

# The Knowledge of the Glory of the LORD

Mark Mickelson

Recorded on September 27, 2018

I appreciate Rick's comments; I haven't spoken for sixteen months. Some of the people I suggested read Acts 3:13 didn't take it too well. Ushers are passing out copies of my notes. Because I haven't spoken in sixteen months, and I'm trying to accomplish something very specific today, the honest answer is, it's going to be hard to follow without an outline. I wouldn't normally try to speak in such a condensed way as this, but if you haven't spoken in sixteen months, it's like taking a cork out of a bottle, and there are a few things you might want to say to catch things up just a little. Let me just say that some of those to whom I suggested we look at the scriptures, and take them, as in Acts 3:13, in a very literal way, were not that pleased with my suggestion. As a result, over time, fifteen of my sermons were pulled from the archives and removed to where they were not accessible, at least not openly to all.

The argument really comes down to whose presence is in the Holy of Holies of the Tabernacle and the Temple. The whole issue basically boils down to a simple question. I believe that in the Holy of Holies of the Tabernacle and Temple is God the Father. That's His presence. The administration of the body that I served believes that it's Jesus Christ who is in the Holy of Holies of the Tabernacle and the Temple. Even if that is not openly stated, it was directly stated to me—and that became a matter of contention. As a result I stepped down from speaking sixteen months ago because of the controversy that then began to brew. I stepped down as pastor about six months later, and I stepped off of our counsel of elders six months after that. It was a matter of slowly exiting responsibilities and obligations, trying to avoid the controversy and the contest that would ensue.

So this is my first opportunity to actually come back and say, well, brethren, here's what I believe the Bible actually says. And that's why these notes have been passed out. Forgive me for the fact that my notes are in all caps. That's the way I write my notes and it's easier for me to read. So I just boiled down my notes for you. But I'll try to follow through on them.

My watch broke—it kept stopping—so I sent it to a watchmaker a few weeks ago and he never quite got around to it. I went back yesterday and said, "Look, I need a watch." So he gave it back to me and said, "Well, it still stops." So, we're going to find out two things today: one, whether or not I can remember how to speak, and two, whether I can remember when to stop speaking. So I brought my watch out just in case.

Habakkuk was the last prophet, at least recorded, that God sent to Judah before their captivity. Contemporary with Jeremiah—but in time order he'd be down there at the

very, very end. Let's look at the book of Habakkuk, because it applies very directly in part to where we are today, what God is going to be doing during the Millennium.

**Habakkuk 1:1** *The burden which the prophet Habakkuk saw. (NKJV)*

This was a burden. Habakkuk went to God and he said, basically, what's going on? Why is it so bad? Why does this have to be? And God responded. And so he said, well, the world is evil—they should be punished. And basically God was saying, you are evil—you, Judah—you will be punished. So Habakkuk is contending with God, but it goes forward then to a statement that references what the world is going to be like when all of these troubles are resolved, and that's in chapter 2 and verse 14. It's talking about the Millennium.

**Habakkuk 2:14** *For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea. (NKJV)*

That's a millennial verse; we've read it over many, many years. In the course of this, Habakkuk gets a bit of an attitude correction, but he also makes his commitment: All right, so we're in trouble now, and someday it'll be peace, but it is not peace today. Toward the end of the book, chapter 3, verse 17, here is his statement.

**Habakkuk 3:17** *Though the fig tree may not blossom, Nor fruit be on the vines; Though the labor of the olive may fail, And the fields yield no food; Though the flock may be cut off from the fold, And there be no herd in the stalls—*

No matter what happens, no matter how bad it gets, he says,

**Habakkuk 3:18** *Yet I will rejoice in the LORD, I will joy in the God of my salvation.*

19) *The LORD God is my strength; (NKJV)*

I'm going to do what I have to. I will trust You, my God.

During the Millennium, the whole world will have access to God's Holy Spirit, just as we do now. Everyone will have the opportunity to live out their life before God, just as we do now, and the earth will be full of the knowledge of the glory of the LORD, just as we are now. Wait—just as we are now? The majority of the Church of God community doesn't fully know who God is. They think God the Father is Jesus Christ. They actually think, in some cases, that He's the one in the Holy of Holies of the Temple, so that you offer sacrifices and prayers to Jesus Christ. Well, if the earth is going to be filled with the knowledge of the glory of the LORD, then maybe we should be filled with the knowledge of the glory of the LORD, now. I think that's critical.

I had a conversation with a friend some time back—a full-time minister, served all his life, a faithful, diligent man, actually one who is answering questions that come in, and

who would be considered a senior, or at least a more experienced, long-term minister. I asked him, is God the Father a God Being? He replied, well, yes. I asked, is Jesus Christ a God Being? He replied, well, yeah. I asked, are they the same God Being? He said no. So I asked, then how many Gods are there? He said, I can't answer that. I said a child could answer that. All he has to know is one plus one equals two. I've had children come up to me, and I ask them, how old are you? They hold up three fingers, so it doesn't have to be an older child. You'd have to be an adult in the Church of God to get the wrong answer. The child, intuitively, would know what the answer would be.

There are two Gods: God the Father is a God Being, Jesus Christ is a God Being. Take the "Being" off—one God plus one God equals two Gods. Now why can't we say that sometimes in the Church of God? Because that's not what we were taught from the beginning. Historically, in the Church of God, the fact that we were taught that Jesus Christ is the God of the Old Testament goes back literally almost seventy years. It is deeply embedded. I can understand that you start in some place—God gives you some understanding, but then we are to grow, and that process should have continued and expanded until we arrived at a more accurate position. It's more than just a phrase; you can't just remove the word "the" because He's God, no, you have to take it back, and so for that, today, just to show my point (I would not normally read from literature in a sermon), I want to take us back to The Plain Truth magazine (here's the masthead), 1950, and the article, "Is Jesus God?" This is the first shot out the door. I want you to hear the way it was worded, and then you'll know where this came from, and how deeply it has been embedded.

