

Who Is The Living God?

Rick Railston
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The scriptures in any of the Bible translations utilized in this transcript contain capitalization of words that refer to either God or Christ. We do this for the purpose of honoring Them.

Let me ask a question by way of starting the sermon: Is there anything more important in life than getting to know God and Christ, better and better and better? I can't think of anything that's more important than that. Where would we be if we didn't know God and Christ—who They are, what Their relationship is, what Their activities have been in the past and what Their activities are as we speak.

In years past I was probably as guilty as anybody because I would read terms that describe God—just pick one like LORD of Hosts—and breezed right on past it, didn't think twice about it—its significance. I never asked the question, does the LORD of Hosts refer to God or Christ or both? Didn't even dawn on me, and over time these various titles that God takes for Himself or that Jesus Christ has been given by God, these titles or roles or terms just became fuzzy references to God, and shame on me for doing that. We have to ask the question, is this what God and Christ want?—for us to have a fuzzy image of Them as we read the Bible or sing hymns?

I had to ask myself the question, if you and your son, let's say, live separate lives, have separate identities—would you want people you know to recognize the difference between you and your son and acknowledge the fact that you're separate individuals? Of course! If someone said to you, as a father—a woman came to *you*, as a father, just to pick an example, and said, I want to marry your son but I don't want to get to know either of you very well. What would you think about that, as a father? You would kind of wonder, is this going to be a good match if this potential bride doesn't want to know me or my son very well?

It's clear from scripture that God wants us to get to know Him and Jesus Christ more and more as time goes on, and as we are longer in God's Church and we study more and we pray more—God wants us to get to know Him and His Son, better and better and better.

Let's go to Jeremiah 9:23—this is all by way of introduction to the subject. Very clear here what God wants. I'll be reading out of the King James unless otherwise noted.

Jeremiah 9:23 *Thus saith the LORD:* [all caps meaning YHWH or Jehovah] *“Let not the wise [the word man is in italics, it's been added] man glory in his wisdom, neither let not the mighty man glory in his might, let not the rich man glory in his riches: (KJV)*

Now we're told in verse 24 what we should glory in:

24) But let him that glorieth glory in this, [and what is that?] that he understandeth and knoweth Me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight," saith the LORD. (KJV)

Pretty clear. Let's go over as we head toward the New Testament, Hosea 6:6, in the minor prophets. We come to a verse, God puts it a little differently because He's comparing the knowledge of Him to burnt offerings and sacrifices. God is speaking and He says:

Hosea 6:6 *For I desired mercy, and not sacrifice; [I'd rather you show mercy to other people than sacrifice a whole bunch of animals] and the knowledge of God more than burnt offerings. (KJV)*

More than all the offerings we can offer, God is saying I want you to know Me—to have knowledge of Me. Let's jump to the New Testament, John 17:3. This is all introducing the subject but we want to establish the fact that God wants us to know Him and Jesus Christ more and more as time goes on. Christ is speaking (and I'm going to read this out of the New Living Translation):

John 17:3 *And this is the way to have eternal life [that should get our ears pricked up, we're being told how to have eternal life, and what is that?—to know You, Christ is speaking now] the only true God, and Jesus Christ, the one You sent to earth. (NLT)*

So eternal life is comprised of knowing both: the true God, and Jesus Christ the one the true God sent to earth. Finally, let's see what Peter says in 2 Peter 3:18. Notice what Peter says because he is imaging—reflecting—what Christ said that we just read. Very familiar scripture, we'll just read the first part of it. Peter is telling the brethren, and down all the thousands of years to us, today,

2 Peter 3:18 *But grow [he's telling us we've got to grow, we can't stay static—we can't just hold on to what we have] in grace [that's one of the areas we grow in] and in the knowledge of our Lord and Savior Jesus Christ. (KJV)*

We have to get to know Christ, better and better and better. If it didn't make any difference who did what or who said what in the Old or New Testament—if there was no difference between God and Christ, essentially, as those who kind of want to lump Them into one ball, so to speak (the trinity does that with the Holy Spirit—lumps three into one; some people even lump God and Christ, two into one); but, if it didn't make any difference and if there was no difference between Them, then it seems logical that God would have one generic name for both of Them. Whenever you read in the Bible,

it's just that one name—that's the simplest thing to do if there was no difference between Them, and if He didn't want us to understand any differences between Them. But rather, God has done just the opposite, hasn't He? God and Christ throughout scripture are referred to by many different names and many different titles and this indicates that God wants us to know who They are, what They do and what Their relationship is between the two of Them.

