Father is “the Living God”.**

The term “the Living God occurs 30 times in the Bible, 15 times in the Old Testament and 15 times in the New Testament.

Please turn with me to Matthew 16. When Jesus asked Peter whom Peter thought that He was, Peter responded with a very important answer.

Matthew 16:13 – “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? **:14** – And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. **:15** – He saith unto them, But whom say ye that I am? **:16** – And Simon Peter answered and said, Thou art the Christ, the Son of the living God. **:17** – And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.”

Peter announced that Jesus was the Anointed One and that Jesus was the Son of the Living God. Therefore, the Living God has to be God Our Father, because Jesus told Peter that the Living God was His Father who had revealed that knowledge to Peter.

Please turn with me to Matthew 26. When Jesus was on trial at the end of His physical life, He was being questioned by the high priest.

Matthew 26:62 – “And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? **:63** – But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ [δ Χριστός – *the Anointed One*], the Son of God [δ θεός – *ho theos* – *the God* – *God Our Father*].”

The High Priest referred to the God whom he worshipped as being the Living God. He demanded an answer from Jesus on whether Jesus claimed to be the Son of that God. Jesus never claimed to be that God Being whom the Jews worshipped as Yehovah. Jesus claimed to be His Son. So, the Living God is God Our Father, and Jesus is His Son.

Please turn with me to Romans 9. The Apostle Paul quotes Hosea in preaching about the wonderful future of the Children of Israel.

Romans 9:25 – “As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. **:26** – And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.”

The Apostle Paul was quoting Hosea 1:10 concerning being called the children of the Living God. We are not the children of Jesus. We are the brothers of Jesus. We are the children of God Our Father. We are the children of the Living God. Therefore, the Living God is God Our Father.

Please turn with me to Hebrews 9. We are to serve the Living God.

Hebrews 9:14 – “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God [δ θεός – *ho theos* – *the God* – *God Our Father*], purge your conscience from dead works to serve the living God?”

Jesus offered Himself without spot to God Our Father so that we serve the Living God – so, the living God is God Our Father.

Now that we have established that our Heavenly Father is the Living God, let's apply that knowledge back into the Old Testament.

Please turn with me to Deuteronomy 5. The new generation of Israelites were given the Ten Commandments again (40 years after their parents and grandparents had rebelled) before they were to enter the Promised Land.

Deuteronomy 5:25 – “Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. **:26** – For who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?”

So, the Living God spoke to the Israelites. And that Living God was Yehovah.

Please turn with me to Joshua 3. Joshua referred to Yehovah their God as the Living God.

Joshua 3:09 – “And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. **:10** – And Joshua said, Hereby ye shall know that the living God is among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.”

The Living God of the Children of Israel was Yehovah. He was their God.

Please turn with me to 1 Samuel 17. David was incensed when Goliath was cursing the Israelites and cursing the God of Israel.

1 Samuel 17:26 – “And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God? *[Skip]* **:36** – “Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.”

David referred to the Israelite army as the armies of the Living God, of their God, Yehovah.

Please turn with me to Psalm 84. All the psalms praise Yehovah, the God of Israel, their Mighty One. And here in Psalm 84, the psalmist refers to Yehovah as the Living God.

Psalm 84:01 – “To the chief Musician upon Gittith, A Psalm for the sons of Korah. How amiable *are* thy tabernacles, O LORD of hosts! **:02** – My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.”

Again, the Bible consistently shows that the Living God in the New Testament was God Our Father, and that the Living God in the Old Testament was Yehovah. And this consistency among the Testaments shows that God Our Father was the Living God in both Testaments.

The fifth point in the identity of our Heavenly Father in the Bible is:

5) God Our Father was the God of the Jews in Judea.

A question that I have asked many people many times in the Churches of God is: Who was the God that the Jews were worshipping in Judea at the time of Jesus? Whom did the Jews and the Jewish leaders consider to be their God? The simple answer is that all Jews in Judea worshipped Yehovah.

Please turn with me to Deuteronomy 6. All Jews lived by and held sacred the famous verse of the Shema, in Deuteronomy 6:04. This verse tells who their God was.

Deuteronomy 6:04 – “Hear, O Israel: The LORD our God *is* one LORD:”

This verse is better translated as: “Hear, O Israel, Yehovah our Mighty One, Yehovah is one.” So all Jews believed that Yehovah was their God.

