

How Can We Deny God the Father?

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Brethren, as I have stated before, we have been so blessed to have a better understanding of the identity of God the Father in the scriptures of the Bible. This better understanding shows:

That God the Father was the Yehovah of the Old Testament.

That God the Father was the God of our fathers.

That God the Father was the El Shaddai or God Almighty to the patriarchs.

That God the Father is the Father of His Son, Jesus Christ.

That God the Father will return to this earth to be worshipped while Jesus Christ will return to rule the earth during the Millennium.

And that God the Father has ruled, is ruling, and will always rule His spiritual Kingdom, the Kingdom of God.

However, many people believe that, in showing this correct identification and role of God the Father, we somehow are denying Jesus Christ of His proper role in our lives, His proper role in the past, and His proper role in the future. That is just not true. We are in no way denying Jesus Christ in any way. However, an important question that we do need to ask ourselves is – How can we deny our Heavenly Father?

So, brethren, in my sermon entitled:

How Can We Deny God the Father?

I would like to explore the ways in which we can deny our Heavenly Father.

We will begin with 1 John 2. Later in his ministry, the Apostle John wrote a warning to the Church concerning people denying who God the Father and Jesus Christ were. And we can obtain a lot of information from two specific verses.

1 John 2:22 *Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.*

23) *Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. (KJV)*

The Greek verb for *deny* in these two verses is ἀρνέομαι or arneomai which is Strong's Concordance #720 and it means "to deny or to refuse or disavow." All of the instances of the verb in these verses appear in the Middle Voice in Greek. English only has two voices: The active and passive.

The Active Voice is when the subject (dog) is acting upon someone (boy) or something else.

Example: The dog bit the boy.

The Passive Voice is when the subject (boy) is being acted upon by someone or something else (dog).

Example: The boy was bitten by the dog.

However, Greek has another voice that English does not have.

That voice is the Middle Voice.

In his work, The Middle Voice in the New Testament by George J. Cline, Mr. Cline states:

The subject of the verb in the middle voice indicates both the performer of the action and that to whom or for which the action is performed. Thus, if one wishes to speak of special attention being focused on the subject by the middle voice, it is only in the sense that the subject both performs the action and is that to whom or for which the action is performed.

Thus, the Middle Voice is used when the subject is both the one performing the action and is also the one for whom the action is performed. The closest grammatical equivalency of the Greek Middle Voice in other languages is represented by reflexive verbs.

(A reflexive verb is, loosely, a verb whose direct object is the same as the subject.

For example, "I wash myself.)

In French, "I brush my teeth" is said as "Je me brosse les dents" which literally means "I brush myself the teeth."

In Spanish, it would be "Me lavo los dientes," which literally means

"I wash myself the teeth". This is an action that you usually do to yourself.

Reflexive verbs are made in English by including the words myself, yourself, himself, herself, ourselves, or themselves with the verb.

Examples would be "He enjoyed himself at the party." "I convinced myself of his sincerity." "He distinguished himself above the others for the job."

Each of these sentences in English would be translated into Greek using the Middle Voice.

The Middle Voice in Greek makes the verb or action personal to the subject because it is being performed on the subject by the subject.

In Greek, if I wanted to say “I am feeding your dogs and cats,” the verb “feed” would be in the simple present tense active voice. But if I wanted to say in Greek “I am feeding my own dogs and cats,” I would say “I am feeding the dogs and cats”, but I would use the simple present tense middle voice of the verb “to feed”.

In short, the Middle Voice makes the verb very personal to the subject of the sentence.

Subsequently, the use in the Middle Voice for the verb “deny” in 1 John 2:22 and 2:23 makes the denial very personal. This denial of Jesus Christ and of God the Father by the person is very personal.

The verse means that the person is not denying that Jesus Christ is the Anointed One to others as much as it means that the person is denying that fact to himself.

Similarly, the use of the Middle Voice in verse 22 also means that the person is denying God the Father to himself. This denial is personal, more inward than outward to others.

There is another verb in Greek that is translated as *to deny* in English. This other Greek verb for *deny* is “απαρνεομαι” which is Strong’s Concordance #533. This verb is the verb “αρνεομαι” with the prefix “απ” (ap) placed at the beginning. The prefix απ means “off” or “away from”. This verb, “απαρνεομαι”, means “to deny in the sense of to disown or to repudiate or to strongly reject.” This verb is also used only in the Middle Voice and not the Active Voice because of its personal nature but the verb connotes “an outward demonstration to others”.