So this sermon is part of a study into the relationship, the roles, and the activities of God and Christ in the record of scripture. I say that because this isn't a study of the nature of God—that study was attempted in the 1990s in the Worldwide Church of God and it was futile because you really can't explain Spirit to the human mind and this is not involved with that at all but it's studying the relationship, the roles and activities of God and Christ in the record of scripture—what does scripture reveal about Them.

In previous sermons, I'm just going to outline them if you are listening and are fairly new, I'll list the sermons in order:

- February 11, 2017, last year, the sermon was The Unity and Teamwork of the Father And Son—showing that They both have worked together as a team for eternity.
- June 17 of last year was the sermon, How Can We Grow in the Grace and Knowledge of God and Christ?—that added to the first one.
- July 22 of last year the sermon titled, Look to God (and not man).
- August 19 of last year, the sermon, the veil is rent [title on the website is The Tearing of the Veil], and we'll touch a little bit on that today as well as some of these others.
- September 16, 2017, before the Feast last year, Who is the Most High God, The Almighty God, identifying who is the Most High and who is Almighty.
- October 28 of last year, a sermon about Christ our High Priest, establishing the fact that that is one of Christ's roles and one of Christ's titles.
- February 3 of this year, again about Christ—Christ Our Mediator and Intercessor, two of the roles that Christ has.
- March 17 of this year, not too long ago, a sermon, The Homogenization of God. There is an effort by Satan to homogenize God as milk and cream are homogenized and there's no difference between the two.
- March 31 [of this year], a sermon about The Humility of Christ and what an example that is for all of us.

- April 6, [2018,] the most recent one on the last day of Unleavened Bread, The Way of the Wilderness, so we can see that God and Christ were active in bringing Israel out of Egypt and active in the Exodus.

In these previous sermons, we've identified the names Most High God, God Almighty, and LORD of Hosts as belonging to the Father. More recently, the terms and titles High Priest, Mediator, and Intercessor referring to Jesus Christ. Today we're going to continue that journey of coming to know God and Christ better and better. There is one other name we should investigate. Let's go to Deuteronomy 5:26. Time of the Exodus, they're in front of Mount Sinai and this is the first time in the Bible, this title, this name is used:

Deuteronomy 5:26 *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? (KJV)*

So here there is a voice that belongs to the Living God—that's the first time this is used—and Israel is marveling at the fact that they heard this voice and they are still alive. The term Living God occurs—it's interesting—15 times in the Old Testament and 15 times in the New Testament: a total of 30 times. That would tell us it's important, and maybe God wants us to understand something about this title and this term. So the title of the sermon is:

Who Is The Living God?

We're going to give you ten proofs that show who the Living God is. The first, point one:

1. The Living God is identified as the LORD of Hosts.

The Bible tells us that when we see the term Living God, it is also the same Being that is the LORD of Hosts. The sermon [The Unity and Teamwork of the Father And Son] on February 11 of last year expounds on that. As a reminder let's go to 1 Samuel 4:4, and see the term LORD of Hosts and then we will relate that to the Living God. Israel is in the process of bringing the Ark of the Covenant to Jerusalem—we'll just read this one verse but notice what it says:

1 Samuel 4:4 *So the people sent to Shiloh, that they might bring from thence the ark of the covenant [whose Ark is this?] of the LORD of hosts, [who is this LORD of Hosts?] which dwelleth between the cherubims: (KJV)*

We know that God Almighty dwells between the cherubim, and these gigantic spirit beings, that we would have a hard time comprehending, are behind Him and to His right and to His left in His throne in heaven. We know that and have shown that that is God Almighty.

We have a paper on our website under "Written Material" that covers this in more detail if you're interested. But the fact is that this is symbolized by the Ark of the Covenant, and the cherubim that were carved in the Holy of Holies in first the Tabernacle and later the Temple.

As was mentioned in the sermon, The Veil Is Rent, when Christ was breathing His last breath and the blood was draining out of Him on the cross, isn't it interesting that just the moment He died, the veil in the temple was rent—was just top to bottom, this giant veil that was very thick and weighed hundreds of pounds, was rent. What did that picture? It pictured the access human beings have to the One who was on and lives on the other side of the veil, and that can only be God the Father.