Please turn with me to Matthew 26. When Jesus stood before the high priest during His illegally held trial, the high priest acknowledged that Yehovah was their Living God, just like King David had done.

Matthew 26:62 – “And the high priest arose, and said unto him, Answerest thou nothing? what is *it which* these witness against thee? **:63** – But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ [*ὁ Χριστὸς – the Anointed One*], the Son of God [*ὁ θεὸς – ho theos – the God – God Our Father*].”

It is important to note that Jesus never claimed to be Yehovah, the God that the Jews were worshipping. Jesus claimed that He was the Son of Yehovah. And that claim was what the high priest brought up against Jesus.

Please turn with me to John 8. In a very heated discussion between Jesus and the Jewish leaders, both Jesus and the Jewish leaders stated that Yehovah their God was their Father.

John 8:39 – “They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. **:40** – But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. **:41** – Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. **:42** – Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. *[Skip]* **:52** – Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. **:53** – Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? **:54** – Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: **:55** – Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.”

In verse 54, Jesus even plainly states that the Jews believed that His Father, God Our Father, was their God. And their God was Yehovah. So, even Jesus states that God Our Father was Yehovah.

Please turn with me to John 4, and we'll read the account of Jesus' conversation with the Samaritan woman at the well.

John 4:21 – “Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. **:22** – Ye worship ye know not what: we know what we worship: for salvation is of the Jews. **:23** – But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.”

In verse 22, Jesus told the Samaritan woman that the Jews knew the God Being whom they worshipped. Jesus said that that God Being was God Our Father. And the Jews knew that God Being as Yehovah.

So, brethren, the God of the Jewish leaders and the Jewish community was God Our Father. The God of the Jews living in Judea at the time of Jesus was God Our Father.

The sixth point in the identity of our Heavenly Father in the Bible is:

6) God Our Father was Yehovah.

Throughout the Old Testament, the name of God is given as Yehovah. The name is composed of four letters in Hebrew – “יהוה” – YHVH. These four letters are commonly referred to as the Tetragrammaton (Greek for “four letters”). These four letters in Hebrew constitute His name,

not a title or rank or position. All twenty-two letters of the Hebrew alphabet are consonants. Vowels are added through use of vowel points. For example, a horizontal line under a consonant is an “a” sound. Two horizontal dots under a consonant is an “e” sound. A dot under a consonant is a long “e”. A dot above a consonant is an “o” sound. Unfortunately, the vowel points in the Tetragrammaton were removed many centuries BC. There is a great debate about the pronunciation of the name. However, many scholars have historically believed that the pronunciation is Yehovah. Hebrew normally places the stress on the last syllable.

Again, it is important to know that Yehovah was a name, not a title. Please turn with me back to Exodus 3, and we will read about the introduction of a new name for the Elohim, the Mighty One, the God who interacted with Moses and the Israelites. Yehovah reveals His name to Moses at the burning bush.

Exodus 3:15 – “And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD [*Yehovah*] God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this *is* my memorial unto all generations.”

So, this God Being introduces Himself to Moses with the name Yehovah, which is His name forever. We explored earlier that, before this point in time, Yehovah had previously been known to the men of the Bible by the title “El Shaddai” – God Almighty. Please turn with me to Exodus 6:02, where we have previously read about that title.

Exodus 6:02 – “And God spake unto Moses, and said unto him, I *am* the LORD [*Yehovah*]: **:03** – And I appeared unto Abraham, unto Isaac, and unto Jacob, by ~~the name of~~ [*not in the Hebrew text*] God Almighty, but by my name JEHOVAH [*Yehovah*] was I not known to them.”

It is important and crucial to note that Yehovah was the name of this God Being. El Shaddai was a title, not a name. The words “the LORD” in Hebrew in Exodus 3:15 and Exodus 6:02 is the name Yehovah. In the King James and New King James versions of the Bible, all instances of Yehovah in the verse were denoted in English as “the LORD” with LORD in all capital letters. In Hebrew, there is no word “the” in front of the name Yehovah.

Please turn with me to Exodus 20. The Jews do not call this section of scripture the Ten Commandments. They call this section of scripture תְּיִבְרִים עֲשָׂרָה (hadebarim asarah) – the Ten Words. The Jews count these words in a different way than we count the commandments. To a Jew, Verse 2 is the first word of the Ten Words.