So it starts out, "Is Jesus God?" And it says, "Yes, Jesus is God." Now I'm reading small amounts, because I can only read a few phrases, so I'm leaving some words out, but I'm not intending to change the context:

Jesus is also Jehovah. The original name in the Hebrew contained the consonants YHWH, in this case. It is commonly supposed that Yahweh, the LORD of the Old Testament, was God, the Father of Jesus Christ. This is a flagrant error. Yahweh was the God of Israel, the only one of the Godhead known to Israel. They did not know God the Father.

I've heard a sermon, literally within the last year and a half, where the individual stated that the Jews didn't even know who God the Father was. That is simply untrue.

In Genesis 1, the Hebrew name translated "God" is *Elohim*. This is a uniplural name such as "church" or "family". Christ and God the Father are one God, not two Gods.

Now you understand why my friend, forty or fifty years deep in his service, couldn't answer the question, how many Gods are there, because of what had been taught:

Christ and God the Father are one God, not two Gods. One Elohim.

Do you know what the trinity is, minus the Holy Spirit? It's the binity. It's still wrong. They're not two Gods into one God, they're two Gods. And again, I'll try to explain that today.

Yahweh was the Word, or Spokesman, of the Godhead [the Bible doesn't actually say that, just for the record], its second member. As soon as God began to speak to man it was always Yahweh who spoke.

As soon as the Father began to speak, the words actually came out of Jesus Christ's mouth is the point. Now, let's be a little bit tolerant of the fact that when you go back to 1950, and read something, and then you go forward, it might have changed. But here's 1986, after Mr. Armstrong died; this is The Plain Truth magazine, still. The same article, "Is Jesus God?"—in commemoration of Mr. Armstrong's teaching—has been more heavily edited than the ones that were published along the way, but, just to read you the final paragraph:

In almost every Old Testament passage, the LORD—Yahweh, in this case, now the Eternal—is Jesus Christ. Clearly, Jesus is the God of the Old Testament.

Once Mr. Armstrong is dead you cannot go back and change his opinion. It's over—the record has been sealed. The Bible, though, is our record. I've tried to give you notes today because what I'm trying to walk through now and address I think is very important fundamentally to understanding who God is. To this day, if you ask nearly any member of the Church of God—not all, but a large body of the Church of God—if you ask them how many Gods there are, they will either say, well, there's one God, or they will say, God is one, which is supposedly going to mean the same thing, though it doesn't. Or maybe they won't know what to say at all.

I carry three pieces of picture i.d.—my driver's license, my Veterans Administration card, and a Costco card (Costco has my picture on my card to get into the store). Every one of those is proof, in some specific way, of who I am. I cannot buy anything with my driver's license; I cannot get through airport security with my Costco card, but I can go to the V.A. hospital—the regional hospital—with my V.A. card. So for me to be able to identify myself is very, very important.

Some seem to think it isn't that important for the Father to be able to identify Himself. I've had a number of people actually say, "What difference does it make? Aren't they one?" And my answer is, one *what?* One binity? They're one in unity—perfectly.

Deuteronomy 29:29 should give us encouragement, in this respect, in a broad perspective. I love this scripture; in fact, I love scripture. The blue indexes that are out on the table, antique though they are—there's a new version that's about ready, but it'll take a few months to hit the press—are honestly a labor of love, because there are

nuggets of scripture that are like treasures, they're like gemstones. They're so valuable in explanation. In Deuteronomy 29:29, it states,

**Deuteronomy 29:29** *The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.* (NKJV)

So there are secret things. To understand Spirit existence in this flesh is not going to happen, to a large degree. How God exists, what is Spirit—those are secret things; the fact that He does exist is not. The things that are revealed, though, are God's relationship to His creation. God wants us to understand and relate to Him, and He has exposed Himself, if I can put it that way, to us, to express Himself—to open Himself—so that we can understand. So we shouldn't think that the record of scripture is, somehow, part of the secret things, but in various ways we actually have come to believe that. Some have said so—it's like they think, yes, God gave it to us, but you can't really understand, so what difference does it make? Well, it makes all the difference in the world.

I want to lay out some rules, at least my condensation of some rules for understanding scripture, because I think, in some respects, the Church has reversed the process of what it should have been. Our historical teaching is that there is one God and there are two Yahwehs. What the Bible says is there are two Gods and one Yahweh. That's one hundred and eighty degrees. Well, if we got one hundred and eighty on that one we may have missed a few degrees on the compass on a few more.

Point one—these are in your notes [the handout of notes distributed before the sermon], because I knew there was no way in the world you could write them as fast as I would walk through them:

## **1. The Bible is the living Word of God.**

“Living” means that it's the Holy Spirit which is the active presence of God that makes it work with our minds. God's Spirit, with our spirit, gives us not just consciousness but an ability to relate to God. God provides us with teachers, or guides, so you have Phillip asking the Ethiopian eunuch, do you understand what you're reading? And the eunuch replies, how can I unless someone guides me? So Philip jumped up and explained to him, and the eunuch understood it, not because Philip was persuasive; the Holy Spirit opened his mind—the active agent being God's Holy Spirit.

Paul spoke to the Bereans, and he guided the Bereans, and what did they do? Well, they went and searched the Talmud daily to see if these things were so. ((laughs)) No, they really didn't, and they didn't go to Church literature, they didn't go to the commentaries, and they didn't go ask about the oral law. They simply went to the scriptures—here's what Paul said, here's the Bible, let me see if it's there—there it is! But it wasn't because Paul said it, that it made sense, it was because God's Holy Spirit

was in their mind that it made sense. That's the active agent. That's what I would say. Let's use that as a beginning point.

## **2. The Bible is not an English book.**

We argue sometimes with English words and even make doctrines out of English words. There is absolutely no connection between the Hebrew "I AM" of Exodus and the Greek "I AM" of John. None, no connection at all, only in the English. So you don't want to go back and get too many details for the background because all of a sudden the English is going to vaporize. That's just the way it is. The Bible is not an English book. We're going to have to take the time, even if some guides point us in the right direction, to look at a few of the original terms.

