

Who Was the God of the People in the Bible?

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Brethren, the world today is constantly redefining terms and changing the definitions and long-standing meanings of words. During the past months and years, the forces of the political left have been redefining the meaning of words such as “violence”, “terrorist”, “illegal”, “free speech”, “life”, “gender”, “marriage”, “man”, and “woman”, to name just a few examples. Last month during her Senate confirmation hearings, Supreme Court Justice nominee Ketanji Brown Jackson refused to answer the simple question of “What is a woman?”

The world has arrived at the point to where words can be redefined and can mean whatever you want them to mean. Long-held definitions of terms no longer are applicable in today’s society. The definition of the terms “man” and “woman” have been so corrupted and revised from prior definitions to where we now have politicians speaking about “menstruating men”. That term is absolutely absurd in the age-old and Biblical definition of a man. However, in the woke speech of today’s society, which has redefined gender as an emotional and mental state and not a biological reality, the definition of a “man” has been significantly altered to where “a man is a person who identifies gender-wise as a man.” So, a woman who identifies as a man is now a man, even though that person still has a biological female body. The acceptance of redefining terms like these leads to chaos, confusion, misunderstanding, bewilderment, and sin.

This same phenomenon can happen and has happened in religion and in ecclesiastical matters and definitions. Without specific definitions with constant and enduring definitions, words can mean everything to everyone and anything to anyone.

As in any language, words in English can slowly change meanings with the passage of time and with changes in usage. For example, the English word “without” used to mean “outside of” and had the opposite meaning of “within”. So, in old English, people would say that the children are playing without the house, meaning that they are playing outside of the house.

Brethren, it seems today that we live in a religious changing of definitions and terms that are leaving many of the called-out brethren in confusion, misunderstanding, and bewilderment. One of those religious terms is the word “God”.

I have a good friend who once asked a minister what God was. He asked “What is God?” The answer from the minister was “Well, God is God.” That was his final answer.

The true answer to that question is at the heart of my sermon today. So, in my sermon this afternoon entitled “Who Was the God of the People in the Bible?”, I want to explore the fact that time and time again, the God of the men and women of the Bible in both the Old Testament and the New Testament was God the Father. And we will explore this topic through eight points.

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

The modern English word *God* comes from the Old English word *God* which came from the Proto-Germanic word *Guthan*

from which the Old Saxon, Old Frisian, and Dutch word *Got* was derived,

from which the Old High German word *Got* was derived,

from which the modern German word *Gott* was derived,

from which the Old Norse word *Guð* was derived and...

from which the Gothic word *Gup* was derived.

Most linguists agree that the Proto-Germanic word *Guthan* or *gudān* was the reconstructed Proto-Indo-European form of “ǵhu-tó-m”.

This was based on the root “ǵhau(ə)-”, which meant either ‘to call’ or ‘to invoke’. The earliest written form of the Germanic word “god” comes from the 6th century Christian Codex Argenteus.

Therefore, the derivation and meaning of the modern English word *God* was not from the Hebrew Scriptures and was not from the Greek Scriptures.

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

Although the Hebrew words

אל (El) Strong’s # 410,

אלה (Elah) Strong’s #426, and

אלוה (Eloha) Strong’s # 433

all appear in the Hebrew texts and are translated “God” in the English, the overwhelming majority of the appearances of the word “God” in English in the Old Testament is the Hebrew word אלהים (Elohim) Strong’s #430.

In fact, “God” is introduced in the first scripture of the Bible in Genesis.

Genesis 1:1 *In the beginning God created the heaven and the earth.*

The Hebrew word for *God* in this verse is “Elohim”.

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

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

Therefore, the saints of the Old Testament viewed their “God” as their divine “Mighty One”. The saints of the Old Testament knew this “Mighty One” with different names and titles and in different ways.

Starting with Moses and the Israelites, this “Mighty One” was known as יהוה (Yehovah) Strong's #3068.

In Exodus 3:15, Yehovah reveals Himself to Moses as the “Mighty One” that his forefathers had worshipped.

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

In Exodus 6, Moses was told by Yehovah that Abraham, Isaac, and Jacob had not known Him by that name.