Christ wouldn't be on the cross and then have access to Himself, that makes no sense. God has always dwelt in the Holy of Holies. This was symbolic that by Christ's death we have access to the Father, that only a few have had prior to the time that Christ died. Who was on the other side?—none other than Christ's Father.

We're told here in 1 Samuel 4:4 the term LORD of Hosts—I won't go into a lot of detail, there are two categories, there's a physical category of hosts, spiritual category of hosts, but let's look at one scripture that tells us who the spiritual hosts are and that's in Psalm 148:1. We sing a hymn to that and the closing hymn we have today will be this hymn, which is referencing and quoting Psalm 148:1. This tells us who the spiritual hosts are. It's very simple: the Bible defines the Bible. God does not leave us out in the wilderness, so to speak, not understanding Him.

***Psalm 148:1 Praise ye the LORD! Praise ye the LORD from the heavens; Praise Him in the heights! [meaning in the spirit realm]
2) Praise ye Him, all His angels; Praise ye Him, all His hosts! (KJV)***

This makes perfect sense because God is the one that lives between the cherubim. We know from various descriptions in the Bible there are millions of angels around His throne singing praises to Him. So this makes perfect sense that the LORD of Hosts is God the Father, on His throne, and the spiritual hosts are all the angels surrounding Him. With that in mind let's go to Jeremiah 23:36, again talking about establishing the fact that the Living God and the LORD of Hosts refer to the same Being. The Bible is very clear about this.

Jeremiah 23:36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God. (KJV)

We see here that the Living God and the LORD of Hosts are the same Being—no doubt about that. Let's go to Psalm 84:1 and see another evidence—there are many, by the way. This is even more detailed.

Psalm 84:1 *How amiable are Thy tabernacles, O LORD of hosts!*

2) My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. (KJV)

We see here that the LORD of Hosts and the Living God are referred to in the same verse, they are the same Being. Remember the LORD of Hosts dwells between the cherubim, therefore the courts mentioned here, the courts of the LORD must refer to the courts around God's temple. There were courts around the tabernacle and there was a court around the temple, so this adds further to the understanding. We see here that the psalmist tells us that the Living God and the LORD of Hosts are the same Being. The titles LORD of Hosts and Living God refer to the same God, and that God is He who dwells between the cherubim—very clear in the Bible. So the first point is that the Living God is identified as the LORD of Hosts.

The second proof is:

2. The Living God is identified as the Most High God.

We have previously established the fact that the Most High God is the Father and you can check that out in detail on the sermon given September 16, last year—Who Is The Most High God, The Almighty God. Logic would tell you that there can only be one Most High; there can only be one Almighty. Let's keep that in mind while we turn to Daniel 5:18. The Living God is identified as the Most High God and that is made very clear in the book of Daniel. In Daniel 5, Daniel is speaking to Belshazzar and notice what he says—Belshazzar is the king; the new king replaced Nebuchadnezzar. He's speaking to Belshazzar, king of Babylon. Notice what he says:

Daniel 5:18 *O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: (KJV)*

He's saying this Most High God gave your dad the kingdom that you now rule over.

21) And he [referring to Nebuchadnezzar, reminding him of what happened to his dad] was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that He [this most high God] appointeth over it whomsoever He will. (KJV)

We see here that the Most High God gave Nebuchadnezzar his kingdom and this Most High God punished Nebuchadnezzar until Nebuchadnezzar finally admitted that God Almighty was the Most High God and was superior to Nebuchadnezzar. He had to learn that the hard way by seven years living as an animal.

Now let's go to chapter 6 and begin in verse 16. Darius was tricked and trapped into making a decision he didn't want to make, and we won't cover the entire event but we'll pick it up in Daniel 6:16.

Daniel 6:16 *Then the king [Darius] commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God [which we just read in chapter 5 is the Most High God] whom thou servest continually, He will deliver thee. (KJV)*

Darius had faith in that. Verse 20, Daniel was cast into the lions den, the next morning Darius comes:

20) And when he came to the den [the den of lions], he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? (KJV)

We said in verse 16 that the God Daniel served continually was the Most High in chapter 5, now that same God is called the Living God. Verse 26, Darius says, after this was all over, Daniel was saved:

26) I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and His dominion shall be even unto the end.