## **3. The Bible is not extra-biblical.**

That sounds redundant or upside down, but the Bible is not the Talmud; it's not the Aramaic Targums; it's not the commentaries; and it's not Church study papers or literature—it's not. It's scripture. We have to remember that.

## **4. The Bible is like a jigsaw puzzle.**

I feel fairly confident everybody here has done one. What's the first thing most people do when putting together a jigsaw puzzle? You have to find the border pieces, right? There isn't a person in this room who would argue if a piece is a border piece or not, at least on a normal puzzle (I'm sure there are free-form ones). Why? Because every edge of a puzzle piece has a curve but the border piece has a straight line. So you find all the border pieces and the first thing you do is build your border. You don't have to be told it's a border piece—it's obvious it's a border piece—and then when you build your border, what's the next thing? Every remaining piece of the puzzle fits on the inside—every piece. There are no pieces in another room; there are no pieces (if the puzzle is normal) that don't fit; there are no pieces that are the same that should have been somewhere else, unless somebody put it away wrong. Everything fits, there is a place for this piece, and it will fit perfectly—you do not have to force it.

Acts 3:13 is a border piece. You do not need to interpret Acts 3:13, and you don't need someone to tell you what it means. You just read it, and you believe it.

**Acts 3:13** *The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus ... (NKJV)*

That's it. Everybody can read it; everybody can see it. There's not a single place in the Bible that refers to Jesus Christ as the God of Abraham, Isaac and Jacob, in explicit terms—there is not. There are various ones that refer to God the Father in that way. Those are border pieces. You find the border pieces that do not need interpretation,

and frankly don't need knowledge of all of the background, even, particularly of Hebrew and Greek—they're quite clear on their own—and you put them in place then everything has to fit. If it doesn't fit then it's our problem, not the puzzle's problem. Like my son tells my wife, "It is not the computer's problem, Mom."

### **5. The Bible is to be read in context.**

I was told, almost from the beginning, that the way you understand the Bible is "here a little, there a little." Well if you go read that passage, it's not talking about how you understand the Bible, it's actually talking about how you *don't* understand the Bible, how knowledge is hidden from you. So what have we had? Well, it's been hidden, because we went and used something that didn't work. So here you go, take Isaiah 65—you take a scripture about the new heavens and the new earth here, then you take a scripture about the 100-year period here, then you take a scripture about the Millennium here, and you say, "Okay were going to do this. We're going to put a puzzle over there—start a new puzzle on this table over here. We're going to move all those out—here a little, there a little." Excuse me, but God wrote that for us in one place, He meant it to be understood in context with itself. He did not mean for us to scatter the puzzle pieces around the room. The Bible is to be read in context. Here a little, there a little—the Bible certainly has passages in different places that need to be combined, but it's not like one explains the other away. That's not how it works.

### **6. The Bible is not contradictory.**

One verse does not contradict with another verse. We have problems in transmission, in translation, and in understanding—yes. But they're our problems. They're not the problem in the actual original text. And finally at number seven—it looks a lot like point six, but to word it out, I had two different points I wanted to make.

### **7. The Bible is consistent.**

The exception is not the answer. The rule is the answer. And I'll give you an example of that: If you have a hundred things, and ninety-five agree and five you're not sure of—they look like they don't really agree—what is the answer? The five? No, the ninety-five provide the answer. If you've got a hundred, and ninety-five work, just take the ninety-five—that's the answer. Now, go look at the five, and see if you can figure out maybe what the problem might be.

I'll tell you how this works sometimes. Unfortunately, when I was in college, they didn't yet have computers, at least ones available to the public. And so we did term papers, and on our term papers we did them one of a couple of ways; you could write down all the different research you made, and the points and the references in a spiral binder, or you could use note cards. If you did it in a binder, what you had to do when you got done was tear all the pages out. Then you had to scissor each point, so that you could then put them in order in the way that you wanted to write your paper. Note cards made

it easy; you put a point on each note card then you would kind of shuffle the cards—okay, I want to do this to begin with, then I want to go through these points. And you'd shuffle the cards and then you'd write your paper. We've done that with the Bible. We've cut the scriptures up into scissor pieces, and then we shuffled them into the story. Well we've got the wrong story, unfortunately, in various ways. Because we should have left it the way it was written together in its place. So we just need to take it the way God gave it to us, believe it, and trust God to put it the way He wanted it. And again the extra sources, they're beneficial in various ways, but they're not the answer. They're simply something maybe we should consider. So, if we're going to be filled with the knowledge of the glory of the LORD, then I guess it would be rather important that we know who the LORD is. I mean that sounds too simple to say, but, the honest answer is, it's my point.

So I want to go through a couple words in scripture that are significant, try to explain them, and give them to you for your consideration. I want to go through *Theos*, which is "God" in the Greek. I want to go through *Elohim*, which is "God" in the Hebrew. And then I want to go through YHWH, or Yahweh (or Yahveh, or Jehovah—there are arguments on all of those sides, which is fine), which is not referred to, as translated, as "God" for a reason—it's different.

Let's start with *Theos*. *Theos* is 1,300 times in the New Testament—different forms of *Theos*. John 17:3—it's critical that I go through this for the wording, and the explanation.