Exodus 20:01 – “And God spake all these words, saying, **:02** -- I *am* the LORD [*Yehovah*] thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

So Verse 2 shows that Yehovah was the God of the Israelites. Again, the name Yehovah is used throughout the Old Testament. In fact, the name Yehovah appears 6,218 times in scriptures of the Old Testament.

Now please turn with me to Deuteronomy 6:04, where we will read the most sacred verse in the Bible to Jews. This verse is called “The Shema”, which is the Hebrew command to hear.

Deuteronomy 6:04 – “Hear, O Israel: The LORD our God *is* one LORD:”

In Hebrew, verse 4 states: “Hear, Israel, Yehovah your Elohim, Yehovah is one.”

So, the Being who had a relationship with Adam, with Abel, with Enoch, with Noah, with Abraham, with Isaac, with Jacob, with Job, with Moses, with Joshua, with all the Israelites, with King David, with Elijah, with Elisha, with Jonah, and with all of the prophets was Yehovah. The Being who brought the Israelites out of Egypt was Yehovah.

As we explored in Point #3 – God Our Father is the God of our father , Yehovah was the God Being of the patriarchs and the Ancient Israelites of the Old Testament. Yehovah was the God of our fathers. But in the book of Acts and other scriptures, that same God Being is referred to as God Our Father, showing that God Our Father was Yehovah.

As we explored in Point #5 – God Our Father was the God of the Jews in Judea, Yehovah was the God Being who was worshipped by the Jews and by the Ancient Israelites.

In John 8:41, the Jewish leaders told Jesus that their God, Yehovah, was their father. And in John 8:54, Jesus clearly states that the Jewish leaders claimed that God Our Father was their God. And their God was Yehovah. So, God Our Father has to be Yehovah.

We also explored in John 4:22 in Jesus' discussion with the Samaritan woman that the Jews knew the God Being whom they worshipped. That God Being that the Jews worshipped was Yehovah. And Jesus clearly stated that that God Being was God Our Father.

As we have explored in the first five points, the God Being worshipped by the patriarchs, by the Ancient Israelites, by the Jews in Judea, by the chief priest and the Jewish leadership, and by the disciples themselves was not Jesus, but rather God Our Father.

The original text of the Old Testament was written entirely in Hebrew except for a few chapters in Daniel which were written in Aramaic. As Greek became more and more predominate as the universal language of the Roman world (much like English is in today's world), there was a strong push to have a Greek text of the Old Testament for the Jews living in Egypt. Consequently, the Hebrew Bible was translated into Greek by 70 Jewish scholars in the late- to mid-3rd century B.C. in a document which we now commonly refer to as the Septuagint, which is Latin for seventy, in reference to those 70 Jewish scholars.

The New Testament, as preserved through the centuries, is entirely in Greek, except for a few scriptures in Aramaic. The words spoken by Jesus Christ were recorded and documented in Greek, although Christ most likely said all His words in Aramaic, while quoting the Torah in Hebrew. To date, I have not found any Biblical scholar who believes that Jesus spoke Greek.

It is important to understand that the New Testament writers were very familiar with the Septuagint. Many New Testament writers quoted directly from the Septuagint. So, the equivalencies in the nomenclature of God Our Father and His titles between the Old Testament in the Hebrew texts and the Old Testament Greek in the Septuagint were known to the New Testament writers. As such, the Septuagint becomes a direct link between the nomenclature surrounding God Our Father in the Old Testament Hebrew and the nomenclature surrounding God Our Father in Greek. The same nomenclature surrounding God Our Father in the Septuagint would have been also used in the New Testament by the New Testament writers.

In the centuries preceding the time of Jesus, the Jews began to substitute titles for the name Yehovah instead of pronouncing the name. The reasoning was that if you never pronounced His name, then you could never take it in vain. When reading the Hebrew scriptures aloud, most Jews substituted the name by using the title "Adonai" or "my Lord". So, when the 70 Jewish scholars translated the Hebrew text into Greek in the second and third centuries B.C., they did not transliterate the name Yehovah. Instead, they translated the substitute title "Lord" for the name Yehovah. In Greek, that title "Lord" was Κύριος (Kurios) without the definite article "the". This becomes very important as we read the Old Testament in Greek and the New Testament in Greek.

In Exodus 3:15 in the Septuagint, the LORD or Yehovah was written as Κύριος (Kurios). In Exodus 20:02 in the Septuagint, the LORD or Yehovah was written as Κύριος (Kurios). In Deuteronomy 6:04 in the Septuagint, the LORD or Yehovah was written as Κύριος (Kurios).