An example of this verb “απαρνεομαι” can be found in Matthew 26:34. After the Passover ceremony on the last night of His physical life, Jesus forewarned Peter that he would deny Him three times.

Matthew 26:34 *Jesus said to him, “Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.” (NKJV)*

Therefore, the verb “αρνεομαι” connotes a very personal inward denial whereas the verb “απαρνεομαι” connotes a very personal outward denial to others.

So, brethren, in this sermon, we will explore this very personal denial to ourselves of God the Father in seven ways.

The first way that we can deny God the Father to ourselves is:

1. Denying that Jesus is the Anointed One.

Again in 1 John 2:22

1 John 2:22 *Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. (NKJV)*

So, what does the word *Christ* actually mean? This English word comes directly from the Greek word “χριστος” (christos) which means “Messiah” which has its derivation from the Hebrew word “mashiyach”. All of these words whether in Greek or Hebrew simply mean “the Anointed One.”

1 John 2:22 says that we deny our Heavenly Father if we deny that His Son, Jesus, was the Anointed One. Since Jesus was the Anointed One, there had to be an Anointer. And that Anointer, the Being who anointed Jesus, was God the Father. So, denying that Jesus is the Anointed One is also denying that God the Father is the Anointer who anointed Him. (NKJV)

In Isaiah 61, we read of a prophecy fulfilled by the ministry of Jesus Christ when He was a human on the earth.

Isaiah 61:1 *The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, And the opening of the prison to those who are bound;*

2) To proclaim the acceptable year of the LORD, And the day of vengeance of our God; To comfort all who mourn ... (NKJV)

Early in His ministry, Jesus went to the synagogue in Nazareth and read these verses in Luke 4.

Luke 4:16 *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.*

17) And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18) “The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed;

19) To proclaim the acceptable year of the LORD.”

20) Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

21) And He began to say to them, “Today this Scripture is fulfilled in your hearing.” (NKJV)

In Verse 21, Jesus states that these scriptures were fulfilled at that point in time, on that very day. In verse 18, He stated that God the Father anointed him to preach the Gospel. Isaiah 61:1 showed that Yehovah anointed Him. So again, we have another example where the Bible shows that God the Father was Yehovah.

In Luke 9:18. Jesus asked His disciples who they thought He was. The people believed many different things concerning Jesus, but Peter knew the truth.

Luke 9:18 *And it happened, as He was alone praying, that His disciples joined Him, and He asked them, saying, "Who do the crowds say that I am?"*

19) *So, they answered and said, "John the Baptist, but some say Elijah; and others say that one of the old prophets has risen again.*

20) *He said to them, "But who do you say that I am?" Peter answered and said, "The Christ of God." (NKJV)*

The Anointer is higher in authority than the Anointed. So, if we believe that Jesus is equal to the Father in authority, then we are denying God the Father His rightful role as Anointer and as the highest Being. By extension, we also deny to ourselves that our Heavenly Father anointed Jesus to be our Savior and to die for our sins and to pay the penalty for our sins so that we can obtain eternal life.

The second way that we can deny God the Father to ourselves is by:

2. Denying that God the Father sent Jesus.

There is a theme present throughout Christ's ministry emphasizing that God the Father had sent Him to perform the will of His Father. There are so many verses where Jesus said this repeatedly to His disciples and to the people.

We will read again Luke 4 verse 18. Again, these words were read by Jesus from Isaiah 61.

Luke 4:18 *The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; (NKJV)*

Here are more examples of Jesus being sent by God.

Matthew 10:40 *He who receives you receives Me, and he who receives Me receives Him who sent Me. (NKJV)*

Luke 10:16 *He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me." (NKJV)*

John 4:34 *Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. (NKJV)*

John 5:24 *“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. (NKJV)*

John 5:30 *I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me. (NKJV)*

John 5:36 *But I have a greater witness than John’s; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me. (NKJV)*

John 6:38 *For I have come down from heaven, not to do My own will, but the will of Him who sent Me.*

39) *This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.*

40) *And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”*

44) *No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.*

57). *As the living Father sent Me, and I live because of the Father, so he who feeds on me will live because of Me. (NKJV)*

John 7:16 *Jesus answered them and said, “My doctrine is not Mine, but His who sent Me. (NKJV)*

John 8:42 *Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. (NKJV)*

Just before the resurrection of Lazarus, Jesus prayed a prayer to our Heavenly Father. In the prayer, Jesus included the reason for Lazarus’ resurrection.

John 11:41 *Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, “Father, I thank You that You have heard Me.*

42) *And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me.”*

43) *Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!” (NKJV)*

Jesus prayed that His Father would resurrect Lazarus so that the people would believe that God the Father had sent Him.