**John 17:3** *And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.* (NKJV)

Now, I'm going to take part of this and save part of it for later. I'm going to save the "only true" for later. But what it says, "that they may know You, the God and Jesus Christ," the words "the God" are important here, because it's *ton Theon*—"ton", which means "the", and "Theon" which is a form of "Theos"—so it's one of those 1,300 references. It just says, "the God." That specific terminology in the New Testament exactly, precisely, is used over 100 times. Do you know how many times "the God" (*ton Theon*)—refers to God the Father? Well over 100 times, precisely, every single time it's used. It's important. Now, where else is that used? Alright, let us go back to John 1. Now it's interesting, and it's obvious that we have to sometimes kind of process. John wrote both John 1, and he wrote John 17. So John 17 doesn't conflict with John 1. John hadn't forgotten what he said at the beginning of the book before he got to the end of the book. What he said at the beginning is the same. At John 1 then, it says:

**John 1:1** *In the beginning was the Word, and the Word was with ... [ton Theon].* (NKJV)

Isn't it amazing? The Protestant trinitarians who translated the King James Bible had a prejudice. If you have a Being who is "The God" next to a Being who is "God," then the

trinity kind of goes out the window. So they don't want to do that, because they're all the same—right? So in the Greek, they leave “the” off most of the time, even though if you look at the Greek text it's right there. The word is right there. But then you get to the Old Testament and they add “the” back in. So in the Old Testament you have “the LORD” where there is no “the”. There's no “the”—it's just LORD, because “LORD” is not a type of being, it's a name. I'm not “the” Mark. I'm Mark. And He's not “the” Yahweh, He's Yahweh. Alright, so they add “the” on one end and they take it away on the other, to kind of make this work. You can confirm it—rather easily.

John 1:1 ... *the Word was with the God*—the Word being Christ, the God being the Father—the same “the God” mentioned in John 17, which is clear as well. Now, the way this should read, effectively, is, *In the beginning was the Word, and the Word was with the God* (that's the Greek), *and “a” God was the Word*. The Word is a God. But He's not the God. The God is definitive, and that's how a better translation of that actually would read. So what do you have? Well, one God, plus one God, equals two Gods. Okay? That's how that works.

Elohim—Let's go back to the Old Testament. Let's go back to Genesis 1; 2,600 times, different forms of the word Elohim, translated God. The word Elohim is plural and it means “mighty ones.” It can refer to God as an individual. It can refer to angels, or judges, or even idols. Is Elohim God's family name? Absolutely not, because it is a generic term, but it has many, many references specifically to God.

**Genesis 1:1** *In the beginning God [Elohim] created the heavens and the earth.* (NKJV)

So it says *God created*. *God* is “Elohim”, *created* is “bara”—if I have the pronunciation right. My Greek and Hebrew are actually fairly weak, as many of us have not specialized. But understand, “Elohim” is a noun, and it's plural. “Bara” is a verb, and it's singular. When Elohim is used for God, it is modified by that singular verb and/or modifier descriptor. When it's used for Angel, it's plural and it's plural; or judges, it's plural and it's plural; or idols, it's the same. Why didn't they tell me that in college? They could have saved me decades of not knowing what in the world this even meant. When Elohim is used for God, the word is plural but it's modified by a singular verb and it isn't used in the same sense. It does not mean “them,” when it refers to God—ever, ever. Not once. Okay?

So, Genesis 1, you have God created; God said; God divided; God called; God made, saw, set, blessed and God ended—31 times. Thirty-one times you have a plural noun and a singular verb. Now, let me show you how this works because the scriptures actually confirm it, as compared to question it.

**Genesis 1:3** *Then God said [Elohim is plural, the verb is singular], “Let there be light”; and there was light.* (NKJV)

Okay, let's turn to 2 Corinthians 4:6. Genesis 1:3 just stated it was God who said, "*Let there be light.*"

**2 Corinthians 4:6** ... *it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.* (NKJV)

The God who commanded light to shine out of darkness is shown in contrast to Jesus Christ. Just as in Acts 3:13, the contrast was clearly made. So who was it who commanded light to shine out of darkness? God said, "Let there be light"—who is that? God the Father, it says so. Okay? "God said"—plural noun, singular verb.

Now, Genesis 1:26; realize that it's very clearly stated to the people who knew this to be true, but sometimes it hasn't been clearly stated to us. Quite frankly, at times, it has not.

**Genesis 1:26** *Then God said, "Let Us make man in Our image, according to Our likeness ...* (NKJV)

We're not made in the likeness of the angels. We don't have the face of an ox. We're not made in the likeness of any of the other creation. We're made in the likeness of God. So in Genesis 1:26, we have "God said"—plural noun, singular verb. Then we have, "Let Us make," plural, "in Our image," plural, "according to Our likeness," plural. Well of course it's plural, because it's God saying, "Let Us."

Do you think Jesus Christ went to God the Father, saying, "Okay, let's get to work now. Come on, get out of bed. Let's go, get out the door. We've got things to do today." No, God the Father is the one speaking and the Bible confirms it. So the "*Let Us make man in Our image, according to Our likeness...*" is all plural, because it's "Our" and that's different and important. So how many Elohim are *speaking* in Genesis 1? One. How many Elohim are *being referred to* in Genesis 1? Two. (*Our* and *Us*.) One Elohim, plus one Elohim—ask the small child—equals two.

Now, I'll show you how it's used in a different way—Psalm 82. As I said, Elohim is not God's family name. It is a reference to "mighty ones" that is often used in reference to God.

**Psalm 82:1** *God stands in the congregation of the mighty; He judges among the gods.* (NKJV)

So, what we have here is *God* ("Elohim"); *the mighty* ("el", a singular form); and *the gods* (also "elohim"). It's the same—the gods (elohim) is the same word as God (Elohim). But that's not where it ends. So, *God stands*, plural noun, singular verb; *the mighty*, el, is the singular form; but, *the gods* is plural. Well, it is, because it's correctly rendered. But then go down to verse 6, same psalm.

**Psalm 82:6** *I said, "You are gods, And all of you are children of the Most High.*  
(NKJV)

So, *gods* here, small "g" is *elohim* and it is plural. The *you are*, in the Hebrew, would read, "gods you are." So the modifier of the noun is the *you are*, and you know what that is? It's plural. It's plural because that's the way it's used. If it was a reference to God specifically, it would not be plural, because God is not ... a two-headed hydra, or such—whatever concept man might give. *The Most High*, well, that's singular. That's an individual designation.

Again, any part of this could be a sermon, or a set of sermons. I only get to speak once. So, here's your firehose. I'm going to do the best I can. My watch is probably going to run for the duration. I gave you my notes, and if I have to leave something out, at least you know where I wanted to go. You can go look at them and see if these things are so.