Exodus 6:2 *And God [Elohim] spake unto Moses, and said unto him, I am the LORD [Yehovah]
3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH [Yehovah] was I not known to them.*

The Hebrew words for *God Almighty* were 'אֱלֹהֵי שַׁדַּי (El Shaddai), using the Hebrew word *El* that we discussed earlier Strong's #410.

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

The Greek word for *God* in the New Testament is ὁ θεὸς (ho theos) Strong's #2316, which means “the God”.

Whereas the Hebrew language was constructed around the worship of Yehovah, the Greek language was a pagan language of a pagan people in a pagan culture worshipping pagan gods. Our English words like *theocracy* and *theophany* originate from this Greek word.

So, the concepts of *the Mighty One* and *Yehovah* in Hebrew were force-fit (this is an engineering term meaning one part is forced pressed into another to form a single unit) into a pagan language which did not convey those concepts.

Elohim was translated into “theos” and subsequently lost the special concept of *Mighty One* in Hebrew.

Yehovah, the name of God the Father in Hebrew, was eliminated completely in Greek. Instead of transliterating the name, the title “Κύριος” (without the definite article, meaning “Lord” or “Master”) was substituted for His name in the Greek Septuagint translation of the Hebrew Old Testament.

And hence, from this substitution, we obtain the substitution “the LORD” in the King James Version in English, derived directly from that Greek substitution of His name.

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

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

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

Having defined our terms and having explored the derivations of those terms, let’s now explore the eight questions of the sermon.

The first question concerning who was the God of the men in the Bible is:

Who was the God of Abraham, Isaac, and Jacob?

In Exodus 3 we will read again the scripture from the initial conversation between Yehovah and Moses at the burning bush.

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

In this verse, *the LORD* is יהוה (Yehovah), and *God of your fathers* is אֱלֹהֵי אֲבוֹתֵיכֶם (Elohe Abotekem).

Also note that the verse also includes the phrase “*the God of Abraham, the God of Isaac, and the God of Jacob.*” This verse directly equates Yehovah as the God of your fathers, and as the God of Abraham, Isaac, and Jacob.

From the Hebrew text in verse 15, אֱלֹהֵי אֲבוֹתֵינוּ (Elohe Abotekem) (*the God of our fathers*) was translated into Greek in the Septuagint as ὁ θεὸς τῶν πατέρων ὑμῶν (ho Theos ton pateron umon) (***the God of our fathers***).

“*The God of Abraham, the God of Isaac, and the God of Jacob*” was written in Greek as: θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ (Theos Abraam kai Theos Isaak kai Theos Iakob).

This is very important because these same phrases are used to describe God the Father in the New Testament.

In Acts 3:13, we read a very important verse from a sermon of the Apostle Peter.

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

The Greek words for *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers* are:

ὁ θεὸς τῶν πατέρων ἡμῶν (ho Theos ton pateron aymon)

which is the same description in Greek as in Exodus 3:15 in the Septuagint. Exodus 3:15 shows that the God of our fathers was Yehovah. Acts 3:13 shows that the God of our fathers or Yehovah glorified His Son Jesus. God the Father is the Father of His Son Jesus, so God the Father is Yehovah.

In Acts 5:30, we read a portion of Peter’s rebuttal and defense to the High Priest and to the Council.

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

31) Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

In verse 30, *the God of our fathers* in Greek is again ὁ θεὸς τῶν πατέρων ἡμῶν (ho Theos ton pateron aymon). This verse clearly shows that “*the God of our fathers*” has to be God the Father because He raised up Jesus. Therefore, the God of our fathers cannot be Jesus.

Therefore, the God of Abraham, Isaac, and Jacob, the God of our fathers, was God the Father.

The second question concerning who was the God of the men in the Bible is:

Who was the God of Moses and the Israelites?

In Exodus 3 Moses was introduced to his God at the burning bush. His God introduced Himself as Yehovah.

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

16) *Go, and gather the elders of Israel together, and say unto them, The LORD (Yehovah) God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:*

17) *And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.*

18) *And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD [Yehovah] our God.*

In Luke 20:37 Jesus, in answering a question concerning the resurrection, referred back to Moses' encounter with Yehovah at the burning bush and Exodus 3:15.