John 17:21 ... *that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.*

22) *And the glory which You gave Me I have given them, that they may be one just as We are one:*

23) *I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me and have loved them as You have loved Me. (NKJV)*

During the Passover service, Jesus performed a very humble act and washed the feet of His disciples. This was the lowest and one of the dirtiest jobs that a household servant would do. Afterwards, Jesus said something very significant.

John 13:15 *For I have given you an example, that you should do as I have done to you.*

16) *Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. (NKJV)*

Jesus was referring to the fact that God the Father had sent Him, and that God the Father was greater than He was.

So, if we deny that God the Father sent Jesus as the Anointed One to this earth and that God the Father had the greater authority to send Him, then we are denying to ourselves the proper role and authority of God the Father.

The third way that we can deny God the Father to ourselves is:

3. By living a hypocritical life.

In his letter to Titus, Paul addresses the issue of professing our Heavenly Father but not living the life representative of the Father. In today's terminology, we would say, "talking the talk, but not walking the walk."

Titus 1:15 *To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. (NKJV)*

1 John 1 tells us that our fellowship is with our Heavenly Father and with Jesus Christ.

1 John 1:3 ... *that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.*

4) *And these things we write to you that your joy may be full.*

5) *This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.*

6) *If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. (NKJV)*

Brethren, do we claim to have a deep relationship with the Father and then walk in darkness and live a life not representative of and reflective of the Father?

Notice 1 John 3. Do we claim fellowship with the Father and continue in a sinful life or lifestyle?

1 John 3:1 *Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore, the world does not know us, because it did not know Him.*

2) *Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.*

3) *And everyone who has this hope in Him purifies himself, just as He is pure.*

4) *Whoever commits sin also commits lawlessness, and sin is lawlessness.*

5) *And you know that He was manifested to take away our sins, and in Him there is no sin.*

6) *Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.*

7) *Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.*

8) *He who sins is of the devil, for the devil has sinned from the beginning. For this purpose, the Son of God was manifested, that He might destroy the works of the devil.*

9) *Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.*

10) *In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother. (NKJV)*

Now in the book of Jude.

Jude 1:3 *Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.*

4) *For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ. (NKJV)*

The Textus Receptus includes the words “τον μονον δεσποτην θεον” which means “the only Master God”. Again, the overwhelming instances of “the God” in the New Testament are references to God the Father. Here is Jude 1:4, the words “the only Master God” are referring to God the Father.

Therefore, by living unrighteously and hypocritically and by turning the grace of the Father into lasciviousness, we deny God the Father and Jesus Christ.

The fourth way that we can deny God the Father to ourselves is:

4. By loving the world and being like the world.

Being like the world. Always trying to be a friend of the world and fit in with the world instead of fitting out. If none of our friends know that we, by our actions and lifestyle, are Christians and are different from the world, something is wrong.

Notice James 4. How close to the world and its ways are we? It is so easy to slip into old habits, old sins, old ways of living.

James 4:4 *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. (KJV)*

Do we love the world and its ways? Do we find ourselves being attracted to the world? Satan has made the ways of the world so enticing through modern media, entertainment, and technology.

1 John 2:15 *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

16) *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” (KJV)*

Again, Satan is so effective in enticing the very elect with the lust of the flesh, the lust of the eyes and the pride of life.

In Romans 12, Paul exhorted the members in Rome to be different from the world.

Romans 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

2) *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*” (KJV)

Brethren, do we find ourselves being pulled to conform to this world? Do we fight that pull effectively every second of every minute of every day?

If we conform to this world, if we love the ways of this world, and if we imitate this world in our behavior, we are denying God the Father to have His rightful place in our lives and we are denying His fellowship with us.

The fifth way that we can deny God the Father to ourselves is:

5. By forgetting Him in the good times.

In Proverbs 30, there is a very short but powerful prayer that says so much about the weakness of humanity.

Proverbs 30:7 *Two things have I required of thee; deny me them not before I die:*

8) *Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.*

9) *Lest I be full, and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.*” (KJV)

The Hebrew word for “the Lord” in verse 8 is Yehovah. So, if praying this prayer today, we would say “Lest I be full, and deny You, and say, who is God the Father?”

The Hebrew word of *deny* in verse 9 is “*kachash*” (Strong’s 3584) which can mean “to disown” or “deal falsely”. This connotation of “disowning” is very similar to the Greek verb “*αρνεομαι*”, which we discussed previously.