The word "Yahweh" (or Yahveh or Jehovah—like I said, there are arguments on all sides—I don't want to get caught up in the argument) I do want recognize, we know the term is there—6,500 times. How many of you have studied each one to see what it is? It's tough. It takes a while, and when you're done, you're going to have some questions. I accept that—6,500 times—you're going to have some questions, but I hope to reduce your questions slightly.

Deuteronomy 6:4. A very important passage. Again, let's not take it too deep. Let's take it the way a child would hear it.

**Deuteronomy 6:4** *Hear, O Israel: The LORD our God, the LORD is one!* (NKJV)

Now I'm reading from the New King James version. In the marginal notes, it says: *The LORD our God, the LORD alone, or, the LORD alone is our God.* Or, if you go to the King James, it says *Hear, O Israel: the LORD ...* Now remember the "the" does not exist in the text; that has been added. It's not a the LORD, it's *Hear, O Israel: Yahweh our God, is one Yahweh!*

He's not the only God. It's not saying He's the only God, it's saying He's the only Yahweh. And that distinction is huge. Because the argument gets mixed up with the use of the word "God" as compared to the term "Yahweh". Honest, dedicated scholars translated these words for us; Tyndale was a genius and he gave his life to try and serve humanity by bringing these words into English, so I don't want to disparage that, but do understand, these were Protestant trinitarians who translated the Bible. They wrote in here what they thought the answer should be, and we need to be able, at some point, to sort through that and recognize it. The reason you can't add the word "the" in the Greek is the trinitarian doctrine would be demolished so we'll take it where it is. The new index that is finished in its formatting and proofreading stage (literally while we're at the Feast, and will go to press immediately after the Feast) has thirty-two pages of references to God and Jesus Christ in scripture, broken down, itemized, referenced,

where you can then go (when the time comes, when you have a copy), if you desire, and see what at least could be considered. I've tried, with the help of many, many people, to illustrate at least where the verses are that we should go consider under various subjects.

Psalm 83:13—the introduction to the psalm says, “A prayer to frustrate conspiracy against Israel”, so here is another crying out to God.

**Psalm 83:13** *O my God, make them like the whirling dust, Like the chaff before the wind!*

14) *As the fire burns the woods, And as the flame sets the mountains on fire,*

15) *So pursue them with Your tempest, And frighten them with Your storm.*

16) *Fill their faces with shame, That they may seek Your name, O LORD [YHWH].*

17) *Let them be confounded and dismayed forever; Yes, let them be put to shame and perish,*

18) *That they may know that You, whose name alone is the LORD [YHWH, or Jehovah; take the “the” and move it out of there—it’s not in the text], Are the Most High over all the earth.*

Who is the Most High? We've certainly been taught who the Most High is, so think about that. Let's say you have one mountain on all the earth. Is it the highest mountain on earth? No, it's just the mountain, everybody knows it's the mountain. For a mountain to be the highest mountain on earth there has to be another mountain somewhere to compare it to, then it becomes the highest. So here we have Yahweh is Most High—the Most High what? The Most High Elohim; it's not in there, but it's inferred that He is the Most High. He's the Most High whatever but He's the Most High. So, Isaiah 37, I love this passage in Isaiah, and it's very critical. We have Sennacherib attacking God's people with Hezekiah here being referenced in Jerusalem. Hezekiah goes to the house of the LORD—house of Yahweh. Who's buried in Grant's tomb? Elijah? Well, whose house is the house of Yahweh? Okay, I'll let you think about that, we'll come back to it maybe. Isaiah 37:14. This letter is delivered, Hezekiah receives it, and he goes before God.

**Isaiah 37:14** *And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD [Yahweh], and spread it before the LORD [Yahweh].*

Hezekiah prayed to Yahweh—who do you pray to? Do you pray to Jesus Christ? Did God tell you do that? Is there a command, instruction in the Bible that says so? If you're going up to the house of God, you're going up to the house where God is represented, to pray to God. Which God?—the house of Yahweh.

15) *Then Hezekiah prayed to the LORD, saying:*

16) *“O LORD of hosts, God of Israel, the One who dwells between the cherubim, You are God, You alone, of all the kingdoms of the earth. (NKJV)*

You have to understand, in Isaiah, the gods of these nations, which are idols, have been described as not defending their nations, so your God will not defend you [see Isaiah 36:18-20], and so the references in Isaiah that say “You are God, You alone” are held up in comparison to the idolatrous gods who are not gods at all.

16 continued) *You have made heaven and earth.*

17) *Incline Your ear, O LORD, and hear; open Your eyes, O LORD, [again, all caps] and see; and hear all the words of Sennacherib, which he has sent to reproach the living God. (NKJV)*

Who is Jesus Christ the son of? He’s the Son of the Living God, so the Living God is God the Father.

18) *Truly, LORD, the kings of Assyria have laid waste all the nations and their lands,*

19) *and have cast their gods into the fire; for they were not gods, [that’s the reference and opposition to, You alone are God of all the earth, but that’s again an opposition to the argument] but the work of men’s hands—wood and stone. Therefore they destroyed them.*

20) *Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that You are the LORD [Yahweh], You alone.” (NKJV)*

Zechariah 14—you know I might actually get through part of this. That’s encouraging to me. It’s my chance to respond to things that have been inaccurate and untrue over the years in ways that are very unfortunate for God’s people.

**Zechariah 14:8** *And in that day it shall be That living waters shall flow from Jerusalem,*

*Half of them toward the eastern sea And half of them toward the western sea; In both summer and winter it shall occur.*

9) *And the LORD [Yahweh] shall be King over all the earth. In that day it shall be — “The LORD [Yahweh] is one,” And His name one. (NKJV)*

The King James says, “In that day there shall be one Yahweh and His name, one.” There’s only one Yahweh. If you have 6,500 references and some of them don’t seem to agree, then you might want to say, how many of them do agree? If the vast majority all agree and fit, then the ones that don’t seem to agree, we need to go study those. We’re not going to study them all today because you want to go home by the end of the Feast and it just wouldn’t work. So let’s look at God the Father and the Ten Commandments. If you had this child, the one that can add up one plus one, he knows what the answer is, and you have a voice coming down from heaven saying, this is My beloved Son in whom I am well pleased, and you ask the child, who is speaking? Is he going to get the wrong answer? No. He’ll say, that’s Jesus’ daddy. Again, you have to be an adult in the Church of God to get it wrong. Somebody had to tell you it isn’t so.