Luke 20:37 *But now, as to whether the dead will be raised--even Moses proved this when he wrote about the burning bush. Long after Abraham, Isaac, and Jacob had died, he referred to the Lord [Yehovah] as 'the God of Abraham, the God of Isaac, and the God of Jacob. (NLT)*

The Greek word for *Lord* in verse 37 is Κύριος (Kurios without the definite article "the"), which we have previously explored to be the Greek word "Lord or Master" which was substituted for the Hebrew name "Yehovah".

Jesus was stating in Luke 20:37 that Moses referred to Yehovah as "the God of Abraham, the God of Isaac, and the God of Jacob."

And as we have shown in the first Point, "Yehovah" in the Old Testament and now "Kurios" with no definite article in the New Testament is *God the Father*.

LORD God or Yehovah Elohim appears 145 times throughout the Old Testament.

In Leviticus 18. Yehovah was giving Moses instructions to give to the Israelites

Leviticus 18:1 *And the LORD spake unto Moses, saying,
2) Speak unto the children of Israel, and say unto them, I am the LORD [Yehovah]
your God [Elohim].*

Yehovah emphasized again and again and again to the Israelites that He was their God. In fact, in the books of Exodus, Leviticus, Numbers, and Deuteronomy, the phrase “I am the Lord your God” or “I am Yehovah your Elohim” appears 80 times.

in Exodus 20. On Mount Sinai, Yehovah gave Moses and the Israelites the 10 commandments, or “the 10 Words” in Hebrew.

To Jews, the first commandment or “word” is found in verse 2 (not in verse 3 where most Christian churches begin).

Exodus 20:1 *And God spake all these words, saying,
2) “I am the LORD [Yehovah] thy God [Elohim], which have brought thee out of the
land of Egypt, out of the house of bondage
3) “Thou shalt have no other gods before me.”*

So, the Ten Commandments start out with the acknowledgement that Yehovah is our God and that we are to have no other gods (*Elohim*) before Him.

Yehovah repeated this phrase again and again so that the Israelites would not forget. Yet they forgot. And the world has forgotten Yehovah and His name and His identity.

There is a reason why “LORD God of Israel” or “LORD your God” appears 248 times throughout the Old Testament. Even so, that knowledge was lost.

So, Yehovah was the God of Moses and was the God of the Israelites. And that Yehovah was God the Father.

The third question concerning who was the God of the men in the Bible is:

Who was the God of King David and the Prophets?

In Psalm 84. King David wrote much about His God. His God was Yehovah, the “living God”, the “living Mighty One”. David’s God was the same Being as the God of Abraham, Isaac and Jacob and the same Being as the God of Moses and the Israelites.

Psalm 84:2 *My soul longeth, yea, even fainteth for the courts of the LORD [Yehovah]: my heart and my flesh crieth out for the living God.*

In Jeremiah 10 Yehovah was the God of the prophet Jeremiah and he referred to Yehovah as the “living God” (Elohim – Mighty One).

Jeremiah 10:10 *But the LORD [Yehovah] is the true God, 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.*

Again, in Jeremiah 23, Jeremiah referred to Yehovah as his living God (Elohim – Mighty One).

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 [Yehovah] of hosts our God.*

In Hosea 1 Yehovah was the God of the prophet Hosea.

Hosea 1:1 *The word of the LORD [Yehovah] that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.
2) The beginning of the word of the LORD [Yehovah] by Hosea.*

We see in Joel 1 Yehovah was the God of the prophet Joel.

Joel 1:1 *The word of the LORD [Yehovah] that came to Joel the son of Pethuel.*

In Micah 1 Yehovah was also the God of the prophet Micah.

Micah 1:1 *The word of the LORD [Yehovah] that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.*

Zephaniah 1 also shows Yehovah was the God of the prophet Zephaniah.

Zephaniah 1:1 *The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.*

So, brethren, Yehovah was also the God (*Elohim – Mighty One*) of all the other prophets including Nathan, Elijah, Elisha, Isaiah, Ezekiel, Daniel, Amos, Obadiah, Jonah, Nahum, Habakkuk, Haggai, Zechariah, and Malachi.

We are told in the opening scriptures of Hebrews 11 who the God of the prophets of the Old Testament was.

Hebrews 1:1 *God [ho theos—the God], who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

The God who has spoken unto the Ancient Israelites over the centuries was God the Father because He has spoken to us by His Son. So, the God who spoke to all the prophets was not Jesus. The God who spoke to all the prophets was Yehovah, who is God the Father.