This verse shows that mankind has a distinct proclivity of disowning God the Father and forgetting Him in the good times.

Brethren, do we forget God the Father in the good times, when everything is going well, when we are being totally blessed in so many ways, when we are living in total comfort? Do we begin taking God the Father for granted? Do we remember Him and draw close

to Him only when we need Him, only when we are facing a severe trial, or only when we are in deep trouble?

In Revelation 3 we read about a church with this kind of attitude and relationship with our Heavenly Father.

Revelation 3:14 *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*

15) *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot*

16) *So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.*

17) *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

18) *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see.” (KJV)*

The problem with the brethren in Laodicea was that they thought too highly of themselves, and they felt that they really didn't need God the Father. They didn't realize that they were spiritually wretched, miserable, poor, blind, and naked.

Brethren, if we forget our Heavenly Father in the good times, if we forget Him except when we desperately need Him, then we deny to ourselves that He is our Heavenly Father at all times. He requires us to be His sons and daughters at all times.

The sixth way that we can deny God the Father to ourselves is:

6. By denying God's Word.

In John 12 Jesus was proclaiming to the people that they would be judged by the Father if they rejected Jesus and if they rejected His words because His words were from the Father.

John 12:48 *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.*

49) *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.” (KJV)*

In Galatians 1 Paul was warning the church concerning the perversion of the gospel that had been preached by Jesus and which had been written in God's Word, the Bible.

Galatians 1:6 *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

7) *Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.*

8) *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (KJV)*

Brethren, do we deny God's Word by proclaiming that the Bible says what it doesn't say? Do we find ourselves saying, "I don't care what that verse says, that's not what I believe!"?

In Joshua 24 just before his death, Joshua had gathered all of the leaders of Israel together to strengthen them in their resolve to follow Yehovah, our Heavenly Father.

Joshua 24:14 *Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.*

15) *And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. (KJV)*

Down to verse 22.

22) *And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, we are witnesses.*

23) *Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel.*

24) *And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.*

25) *So, Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.*

26) *And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord.*

27) *And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. (KJV)*

Brethren, we can deny our Heavenly Father by denying the written Word of the Father and by denying that the Bible says what it says.

The seventh way that we can deny God the Father to ourselves is:

7. By denying the identity of God the Father and His true role.

Just as I said at the beginning of the sermon today, we have been so blessed to have a better understanding of the identity of God the Father in the scriptures of the Bible.

Let's review a few scriptures showing that our Heavenly Father was indeed the Yehovah of the Old Testament.

We have already discussed the connection between Luke 14:18 and Isaiah 61:1 which shows that God the Father was Yehovah.

In Mark 12, when speaking with the Pharisees, one of the scribes asked Jesus a question trying to trap Him in an answer.

Mark 12:28 *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all?*

29) And Jesus answered him, the first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: (KJV)

Jesus was telling the Jews that the greatest commandment was to love their God with all their heart. Jesus never claimed to be their God. Jesus claimed to be the Son of their God and their God was Yehovah.

In Deuteronomy 6:4, we will read the verse that Jesus was actually quoting. This verse is known to Jews as the "Shema" (which in Hebrew means the imperative form of the verb "hear"). Shema is the first word in this verse in Hebrew.

Deuteronomy 6:4 *"Hear, O Israel: The LORD our God is one LORD:*

If using the Hebrew terms, this verse is

"Hear, O Israel, Yehovah our Elohim is one Yehovah." (KJV)

In using this scripture, Jesus was identifying God the Father as Yehovah.

Two very important scriptures we all know are Acts 3:13 and Acts 5:30. In Acts 3:13. Peter preached in Jerusalem shortly after Pentecost that God the Father was the Yehovah and the El Shaddai of the Old Testament, because He glorified His Son Jesus.

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

In Acts 5:30, when preaching before the council and the High Priest, Peter boldly proclaimed that the God of our fathers resurrected Jesus, and that the God of our fathers was God the Father.

Acts 5:30 *“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.” (KJV)*

There are actually people who ridicule these two scriptures and discredit their meaning entirely.

All Jews believed that Yehovah was their God. In John 8 Jesus was having a very intense and very personal confrontation with the Pharisees. In two verses of chapter 8, both Jesus and the Pharisees said that God the Father was their God.

John 8:41 *Ye do the deeds of your father. Then said they to him, “We be not born of fornication; we have one Father, even God.” [The Jews told Christ that they had one Father, and that that one Father was the God (God the Father). (KJV)*

John 8:54 *“Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:”*

Here, Jesus acknowledges that the Jews claimed that Jesus’ Father (God the Father) was their God. (KJV)

After fasting 40 days in the wilderness, Jesus was being tempted by Satan.