They had to tell you or you would get the right answer. The child that knows that one plus one is two knows that's Jesus' daddy; it says, that's My Son. It's as simple as that. Deuteronomy 5, go back to the Ten Commandments beginning in verse 6. If the child knows that that's Jesus' daddy speaking and you read him this account he's going to figure out the same thing.

**Deuteronomy 5:6** *"I am the LORD your God [Yahweh your God] who brought you out of the land of Egypt, out of the house of bondage.*

7) *"You shall have no other gods before Me. (NKJV)*

Can Jesus Christ say, you shall have no other gods before Me? He can't say that; only God the Father can actually say that. We can explain it away but the problem is we've explained away too many things. Let's believe it—instead of trying to explain it, let's just believe it, let's take it for what it says. Then, Deuteronomy 5:11.

**Deuteronomy 5:11** *"You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain. (NKJV)*

So what happened? What is the only word in the entirety of the Old Testament that the Jews stopped pronouncing? One word out of the whole record. Did they stop pronouncing Elohim—no. Did they stop pronouncing Adonai—no. What did they stop pronouncing—YHWH. One word—why? They didn't want take His name in vain. They stopped saying His name. It's God's name. It's not a designation of a level of being, it's specific. The Jews took it specifically and they stopped saying His name. That wasn't what God had intended but that's the way they took it. Now down in verse 22.

22) *"These words [Yahweh] the LORD spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me. (NKJV)*

You can say, who is that? It says right there who that is, but again we'll take it just a little further. Deuteronomy 5; let's go forward to verse 23 and then we'll read down through verse 27.

23) *"So it was, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders.*

24) *And you said: "Surely the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire. We have seen this day that God speaks with man; yet he still lives. (NKJV)*

What's the big deal if God speaks with man—if God's going to sit down and have lunch with you and a beer anyway, afterwards, and walk around and have a little chat? This is God the Father and it's specific and there's no way out. We'll continue to read.

25) *Now therefore, why should we die? For this great fire will consume us; if we hear the voice of the LORD our God anymore, then we shall die.*

26) *For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we have, and lived? (NKJV)*

They said, we're going to die.

27) *You go near and hear all that the LORD our God may say, and tell us all that the LORD our God says to you, and we will hear and do it.' (NKJV)*

There are thirty references in the Bible to the Living God. There are fifteen in the Old Testament, there are fifteen in the New Testament. We're the Church of the Living God, Jesus Christ is the Son of the Living God, New Jerusalem is the City of the Living God, and on and on it goes. Hezekiah prayed to the Living God—they're all the same. It's easy, look up thirty references; every single one is the same. There is no difference.

Now going back to John 17; as I said, the phrase "only true" is in the middle of *ton Theon*, which is a reference, one hundred percent of the time, to the Father. John 17 is the same as John 1—same Greek, same term, same reference. So let's go back; there are two Gods, there is one Yahweh—what we have been taught in many respects over the decades is that there is one God and two Yahwehs, and I think that has led us to our confusion. YHWH in the Hebrew is not transliterated into the Greek. In the New King James when it quotes from the Old Testament, it will capitalize LORD to show what the reference was back there. But the capital LORD which stands for YHWH—Yahweh, Jehovah—is not in the Greek, it's not there. In the Greek it's a form, a variation of Theos, whichever the form would be in that case. So we don't have that word in the Greek but it's interesting that when the apostles were speaking to the Church members, they weren't confused. The answer is, what is there that there's one of in the Old Testament and one of in the New Testament—it's the same one.

The one and only Yahweh of the Old Testament is the one and only ton Theon of the New Testament. The one true God is a designation, not that Christ isn't a true God, but it's the one who is ton Theon who is the true YHWH. So the fact that the word YHWH disappears from the text, they still had to understand it in the Greek-speaking community, and don't imagine they were speaking Greek at the Temple. (They were speaking Greek in Corinth when Paul went, but the Jews were not speaking Greek; Antiochus Epiphanes had slaughtered a swine on their altar in the Temple, so they were not feeling brotherly or friendly toward the Greeks—that was not what they considered to be an honor.) That does not depreciate Jesus Christ. A member of my fellowship at the time went down and was telling people that I was retired because I was teaching that Jesus Christ was a created being. It's not true, and that member never came to me. In fact, it's so untrue it's hard for me to believe it was a mistake. It's not what I taught, it's not what I personally believe.

In Genesis, Melchizedek was the priest of Elohim Most High. Well, if there's only one Elohim, then He's not the Most High and Melchizedek would just be the priest of Elohim. You're only Elohim Most High if there's another Elohim to compare to, and I don't mean an angel or a judge or an idol—you do not compare God to an idol and He's higher than the idol; that's not the point and it doesn't work that way. Abram was Abram of Elohim Most High and it says he lifted his hand to Yahweh, Elohim Most High. Who is Elohim Most High—Yahweh, that's who he lifted his hand to. He clearly knew who Yahweh was and he knew it was not Melchizedek—he knew that. We should know that, we need to know that. How can we literally have the earth full of the knowledge of the glory of the LORD if we don't even know who He is or if we think He's someone else?

If you were to come to the house I lived in as a young man, the house of my father, knock on the door, and he comes to the door and you say, hi Mark, and he replies, my name's not Mark, my name's Ernest (actually he went by Mick, his nickname), and you say, what difference does it make? Let me talk to the other one, you're all the same family, right?—doesn't matter, you're just one family, right? You wouldn't get in the door. In a physical house you wouldn't get in the door. What difference does it make? We don't need to know what your name is! It does make a difference, and believe me if it makes a difference to us, then on a scale of giving God the glory due His name, I think it's a bigger difference than that; in fact, it's a huge difference.