The name Yehovah was written consistently throughout the Old Testament as Κύριος (Kurios) in the Septuagint.

In the text of the New Testament, this nomenclature from the Septuagint was followed in denoting Yehovah – the Most High God of the Old Testament.

Please turn with me to Mark 12:29, where we will read where Jesus quoted Deuteronomy 6:04. As far as we know, Jesus did not speak Greek. However, the written words of Christ were preserved in Greek.

Mark 12:29 – “And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The LORD our God is one LORD:”

In the Greek New Testament, verse 29 is an exact copy of Deuteronomy 6:04 in the Septuagint. The LORD or Yehovah was written in the Greek as Κύριος (Kurios).

Jesus is telling the multitude that the first commandment was to love Yehovah, their God. In that verse, Jesus was telling the multitude not to love Himself, but to love another Being, Yehovah, who had to be God Our Father.

Please turn with me to Matthew 4, where we will read portions of the story of the temptation of Jesus by the adversary. Let’s pay close attention to the responses by Jesus to the adversary (known today as Satan).

Matthew 4:07 – “Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.”

In this verse in Greek, “the Lord” again is Κύριος (Kurios). Jesus is quoting Deuteronomy 6:16 which is “Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.” Here again, “the LORD” in this verse in Hebrew is יהוה (Yehovah).

Let’s now read Matthew 4:10 which is Jesus’ final rebuttal to Satan in his temptations.

Matthew 4:10 – “Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

In this verse in Greek, “the Lord” again is Κύριος (Kurios). Jesus is quoting Deuteronomy 6:13 which is “Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.” Here again, “the LORD” in this verse in Hebrew is יהוה (Yehovah).

The LORD or Yehovah in this conversation with Satan was not Jesus. Jesus referred to the LORD (Yehovah) in the third person, signifying another Being other than Himself. He did not say to Satan to worship Jesus or to not tempt Jesus. Therefore, Κύριος (Kurios) “the LORD” (Yehovah) in these verses are referring to God Our Father.

This pattern of using Κύριος (Kurios without the definite article “the”) to denote God Our Father and Yehovah is utilized throughout the New Testament as well as the Septuagint Old Testament.

Please turn with me to Matthew 23 and we will read a verse quoted from Psalm 118:26:

Matthew 23:39 – “For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.”

“The Lord” in verse 39 in the Greek Septuagint is Κύριος (Kurios). Jesus is quoting Psalm 118:26 & 27 which states: “Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. God is the LORD, which hath shewed us light”. The Hebrew for “the LORD” in these verses is יהוה (Yehovah). So, Jesus is saying Blessed is he who comes in the name of Yehovah or God Our Father. Jesus is not saying “Blessed is He who comes in the name of Jesus.”

However, in the New Testament, the concept of “the Lord” or ὁ Κύριος (with the definite article “the” in Greek) was used widely to refer to Jesus Christ as in “the Lord Jesus Christ”. This phrase is used throughout the New Testament.

Please turn with me to 2 Timothy 4, where we can read an example of this phraseology and construct. This chapter is the final closing of the Apostle Paul’s second epistle to Timothy. We will read the last verse: Verse 22. In fact, these words may well have been the last written recorded words of the Apostle Paul.

2 Timothy 4:22 – “The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.”

In verse 22, “the Lord Jesus Christ” is Ὁ κύριος Ἰησοῦς χριστὸς (ho kurios iyasous Kristos). Again and again in the New Testament, there is a differentiation between the arthrous Kurios (with the definite article “the” meaning Jesus Christ) and the anarthrous Kurios (without the definite article “the” meaning God Our Father).

So, the rule for over 95% of the occurrences in the New Testament, ὁ κύριος (ho kurios) (the Lord) refers to Jesus Christ and κύριος (kurios)(LORD) refers to God Our Father.

Therefore, the link between the Greek nomenclature of the Septuagint and the New Testament clearly shows that the Yehovah of the Old Testament is God Our Father in the New Testament.

The seventh point in the identity of our Heavenly Father in the Bible is:

7) **God Our Father was the God of the men in the Bible.**

In the pages of the Bible, God Our Father is shown to be the God of the men in the Bible.

- **Jesus**

Please turn with me to John 20. After His resurrection, He talked to Mary Magdalene.

John 20:17 – “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

So, Jesus states that God Our Father is His God, His Mighty One.