We see here, just this last verse, that the Living God has a Kingdom that will never perish—wonder who that might be. We see in this second point that the Living God and the Most High God are the same Being that Daniel continually worshipped. Same Being—Living God, Most High God—two descriptions, two titles of the same Being. Daniel worshipped Him continually and He has a Kingdom that bears His name. Makes perfect sense.

Let's go to the third proof. This is so clear and sometimes I'm ashamed, I just read over it for years—I really did and I am ashamed before God.

3. Christ is the Son of the Living God.

Let's go to John 6:57. Christ is the Son of the Living God, and in John 6:57, Christ is speaking—these are His very words. Read it out of the King James. This is early in Christ's ministry, obviously, but notice what He says.

John 6:57 *As the living Father [we know the Father is God, could say is the living God or the living Father] hath sent Me, [the living Father sent Christ] and I*

*live by the Father: [in every way] so he that eateth Me, even he shall live by Me.
(KJV)*

Jumping to verse 62.

*62) What and if ye shall see the Son of man ascend up where He was before?
(KJV)*

We're going to stop in the context of what we're discussing today just to establish this aside, that Christ says, what if you see Me go up to heaven where I was before? This is obviously referring to the fact that after His death, He was resurrected, as we know, to the right hand of God the Father, but here, verse 62 says that when He was resurrected to go back to sit at the right hand of the Father, that was the same place He was before. Makes perfect sense. Christ was on the right hand of the Father, He came down and lived as a human being, did not sin, the Father resurrected Him, and He went right back to the right-hand side of his Dad. Going on in verse 63:

63) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64) But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him.

65) And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him by the Father. (KJV)

The Father does the calling and then turns those whom He has called to Jesus Christ. Verse 66:

66) From that time many of His disciples went back, and walked no more with Him. (KJV)

Why did they do that? At the end of verse 65, Christ referred to God as His Father, and, to them, that was blasphemy and they walked away. They didn't have patience, they didn't stay, they didn't listen any further to what He said. Going on in verse 67:

67) Then said Jesus unto the twelve, Will ye also go away? [Are you going to leave Me like these others?]

68) Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. [Here's the key, in verse 69]

69) And we believe and are sure that thou art that Christ, [the Anointed One] the Son of the living God. (KJV)

It can't be any more clear who the Living God is. If Christ is the Son of the Living God, then the Living God has to be the Father, it can't be anything else.

Now the fourth proof:

4. The Bible tells us that the Holy Spirit is the Spirit of the Living God.

The Holy Spirit is the Spirit of the Living God. Let's go to 2 Corinthians 3:3, Paul is talking to the second epistle, it's actually his third but the second one recorded. He's talking to this church that's slowly becoming more Christ-like. They were a mess when he wrote 1 Corinthians.

2 Corinthians 3:3 *Forasmuch as ye [talking to the Corinthians and us today] are manifestly declared to be the epistle of Christ ... (KJV)*

The word "epistle" just means, in the Greek, *a written message*. He said the Corinthians were the written message of Christ.

3 continued) ... ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

We see here that the Holy Spirit is the Spirit of the Living God and it's also implied here, not stated directly but implied that the Spirit of the Living God was the power that engraved those tables of stone with the Ten Commandments. With that in mind, let's go to Romans 8:11, talking about the Spirit of the Living God is the Holy Spirit. The Bible, the words of the Bible, clearly identify what God wants to get across.

Romans 8:11 *But if the Spirit of Him that raised up Jesus Christ from the dead dwell in you, [we know that has to be the Spirit of the Father] He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. (KJV)*

We see here that the Being that raised up Christ had to be the Father, and the Spirit that raised Christ up must be the Spirit of the Father, which is the Spirit of the Living God; we just read that in 2 Corinthians 3:3 and we're told that's the same Spirit that dwells in us.

Remember Christ said, on the night that He was betrayed, We will come and make Our Abode in you. That is what this is referring to in part. So we see here that God and Christ are mentioned in the same verse and it can't be any more clear. It's true, we know that both God and Christ share the same Spirit—there's no doubt about that because They have the same nature, They have the same character—we understand that. Notice verse 9:

Romans 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. (KJV)*

The Spirit in Christ and the Spirit in God are obviously both the Holy Spirit which is the nature and character and the power of God. Verse 9 is understandable since they both

share the same Spirit, and “Spirit of Christ” is mentioned twice in the New Testament—this is one, there’s one more—but the Bible refers to the Holy Spirit being the Spirit of God; that is referred to 14 times in the Old Testament and 12 times in the New Testament. And so, by putting the scriptures together it’s very clear that the Holy Spirit is indeed the Spirit of the Living God, which is the Father.