There are more than eighty quotes; I'm not sure where you are in your notes [from the handout given at the start of the sermon], because I've taken some of mine out, if you're following. I went through the New Testament—took me a while—and tried to find quotes from the Old Testament that included both God the Father and Jesus Christ in the quote so that you wouldn't be confused about who's talking about who, and I found there were over eighty.

I actually made a list of them, handed them out to my friends and they said, Mark, you need to leave now. (What *is* that?) I've listed them here, just a few that are really clear. I think I got it a little backwards—I've written them down the way they're recorded in the New King James in the New Testament, but I've given you the reference to start with from the Old Testament, where it came from. If I give this sermon again (I won't give this sermon again) I'll reverse their order in the handout, but these are the types of things I'm referring to: The LORD your God will raise up a prophet like me. That's from Acts 3:22, quoted from Deuteronomy 18:15. Who is He raising up?—Jesus Christ. Who raised Him up?—God the Father, and what's His name?—His name is Yahweh. Quoted from Acts 4, written originally in Psalm 2, “against the LORD and against His Christ”; in Psalm 2 it's “against the LORD and against His Anointed” because that's what Christ means. Christ is not Jesus' last name—He *is* the Christ. He's Jesus the Christ. It's used in a synonymous way but understand what it means. It's God's Anointed, His Christ. So who is God the Father? He's Yahweh. So then Psalm 110, quoted in Matthew, “the LORD said to My Lord”, it's YHWH, then a form of Adonai or a form of Adon. Psalm 118, quoted in Matthew 21, “blessed is He who comes in the name of the LORD”—who came in the name of God the Father?—Jesus Christ. What's the Father's

name?— the LORD or YHWH. To whom has the arm of the LORD been revealed; the Spirit of the LORD is upon me. Some of these are repeated; I think Psalm 110:1 is repeated a number of times, maybe four or five but the fact is, every single quote that I can find in the entire New Testament, quoted from the Old Testament where God the Father is here, Jesus Christ is there, bring it into the text, how many of them are Yahweh for the Father—every single one. How many have Christ as Yahweh—zero. Never—I couldn't find one. That ought to carry a little bit of weight, the record of scripture. The references to Christ as Yahweh are interpretations, not definitions, and when you put them together, then the interpretation has to go away because it's like Acts 3:13, it just says so, you have to believe it. So these become like border pieces and everybody knows it is so.

Scriptures that are used to prove there are two Yahwehs in the Old Testament are interpretations rather than definitions. I've tried to give a few of these and let me see how far we can go. Again, 6,500—there's no way. There are a lot of complications. At the end of the day, are we going to know every answer to every verse? Of course not, we never did. But we ought to be able to gain on that, we ought to be able to increase the body of proof and evidence on the foundation of scripture—we ought to be able to do that. I believe I'm doing that and I want to share some of that with you.

I've tried to pick three of the Goliaths, so to speak, out of the arguments that pop up and then people say, haha, I gotcha.

1. Let's turn to Genesis 19:24, which is the first example. This is Sodom and Gomorrah.

**Genesis 19:24** *Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens. (NKJV)*

So you've got a Yahweh on earth raining fire and brimstone from Yahweh up in heaven. So there are two Yahwehs—that's one of the big ones. I've seen it come up over and over. Did anybody ever point us to 1 Kings 8:1, because some of these things—again, this is not an English book. This is Hebrew, Greek, Aramaic, there's Chaldean, but the honest answer is there are ways in which the languages are used that are not equal to English. You cannot take one word in the Hebrew and Greek and say, well, here's the word in English—it doesn't work that way. Why do we refer to ships as "she"? Are they feminine? Is there some part of the ship that's more like a woman than a man? That's just the language ... these are just matters of language at times.

**1 Kings 8:1** *Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem ... (NKJV)*

So Solomon over here, assembled the elders of Israel to King Solomon over there—it's just Hebrew and it's used that way and you can find more examples. I'm only offering, before they take the cane—I'm just going to offer you a few things to consider.

2. Here's another one:

**Psalm 110:1** *The LORD [Yahweh] said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."* (NKJV)

When is Christ going to see His enemies be made His footstool? How about at the destruction of Babylon in Satan's system and Christ then begins to reign. This is actually prophetic of the reign of Jesus Christ under God the Father on this earth. So we have this point here that the right hand now is Christ and God the Father. Then we go down to verse 5.

**Psalm 110:5** *The Lord is at Your right hand ...* (NKJV)

It's not all caps but there's an argument that the Sopherim, which were copyists, long, long ago, and in the back of Bullinger's Companion Bible, in one of the appendices, it says the Sopherim changed some of the Yahwehs to Adonai or Adon—some form of it—because it over-personalized God in some way and there's a hundred and so many of these changes. I just went and marked every single one of them in my Bible at some point and what I found is that some of them have already been changed back by the translator, some of them haven't, but some of them look good to me when they're done and some of them don't, so I don't know what the answer is to the argument of the Sopherim; I know it's an argument, but I want to show you that it doesn't matter in verse 5, no matter how many times it's thrown out to you; it doesn't matter whether this is Adonai lower case, or YHWH uppercase, it works either way—nothing changes. Remember everything fits inside the puzzle, nothing is "over there" ... I don't know if it's true on the Sopherim or not true, maybe it's true; I don't care, it works for me. There are plenty of ones they could still change or change back, we'll just deal with it. Look at Psalm 16:8. Now here is David speaking.

**Psalm 16:8** *I have set the LORD [Yahweh] always before me; Because He is at my right hand I shall not be moved.* (NKJV)

Now David is above Yahweh—God the Father is at David's right hand. Well, of course He is; your right hand is supposed to be your strength, that's where most people carry their sword, with their right hand. David's mighty men could do either. The fact is it doesn't matter which way it is, it's not a proof against anything, it's just simply that the scripture is what it says. Yahweh is God the Father.