Please turn with me to Matthew 27. Jesus was dying on the cross when He quoted from Psalm 22.

Matthew 27:46 – “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

So, Jesus cried out and referred to God Our Father as His God, His Mighty One.

Please turn with me to Ephesians 1. Paul wrote that God Our Father was Jesus’ God.

Ephesians 1:16 – “Cease not to give thanks for you, making mention of you in my prayers; **:17** – That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:”

So, the Father of glory, God Our Father, is referred to as the God of Jesus.

Please turn with me to Revelation 3. These are the words of Jesus that He gave to the angels of the seven churches.

Revelation 3:12 – “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.”

Again and again, Jesus referred to God Our Father as His God, His Mighty One.

- Paul

Please turn with me to Romans 1. The Apostle Paul greets the congregation in Rome by giving thanks. What Paul writes here is astounding.

Romans 1:08 – “First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.”

So, Paul thanked his God through Jesus the Anointed One. Therefore, his God had to be God Our Father (not Jesus). Paul never changed the God whom he worshipped. So, the God Being whom Paul worshipped as a Jew before his conversion on the road to Damascus was God Our Father. And the God Being whom Paul worshipped as a follower of Jesus Christ after his conversion was God Our Father. Total consistency. He never changed Gods.

Please turn with me to Philippians 4. The Apostle Paul again referred to our Heavenly Father as his God.

Philippians 4:19 – “But my God shall supply all your need according to his riches in glory by Christ Jesus.”

So, Paul stated that his God would supply all their needs by Jesus the Anointed One. Jesus the Anointed One was not his God. God Our Father was Paul's God.

Please turn with me to 1 Corinthians 1. Again Paul writes that God Our Father is his God in his opening salutations to the Corinthian congregation.

1 Corinthians 1:03 – “Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ. **:04** – I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; [*Skip – we read verse 9 earlier*] **:09** – God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.”

Again and again, the Apostle Paul differentiates between his God (God Our Father) and his Lord or Master (Jesus the Anointed One).

- David

Please turn with me to 1 Chronicles 22. David was charging his son, Solomon, to build the temple of Yehovah, a temple that David could not, because he was a man of war who had killed many, many people.

1 Chronicles 22:07 – “And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:”

Please turn with me to Psalm 3, a psalm of David when he was fleeing from his son, Absalom.

Psalm 3:07 – “Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.”

In these verses, David refers to Yehovah as his God.

There are too many examples throughout the Old Testament to explore here of the prophets Isaiah, Jeremiah, Ezra, Daniel, Jonah, Habakkuk, and Zechariah all referring to Yehovah, our Heavenly Father, as their God. Again, the patriarchs and the prophets of the Old Testament all worshipped the same God, the same Mighty One. And they all claimed and declared that that God Being was their God. That same God Being was Paul's God and Jesus's God, who is God Our Father, our Heavenly Father.

Brethren, God Our Father is the God of the people in the Bible.

The eighth point in the identity of our Heavenly Father in the Bible is:

8) **God Our Father was the I AM.**

Please turn with me to Exodus 3, and we will read the very well-known story of Moses' introduction to the Almighty God. Moses had fled Egypt 40 years earlier and had tended sheep for the past 40 years. Moses was now 80 years old.

Exodus 3:01 – “Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. **:02** – And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. **:03** – And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. **:04** – And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. *[Skip]* **:13** – And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? **:14** – And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.”

In verse 14, the words “I AM THAT I AM” are the Hebrew words “ehyeh asher ehyeh”. The Hebrew word “ehyeh” is the first person singular form of the verb “to be” in the imperfect aspect.

Again, verbs in the imperfect aspect in Hebrew can denote future actions, or past or present actions which are repeated on a continual basis, or past or present actions which move forward in a progressive manner without completion.

Most translators in English and other languages have chosen the simple present tense as the wording of the phrase: “I am that I am.” However, the simple present tense in English does not adequately convey the progressive and imperfect nature of the verb. It is also important to note that the present tense of the verb “to be” does not exist in Hebrew. “Ehyeh” denotes more than a static state of being. It conveys a dynamic state of being that transcends the past, present and future.

I personally believe that an option for translating “Ehyeh asher ehyeh” that conveys this dynamic state across time would better be translated as “I have been who I will be,” which would convey a past continual state of being in the past up to the present as well as a future continual state of being.