Point number five:

5. We are the sons, the children, of the Living God.

All of us, all those that have been called down through the millennia are the sons, the children of the Living God. Let’s go to Hosea 1:10 and look at a prophecy of a time that has not yet occurred—a time that’s in the future. We wait for this day. Notice what God inspired Hosea to write:

***Hosea 1:10** Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said of them, Ye are not my people, [we know that happened] there it shall be said unto them, [in this same place in a time yet future] Ye are the sons of the living God. (KJV)*

We know we’re sons of the Father, Christ being our elder brother, makes perfect sense. That understanding is reaffirmed by Paul in the New Testament. Let’s go to Romans 9:26. Paul quotes Hosea 1:10 in this verse, so he’s reaffirming that what we read in Hosea is true and was preached in the New Testament—it’s being preached to us right now as we read Romans 9:26.

***Romans 9:26** And it shall come to pass, that in the place where it was said unto them, [now he’s quoting Hosea 1:10] Ye are not My people; there shall they be called the children of the living God. (KJV)*

We see here that both the Old Testament and the New Testament tell us that we are the sons, we are the children of the Living God, which is the Father.

A sixth point—we’re getting the picture pretty clearly and we’re just halfway through. It’s just evidence on top of evidence, on top of evidence, and it’s *piles* of evidence.

6. We are the temple of the Living God.

Let’s go to 2 Corinthians 6:16. We are told that we, the ones whom God has called in the New Testament, are the very temple of the Living God. We’ve read this first sentence many, many times and I blew past the second sentence.

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 hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. (KJV)*

Paul is quoting Leviticus 26:12 as a reference, if you want to write that down. He is quoting Jeremiah 31:33, a second reference in the Old Testament, and he is quoting Zechariah 8:8. What Paul is doing is saying there's a lot of evidence in the Old Testament about the Living God, and I'm telling you, you are the temple of the Living God if you have been called and baptized into the Church of God. Now we have to ask the question, where does God dwell? He dwells in His temple in heaven, we know that.

What we're being told here in verse 16, God is saying I will dwell in those I call just as I dwell in my temple in heaven—same thing. Can God be in two places at once? Of course He can—He's unlimited. God resides in His temple in heaven but He also resides in us—Christ resides in us. Going on in verse 17, God continues:

17) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing [the word thing is in italics]; and I will receive you,

18) And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. (KJV)

We've previously shown that the Lord Almighty refers to the Father, you can check that in the sermon on September 16, 2017, [Who Is The Most High God, Who Is The Almighty God](#). As I said a minute ago, as with the Most High, there can only be one Almighty—you can only have one Most High and one Almighty. We're told here that the Almighty is a Father to us. So verses 16-18 show us that we are the temple of the Living God, we are the temple of our Father, we are the temple of the Almighty.

A seventh proof:

7. The church is the church of the *Living God*.

Before I started studying this, I just blew past it. It's church of God; we know that—read that for decades. It never occurred to me that we belong to the Church of the Living God. The church of God is mentioned eight times in the New Testament so that's important. When God puts His name on a church, that's the name we should call the church by. It's not the church of Christ, it's not the church of Latter Day Saints, it's not this or that, or some other name that people put on it. God mentions the church of God that carries His name eight times in the New Testament.

Let's go to 1 Timothy 3:14. You see, God expands it, He doesn't say *just* the church of God, He adds to it. It's so easy to just blow past it, read right over it. Paul is writing to this young minister:

1 Timothy 3:14 *These things write I unto thee, hoping to come unto thee shortly:*

15) But if I tarry long, [if I'm delayed or I get sidetracked] that thou mayest know how thou ought to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. (KJV)

We see here that the house of God is the church, and God has a house. God lives in the Holy of Holies and that's His house, but also the church is His house and it is identified as the church of the *living* God. Since that church bears the Father's name, the Living God must be the Father—you can't escape it. Once again we see that the Living God is God the Father.