Matthew 4:6 *And [Satan] saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

7) *Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*

8) *Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;*

9) *And saith unto him, all these things will I give thee, if thou wilt fall down and worship me.*

10) *Then saith Jesus unto him, get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. (KJV)*

In this discourse with Satan, Satan refers to Jesus as the Son of the God, or the Son of Yehovah. He did not refer to Jesus as Yehovah. In answering Satan in verse 7, Jesus quoted Deuteronomy 6:16 which states: *“Ye shall not tempt Yehovah your Elohim.”* So, Jesus was referring to His Father as being Yehovah. Jesus did not say “You shall not tempt Me.”

Also, in verse 10, Jesus quoted Deuteronomy 6:13 which states: *“Thou shalt fear Yehovah thy Elohim, and serve him.”* In answering Satan, Jesus refers to Yehovah in the third person singular (meaning another Being besides Himself) and not in the first person singular (meaning Himself). Jesus did not say “You shall worship me, only me shall you worship.”. Most brethren in the Churches of God agree with that, yet in extension, they don't because they believe that Jesus was Yehovah.

There are so many more scriptures proving that God the Father was the God of the Old Testament as well as the God of the New Testament. But these verses are continually deemphasized, explained away, ignored, dismissed, and ridiculed by others.

There are brethren who say “What difference does it make?” when asked about the identity of God the Father in the Old Testament.

The true identity of God the Father as the Yehovah of the Old Testament changes so much of the overall belief system in the Churches of God because that identity changes so many prophecies, meanings of many Holy Days, and other doctrinal beliefs. It changes the overall focus of the Bible from Jesus Christ to God the Father. It is just not realized by so many that the writings of Paul were as much about God the Father as they were about Jesus Christ.

In short, the true identity of God the Father in the Bible is transformational in understanding the message of the Bible.

In the history of the Churches of God over the decades, articles were written stating that if Christians were worshipping a Jesus who was born on December 25, who died on Good Friday, who was resurrected on Easter Sunday, who was effeminate, who had long hair, etc., then they were worshipping a false Christ. And we all believed that. And I still believe that.

However, the Churches of God believe in a God the Father Who didn't actually create the heavens and the earth, Who stepped back from humanity and let His Son do everything with humanity, Who will wait over 1000 years to come to the earth to be with His people while Jesus is reigning on the earth, and Who was at one time equal with Jesus in the past.

Brethren, we believe that God the Father created the heavens and the earth with the help of Jesus. We believe that God the Father has had an active role with humanity ever since Adam and Eve. We believe that God the Father and Jesus Christ will return to set up Christ's government on earth, and that God the Father will return to be worshipped during the Millennium. And we believe that God the Father alone has always been supreme. We believe that God the Father has always been the King of His own Kingdom, and that He always will be. We believe that Jesus has always been subject to the Father, and that He always will be.

Using that same judgment used earlier concerning a false Christ, a question to be asked is “Can people be worshipping a false God the Father?” And in doing so, are people denying the real God the Father?

Brethren, we can deny God the Father in so many ways. In today’s sermon, we have explored only seven ways. But there are so many more.

The seven ways that we studied today are:

- 1) We can deny God the Father by denying that Jesus is the Anointed One.
- 2) We can deny God the Father by denying that He sent His Son, Jesus.
- 3) We can deny God the Father by living a hypocritical Christian life.
- 4) We can deny God the Father by loving the world and being like the world.
- 5) We can deny God the Father by forgetting Him in the good times.
- 6) We can deny God the Father by denying His word.
- 7) We can deny God the Father by denying His identity and His true role.

Brethren, in the days and weeks ahead, let us renew our energies and our focus in deepening our relationship with our Heavenly Father.

Let us renew our energies and our focus in deepening our knowledge and understanding of our Heavenly Father.

Let us renew our energies and our focus in placing God the Father in the foremost part of our lives, where we put nothing ahead of Him, where we are always loyal to Him, and where we will continually obey Him.

And let us renew our energies and our focus in dedicating our lives to His service, just as Jesus Christ dedicated His life for Him.

Brethren, I think we all believe that time is short. Crazy unexplainable events are happening on the national and international scene. Satan knows his time is short also. We must be diligent in drawing ever closer to our Heavenly Father and to His Son, Jesus the Anointed One.

Brethren, I end this sermon with a very important question in your spiritual life – “How will you deny God the Father?”