The Pacific Church of God has study papers available on the subject of the I AM, and how the “I AM” of Exodus 3:14 and the “I am” in John 8:58 do not correlate whatsoever to each other.

Please turn with me to Revelation 1, and we will read a title given to God Our Father through the words written to the seven churches in Asia. This title in Greek denotes the same dynamic state of being that transcends the past, present and future as the Hebrew title “Ehyeh Asher Ehyeh” does in Exodus 3.

Revelation 1:04 – “John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; **:05** – And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, *[Skip]* **:08** – I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

So, we can gather that the Being who is and who was and who is to come is God Our Father because that Being in verse 4 is differentiated from Jesus Christ in verse 5.

So, the title “The One which is, which was, and which is to come” in Greek is “ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος” – ho on kai ho eyn kai ho erkhomenos. The words “ὁ ὢν” are the Greek noun form of the present participle of the verb “to be”. Greek is a very progressive language. The present participle usually denotes a continuing action, presently and into the future.

The words “ὁ ἦν” are the Greek noun form of the past imperfect form of the verb “to be” which denotes a continuing uncompleted action in the past.

So, the Greek title of “ὁ ὢν καὶ ὁ ἦν” (ho on kai ho eyn) denotes the same dynamic past, present, and future existence as does the Hebrew title “Ehyeh Asher Ehyeh” in Exodus 3.

Please turn with me to Revelation 4, where we will read another occurrence of this full title.

Revelation 4:01 – “After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. **:02** – And immediately I was in the spirit: and, behold, a throne *was* set in heaven, and *one* sat on the throne. [*Who has His throne in heaven? God Our Father*] [Skip] **:08** – And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come [“ὁ ἦν καὶ ὁ ὢν” – ho on kai ho eyn]. **:09** – And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever.”

In verse 8, Lord God Almighty in Greek is Κύριος ὁ Θεός ὁ Παντοκράτωρ (Kurios ho Theos ho Pantokrator) which are the Greek equivalents to יהוה האל הים אל שדאי (Yehovah El Shaddai) in the Hebrew Old Testament, all references to God Our Father.

Please turn with me to Revelation 11, and we will read another account of this title given to God Our Father.

Revelation 11:15 – “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. **:16** – And the four and twenty elders, which sat before God [ὁ θεός – ho theos – the God – God Our Father] on their seats, fell upon their faces, and worshipped God [ὁ θεός – ho theos – the God – God Our Father], **:17** – Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come [“ὁ ὢν καὶ ὁ ἦν” – ho own kai ho eyn]; because thou hast taken to thee thy great power, and hast reigned.

This title given to God Our Father these four times in Revelation denotes that the Being who was the “Ehyeh Asher Ehyeh” of Exodus 3, the Being who is Yehovah, God Almighty, the El Shaddai, is also the One who is being and the One who had always been being (ho own kai ho eyn) of Revelation. .

So, brethren, both in the Old Testament and in the New Testament, the title translated from the Hebrew as “I AM” is a title used for God Our Father.

The ninth and final point in the identity of our Heavenly Father in the Bible is:

9) **God Our Father is coming back to the earth.**

Please turn with me again to Revelation 1, and we’ll read of another new title given to God Our Father.

Revelation 1:04 – “John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; [Skip] **:08** – I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

But here in Revelation 1, God Our Father is given another title in addition to “ὁ ὢν καὶ ὁ ἦν” (ho on kai ho eyn) that we explored in Point #8. That additional title is “ὁ ἐρχόμενος – ho erkhomenos – literally meaning the One who is coming.

Please turn with me again to Revelation 4, where we will read another occurrence of this full title.

Revelation 4:02 – “And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. [*Who has His throne in heaven? God Our Father*] [*Skip*] **:08** – And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come [“ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος” – ho on kai ho eyn kai ho erkhomenos].”

In verse 8, we have all of the Old Testament titles of God Our Father translated into Greek as Κύριος ὁ Θεός ὁ Παντοκράτωρ ὁ ὢν καὶ ὁ ἦν (Kurios ho Theos ho Pantokrator ho eyn kai ho own,) which are the Greek equivalents to יהוה האלהים אל שדי אלהי אשה אלהי (Yehovah ha Elohim El Shaddai Ehyeh Asher Ehyeh) in the Hebrew Old Testament, all references to God Our Father. But in addition, we also have a new Greek title “ὁ ἐρχόμενος (ho erkhomenos – the One Who is coming).