The eighth proof:

8. The Living God spoke from Mount Sinai.

Think about that. We previously covered the fact that God can be heard and that God spoke from the burning bush—that was a sermon on the last day of Unleavened Bread. It's very clear that humans can hear God's voice and live and it's very clear that God spoke from the burning bush. We have a paper on that on our website under "Written Material" if you want more detail.

Let's go back to Deuteronomy 5; we opened with that and we'll begin in verse 22. The context we're breaking into is that the commandments have just been given from Mount Sinai and we want to know who spoke from Mount Sinai and the Bible tells us. Ten commandments have just been given, notice what we find:

Deuteronomy 5:22 *These words the LORD spake unto all your assembly... (KJV)*

Remember, Moses wrote the book of Deuteronomy, looking back to the Exodus and up to the time where right before Moses died, he died right before Joshua took them into the Promised Land—God took them into the Promised Land.

22 continued) ... in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: [God can be heard] and He added no more. And He wrote them in two tables of stone, and delivered them unto me. [unto Moses]

23) And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

24) And ye said [to me], Behold, the LORD [YHWH, Jehovah] our God hath showed us His glory and His greatness, [the mountain was on fire, it was rumbling, this voice was I'm sure very loud, very authoritative] and we have

heard His voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25) Now therefore why should we die? (KJV)

This is really a dumb question, they just heard the voice of God and didn't die. The reason is they don't want to hear God—human beings don't.

25 continued) ... 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? (KJV)

With all this evidence, it is very clear that the Living God spoke from Mount Sinai just as He spoke from the burning bush and we've already seen that the Living God is the Father—there is no doubt about that. If that wasn't enough, Christ confirms the identity of the Living God and Christ confirms who spoke out of the mountain.

Let's go to Matthew 15:3—Christ is talking. The Jews were holding on to their traditions and Christ told them many times, you don't understand God's Word and you ignore God's Word so you can hold on to your traditions. Obviously all of us have to be very careful about that.

Matthew 15:3 [Christ speaking] *But He answered and said unto them, [to the religious leaders of the day] Why do ye also transgress the commandment of God by your tradition? (KJV)*

We have to be very careful we don't fall into that trap.

4) For God [Christ is speaking now] commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. (KJV)

We see here Christ is referring to the Ten Commandments which were given at Mount Sinai and Christ could have said—if He were the one speaking—he could have said, “I commanded” but He didn't, He said “God commanded”. Christ clearly refers to the one who did speak—the one who issued the commandments from Mount Sinai—as God, His Father. We've already covered many times in the New Testament, we're told that the God of Jesus Christ is God the Father. We see in these verses that the Living God, the Father, spoke from Mount Sinai.

The ninth proof—if this wasn't enough—looking forward to the future:

9. Heavenly Jerusalem is the city of the Living God.

Let's go to Hebrews 12; we'll just read one verse, verse 22. Again, it's so easy to read over these scriptures—just blow right past them and we don't pick up what God is trying to tell us. Paul is talking to the Jews in this letter, this epistle ...

Hebrews 12:22 ... ye are come ... (KJV)

Now, the Greek word for “come” can mean *approaching or coming near*. Paul is saying, but you are approaching, you're coming near ...

22 continued) ... unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, [it can't be more clear, the city of the Living God is heavenly Jerusalem] and to an innumerable company of angels, (KJV)

We see here that Jerusalem is the city of the Living God and we see here that we're coming near the city of the Living God as God's people. We've already seen that the Living God is the LORD of Hosts, the Lord of all the angels and we're told in the last four words, an innumerable company of angels in heavenly Jerusalem. Who could that be but God the Father? It couldn't be anything else. With that in mind let's go to Revelation 3:12. Christ is speaking to the Philadelphia era of the Church. Notice what He says—we've read Revelation 3 over the decades, over and over and over again, and I didn't pick it up, shame on me. Christ speaking to the Philadelphia era:

Revelation 3:12 *Him that overcometh will I [Christ] make a pillar in the temple of my God, ... (KJV)*

Let's just stop right here—who is Christ's God? It could only be the Father—couldn't be anybody else, there's nobody above Jesus Christ other than God the Father, and many scriptures talk about the God of Jesus Christ is God the Father. Christ refers to that many times. In the New Testament the Apostle said the God of Jesus Christ is the Father. What He's saying to the Philadelphia era is that those who overcome, I, Christ, am going to make a pillar in the temple of my God.