3. This is going to be a big one (and if someone would collect all the tomatoes before I get to this, it would keep my suit from needing to be dry cleaned):

**Jeremiah 31:31** *"Behold, the days are coming, says the LORD [Yahweh], when I will make a new covenant with the house of Israel and with the house of Judah—32) not according to the covenant that I made with their fathers in the day that I*

*took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. (NKJV)*

We have a couple of things—who led them out of Egypt by the hand, who made the covenant with them at Sinai? And you might want to take as a hint whoever it was that was speaking, who said, here's what I want you to do, would certainly be a consideration, but now it says He was a husband. What do you think—you think God the Father married Israel, got a bum deal, got a bunch of rebellious wives that didn't want to pay attention and then Jesus Christ gets to marry the Church, the firstfruits. He says, ha ha, I got a wife that's worth having, you got a wife, what did you get? I don't think that's what that was. Where in the Bible is Jeremiah 31 quoted word for word? Anybody know? Hebrews 8, let's go see. The Greek is newer than the Hebrew, which doesn't prove it absolutely, but I'm just saying we are certainly going to have to consider Hebrews 8, if it says the exact same quote, and let's see what it says. We'll start in verse 7.

**Hebrews 8:7** *For if that first covenant had been faultless, then no place would have been sought for a second.*

8) *Because finding fault with them, He says: "Behold, the days are coming, says [again, in the New King James it will show you that in a direct quote that's actually Yahweh, so it's all caps, even though it's not actually in the Greek] the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—*

9) *not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; [so far so good; word for word, it's the same reference] because they did not continue in My covenant, and I disregarded them, says the LORD [Yahweh]. (NKJV)*

Oops—"husband" is not there. God says, *they didn't continue in my covenant, and I disregarded them.* What are you going to do, you're going to go back to Jeremiah 31 in the Church of God and read it, and you're never going to read Hebrews 8 because it isn't what you want it to say. No, we're going to have to look at Hebrews 8 and we're going to have to understand what the concern might be.

First of all, God called Israel out of Egypt to be His servants, right? I don't want you to serve the Egyptians anymore, I want you to come serve Me and be My servants. So therefore God was their Master. The word *husband* in Jeremiah 31 is a form of the word *baal*. What does baal mean? It can be translated husband—I hate to think that husbands are baals—but it's also translated master. Lordship and dominion—baal. So the word baal can be translated master. If Israel is to be God's servant, and He is to be their Master, the honest answer is some of the versions of the Bible that go back and reference that do not use the word husband, they use the word master, and in the case of this, in Hebrews 8, it says, *I disregarded them.* What did God do? He sent them off eventually into captivity. I know that there's got to be ten big ones that are tied to this

Jeremiah 31 and there's an absolute answer to every single one. They are not hidden and obscure. Let's go a little further. Hebrews 8:1; same chapter in Hebrews.

**Hebrews 8:1** *Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, (NKJV)*

Who is the Majesty in the heavens—God the Father. Who is the High Priest—Jesus Christ, seated at the right hand.

*6) But now He has obtained a more excellent ministry [the High Priest], inasmuch as He is also Mediator of a better covenant, which was established on better promises. (NKJV)*

Who is the mediator of the New Covenant—Jesus Christ. Who *made* the covenant? Are you the mediator of your own covenant? Or is the covenant between God and man—God and those called to receive His Spirit—and Christ is there as the mediator? Well, of course. Christ can't be the mediator and the originator both, so that would indicate (from Hebrews 8) that the One who says, I will make a New Covenant not like the one that I made with you, that's God the Father. You know what, we're just going to have to go study every single one of those "you're my wife, I divorced you." (Really?) Isn't that interesting—God divorced Israel and then Jesus has to die to remarry? Excuse me, if the wife commits adultery and you put her away, you're free. Well, we don't need to connect all the dots at once. It works—if you know the truth it works, it fits. Christ died for our sins not so we could remarry.

The Old Covenant and the New Covenant were covenants—they actually weren't marriage covenants; sorry to say that, because I realize that probably just discounted the next five minutes of your attention. If I say something too direct, at some point you'll say, well, I've got to think about that. The honest answer is, marriage is a covenant, and a covenant is a covenant. God the Father was never married to anyone. He has children, but it's not because He had a wife who is somehow giving birth to a child. It's in the Bible—He is our Father, Christ is our elder Brother.

So what difference does it make? You know what, it makes a big difference. Jesus Christ always directed everyone to God the Father. Jesus was not Christ-centered and we're to be like Christ. Jesus taught men to pray to the Father, to worship the Father—He even told Satan, the Father is your God as well. He told Satan that God was his God. He told Satan to keep the first commandment. You shall worship Yahweh your God, Him only you shall serve, speaking to Satan.

If you take the second great commandment and put it ahead of the first great commandment, you're going to get a different gospel. The first great commandment, love God, put God the Father first. The second great commandment, love your

neighbor—do good things, be good people. The second commandment does not lead to the first commandment in that designation. A good Buddhist can honor his parents and not lie or cheat and steal. It does not lead people to God. Loving your neighbor is not where you go to find God. You find God, and you love God, and then you will love your neighbor as well. The first commandment does make the second commandment come alive. The second commandment does not lead to the first.

If the message of the gospel becomes do good things, be good people, and that's the core of your message, that is a different gospel, and literally it will lead people away from instead of toward understanding God's glory. This is eternal life, knowing God and knowing Jesus Christ. That would include knowing who They are in the revelation of the record of scripture. There's a difference between ignorance—being uninformed, saying I don't know, and I think in that case God extends mercy. There's a difference between ignorance and willful sin. Let's describe that as, "I don't care. What do I care? What difference does it make?" For that I do believe that God has to make His choice in terms of judgment. What difference does it make? The difference, I believe, is eternal life. If you know to do good and you do not do it, to you it is imputed. If you know and you don't, then sin is imputed. In the Millennium the earth will be full of the knowledge of the glory of the LORD as the waters cover the sea—that's God's promise. Why don't we just start right here, right in this room with us, and let us live our lives then giving God the glory due His name.