Please turn with me to Revelation 11, and we will read another account of this title given to God Our Father.

Revelation 11:17 – “Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come [“ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος” – *ho on kai ho eyn kai ho erkhomenos (the One who is coming)*]; because thou hast taken to thee thy great power, and hast reigned.

These titles given to God Our Father these four times in Revelation denote that He is also coming back.

Please turn with me to the book of Jude, and we will read another well-known verse where the Being in the verse has been historically misidentified.

Jude 1:14 – “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord [“Κύριος” – *kurios without the definite article “the” – Yehovah – God Our Father*] cometh with ten thousands of his saints,”

The verb “to come” in the Greek is the same verb “ἐρχομαι” – erkhomai – to come from which we obtain the present participle “ἐρχόμενος” – erkhomenos, one of the titles of God Our Father. So, Jude 1:14 states that God Our Father is coming with His saints.

Please turn with me to Deuteronomy 33, and we will read a prophesy and blessing that Moses gave before his death.

Deuteronomy 33:01 – “And this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death. **:02** – And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.”

This prophesy correlates with Enoch’s prophesy in Jude 14 that Yehovah, God Our Father, is coming with ten thousands of His saints.

Please turn with me to Zechariah 14, and we will read another account of our Heavenly Father coming back with His saints.

Zechariah 14:05 – “And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee [Him].”

Many old Hebrew texts and most English translations (except for the King James) translates verse 5 as “the LORD my God shall come, and all the saints with Him.”

But when does God Our Father come back? Let’s read verse 1 in Zechariah 14.

Zechariah 14:01 – “Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. [Skip] **:03** – Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. **:04** – And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. **:05** – And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

So, Yehovah, our Heavenly Father, comes back on the Day of Yehovah (the Day of the LORD), which is the Feast of Trumpets. And His feet shall stand on the Mount of Olives on that day. This title of the “ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming denotes that God Our Father is coming in a physical sense. The prophecies of Deuteronomy, Zechariah, Jude, and Revelation among others show that God Our Father, along with Jesus Christ, all the resurrected saints, and the whole host of heaven are coming back to this earth to battle the evil forces of man and of Satan at the Battle of That Great Day of God Almighty.

Please turn with me to Revelation 16, where we will read another account of this incredible battle on that special day.

Revelation 16:14 – “For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

What is that Great Day of God Almighty? We know and have explored previously that God Almighty (El Shaddai) is God Our Father, and that God Our Father is Yehovah. So That Great Day of God Almighty is the Day of Yehovah or the Day of the LORD, or the Day of God Our Father. And that day is the Feast of Trumpets.

Brethren, our Heavenly Father, the same being who is referred to consistently as Yehovah, God Almighty, our God, the One who has always been and always will be, the Eternal, is coming again to this earth. He is the “Ho Erkhomenos” – the One who is coming.

Brethren, in this two-part sermon, we have explored more in depth in nine points the identity of our Heavenly Father in the pages of the Bible, both in the Old Testament and in the New Testament. These nine points were:

- 1) God Our Father is “the God” of the New Testament.
- 2) God Our Father is “the God of our fathers”.
- 3) God Our Father is God Almighty.
- 4) God Our Father is “the Living God”.
- 5) God Our Father was the God of the Jews in Judea.
- 6) God Our Father was Yehovah.
- 7) God Our Father was the God of the men in the Bible.
- 8) God Our Father was the I AM.
- 9) God Our Father is coming back to the earth.

Brethren, our Heavenly Father has opened our minds and given us this wonderful knowledge of who He is in the pages of the Bible. And He is there from Genesis to Revelation along with His Son, doing everything together, and implementing their great plan of salvation together.

This knowledge has brought us all closer to our Great Creator, the King of all the Universe, the Almighty, our Heavenly Father. Most of us have given up a lot in our lives to follow His way and to follow Jesus' example and to be convicted of this incredible truth.

Brethren, let's continue to fight our battles against our adversary, the evil one. Let's continue to adopt more and more the traits and characteristics of our elder brother, Jesus the Anointed One. Let's continue to become more faithful in our obedience to our Heavenly Father and to His laws and to His governance in our lives.

Let's continue to earnestly pray and talk and meditate with our Heavenly Father. Let's continue to deepen our relationship with our Him and with His Son, Jesus.

And brethren, let's continue to study to deepen our understanding in answering the question: "Who is God Our Father?"