12 continued) ... 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, [the city of the Father] which is new Jerusalem, [so new Jerusalem is the city of God the Father] which cometh down out of heaven from My God: and I will write upon him My new name. (KJV)

We see here that the Bible is so consistent. New Jerusalem is the city of the Living God. New Jerusalem is the city of Christ's God, which contains the temple of Christ's God, all of which refer to the Father. The evidence keeps piling up and piling up and piling up.

Let's go to the last proof.

10. The Living God is the one true God.

That's not from me, that's from the Bible: Jeremiah 10:10. There's a scripture that says this in the Old Testament, there's a scripture that says it in the New Testament—the Bible is consistent, the Bible does not contradict itself. Notice what we're told:

Jeremiah 10:10 *But the LORD [all caps, Jehovah, YHWH] is the true God, [notice this] He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. (KJV)*

The true God is the Living God and we're told He is an everlasting King. So let me ask the question, who is the King of the Kingdom of God? Think about that—who is the King of the Kingdom of God? It's the Being that bears the name of the Kingdom. If it's the Kingdom of God, by definition, God the Father has to be the King of His own Kingdom—you can't come to any other conclusion—it's God the Father. This is referring, Jeremiah 10:10, the true God, the Living God, the everlasting King can only be God the Father. If that wasn't enough, guess what?—Christ confirms it. Let's go to John 17:3—we read this in the introduction. Notice it takes on an entirely new meaning when we understand who the true God is and who the Living God is and how they're the same. Christ is speaking:

John 17:3 *And this is life eternal, that they might know You the only true God, and Jesus Christ, whom Thou hast sent. (KJV)*

We see here in one scripture, God and Christ are mentioned together. Christ is identifying Himself as the one the only true God sent. And in Jeremiah 10:10 it tells us that the true God is the Living God. You can't come to any other conclusion than the fact is the Living God is the one true God and that is God the Father. The Old Testament and New Testament are absolutely consistent—no contradiction. The Living God is the true God, the Living God is the Father.

Let's conclude this by wrapping this up hopefully into a tight bundle. Let's ask the question, because the first thing I thought, when I began to understand this, was why did God choose the title of the Living God—what was His point? What was He trying to get across to us when He chose the title for Himself, I am the Living God. Why did He do that?

Living God is referred to in both the Old Testament and the New Testament—you look up the Hebrew, you look up the Greek, they mean exactly the same. If you look up living in context with Living God, Greek and Hebrew mean to be alive, to live, or it can mean a living thing. Why did Christ choose the title of Living God? He's showing us that He is alive at this very moment—always been alive, never had a beginning, never had an end.

He is alive at this very moment and He's trying to show us that He's not some distant God—He's not out to pasture, He is not retired and turned everything over to Jesus Christ. As I've said before, They work together as a team. God is superior in authority, yes—Christ willingly submits as we see over and over throughout scripture. They are both God, They share the same nature, They share the same character because they have the same Spirit. The Bible is very clear about that.

God wants us to see, by the term, Living God, that He is not some remote God, some distant God, some uninvolved God, some uninterested God—He wants us to understand by using the term Living God—to apply to Himself—that He is intimately involved in the creation of His Kingdom—The Kingdom that bears His own name.

Does it make any sense that God would title the Kingdom of God by His own name and then have nothing to do with it—just walk off and let it evolve or let somebody else take care of it? Of course not! It makes no sense that God would say this is the Church of God, walking toward the Kingdom of God, but I'm not involved, I'm not concerned. That makes no sense at all and the record of scripture bears out over and over and over again that God the Father is intimately involved. So is Jesus Christ—They are together. It makes no sense that God would have a Church, God would have a Kingdom that bears His name and He would have nothing to do with either one of them—makes no sense at all.

With the title of the Living God, what God does is contrast Himself, the Living God, to dead idols. Idolatry has been a problem with Israel since day one. Remember the molten calf—they hadn't been out of Egypt that long, they saw all the miracles there, the parting of the Red Sea, the manna, the water, all of that, and how long did it take them to go back to worshipping idols? Israel has wanted to do that. The church has had a record of that, mankind has had a record of that. Let's see the book of Revelation which is yet to happen, in chapter 9, let's be turning there—this has yet to happen. The fact is that this is human nature: Human nature wants to fall down before something they can see or touch or hear. Revelation 9:13.

Revelation 9:13 *And the sixth angel sounded, ... [hasn't happened yet] (KJV)*

Now let's go to Revelation 9:20:

Revelation 9:20 *And the rest of the men which were not killed by these plagues [guess what?—they didn't learn] yet repented not of the works of their hands, [what were the works of their hands?] that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: (KJV)*

Remember this verse refers to a time yet future. We're told that in the future, human beings worship things that are dead. God says, I'm not dead, I'm alive, I'm living. We know today the Catholic church, the Orthodox church, bow down before statues, icons,

pictures. In the home, many homes have little altars with icons on them and they bow down and pray in front of these icons, in front of these pictures, in front of these statues, and they do so in their worship services. Guess what?—they're all dead! The picture is dead, the statue is dead, the icon is dead.

God understands and knows there's a lot of non-religious people the book of Revelation is talking to—non-religious folks. What do they worship? They worship dead things like money, possessions, power, authority, title; they're not bowing down before something of wood or stone or a picture but they're bowing down before the god of money, the god of wealth, the god of possessions.

We see here in Revelation 9 that nothing has changed; right before Christ returns people are going to be worshipping, making idols of dead things, and God is saying, I'm not dead, I'm alive, I'm here, I'm in heaven—you can call on Me anytime you want, you can read about Me anytime you want.

Let's go to Hebrews 9:14; this is another reference to the Living God but it has everything to do with not worshipping dead things or having dead fruits or dead works. The first sentence talks about what we have just been celebrating and memorializing—the death of Christ.

Hebrews 9:14 [Paul is saying to the Jews again] *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, [Christ offered Himself to His Father] purge your conscience from [what?] dead works to serve the living God? (KJV)*

Right here in this last part of the verse, He's contrasting dead works to serving the Living God and he's saying to the Hebrews, you better be careful that you don't serve something dead, you should serve something living—and that Being is the Living God. We see here that God and Christ are referred to in the same verse, verse 14, saying Christ offered Himself to God to serve the Living God, all of us, to serve the Living God. We are to serve the Living God, who is our Father—not serving things that are dead or having dead works. Meaning works that don't point to salvation, that don't point to the Kingdom of God; dead works that are fruitless. I look back at all the times I've spent doing stuff that's fruitless—I think we all have. I'm not saying hobbies are bad or sports are bad or watching television is bad, but I wish I could go back and redeem that time and wish I could have studied more or put it into something more fruitful than some of the things I've done.

Here's a caution; it's in the next chapter, Hebrews 10. This is something we don't want to find ourselves in, in this position. Hebrews 10:31:

Hebrews 10:31 *It is a fearful thing to fall into the hands of the living God. (KJV)*

Meaning, some day we're going to have to stand before God and God's going to say, here I am, I'm living, I'm not dead. You had a chance to acknowledge Me, you had a chance to learn more about Me, you had a chance to study about Me, you had a chance to pray to Me and I've got some questions to ask you. We don't want to be put in that position—we're told it's a fearful thing.

If we don't dedicate ourselves to acknowledging God, who God is, the fact that God is supreme—if we don't acknowledge that and if we don't serve the Living God, guess what's going to happen?—just the opposite is going to happen to us, we will eternally cease to exist. The Living God will continue to exist—no beginning, no end, and God is saying, look, all I want you to do is learn about Me, know Me, come to obey Me, come to love Me, appreciate Me and appreciate what I do for you, and if you choose not to, okay then you will just cease to exist and you won't bother the rest of us—the ones who want to worship Me and the ones who want to follow Me.

Those of us who acknowledge God and worship God and want to follow Him and be obedient, our reward is to be what we just read—pillars in the temple of the Living God. Think about that. No, we're not physical pillars or even spiritual pillars in that sense, we are pillars that hold up. That's what a pillar does. We'll be pillars in the temple of the Living God and that temple is in the city of the Living God and that city is in the Kingdom of the Living God and all of that refers to the Father. New Jerusalem, God's temple, where God lives—it's very, very clear.

What I believe in these end days: God wants us to know more and more about Him and about His Son. It's nice to know, when we sing a song—which we're going to sing one here in just a minute, referring to the Living God—that when you come across the term Living God, you know who it is—it's referring to God our Father. Every time we read about it, every time we sing, just in your mind give praise to God our Father, the Living God.