So, brethren, who is the God of King David and the prophets? Their God was God the Father.

The fourth question concerning who was the God of the men in the Bible is:

Who was the God of Nicodemus?

Everyone knows John 3:16. It is the most quoted and recognized verse from the Bible. You see it at football games. You see it on billboards. It is synonymous with God's love for humanity. Yet, most people do not realize that Jesus did not say this verse preaching to the multitudes. He said this verse in a private conversation with Nicodemus who was meeting Jesus in secret late at night.

John 3:1 *There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:*

2) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3) Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

4) Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

5) Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7) Marvel not that I said unto thee, Ye must be born again.

- 8) *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
- 9) *Nicodemus answered and said unto him, how can these things be?*
- 10) *Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?*
- 11) *Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness.*
- 12) *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*
- 13) *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*
- 14) *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*
- 15) *That whosoever believeth in him should not perish, but have eternal life.*
- 16) *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
- 17) *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*
- 18) *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

When Jesus told Nicodemus in verse 16 that “*God so loved the world that He gave His only begotten Son*”, whom did Nicodemus believe was his God? Again, Jews in Judea believed that Yehovah was their God. So, Yehovah was the God of Nicodemus. But His God could not have been Jesus, because His God was giving His only begotten Son, and that only begotten Son was Jesus. Consequently, the God of Nicodemus was God the Father, again showing that Yehovah was God the Father.

The fifth question concerning who was the God of the men in the Bible is:

Who was the God of the Jewish leaders?

A question that I have asked many people many times in other churches is:

*Who was the God that the Jews were worshipping in Judea at the time of Christ?
Whom did the Jews and the Jewish leaders consider to be their God?*

The simple answer is that all Jews in Judea worshipped Yehovah.

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

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

This verse is better translated as:

Hear, O Israel, Yehovah our Mighty One, Yehovah is one.

So, all Jews believed that Yehovah was their God.

When Jesus stood before the high priest during His illegally held tribunal and trial, the high priest acknowledged that Yehovah was their living God, just like King David and Jeremiah did.

Matthew 26:62 *And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?*

63) *But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.*

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

In John 8 in a very heated discussion between Jesus and the Jewish leaders, both Jesus and the Jewish leaders stated that Yehovah their God was their Father.

John 8:39 *They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.*

40) *But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.*

41) *Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.*

42) *Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.*

43) *Why do ye not understand my speech? even because ye cannot hear my word.*

44) *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

45) *And because I tell you the truth, ye believe me not.*

46) *Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*

47) *He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*

- 48) *Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?*
- 49) *Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me*
- 50) *And I seek not mine own glory: there is one that seeketh and judgeth.*
- 51) *Verily, verily, I say unto you, if a man keeps my saying, he shall never see death.*
- 52) *Then said the Jews unto him, Now, we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.*
- 53) *Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?*
- 54) *Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:*
- 55) *Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.*

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

So, brethren, the God of the Jewish leaders was God the Father.

The sixth question concerning who was the God of the men in the Bible is:

Who was the God of Jesus' disciples?

In Matthew 16 we read an account of what the disciples said about their God.

Matthew 16:13 *When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am?*

14) *And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.*

15) *He saith unto them, but whom say ye that I am?*

14) *And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*

17) *And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*

Again, a logical question that no one asks is who was the God of Peter and of the disciples. All Jews worshipped Yehovah and only Yehovah. Yehovah was the God of the Jews. I do not believe that anyone in any of the churches disputes that fact. Yet we have Peter here in Matthew 16 claiming that Jesus was the Son of the Living God. So, who was the living God in the mind of Peter and the disciples? Their living God was Yehovah.

Well, who was Jesus? Peter stated that Jesus was the Son of that living God, Yehovah, showing again even by logic that Yehovah was God the Father. Jesus was His Son.

Please turn with me to John 6. Peter, at another time in Jesus' ministry, again states the confident claim and assertion that Jesus was the Son of the living God.

John 6:60 *Many therefore of his disciples, when they had heard this, said, this is an hard saying; who can hear it?*

61) *When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?*

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

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 of my Father.*

From that time many of his disciples went back, and walked no more with him.

67) *Then said Jesus unto the twelve, Will ye also go away?*

68) *Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.*

69) *And we believe and are sure that thou art that Christ, the Son of the living God.*

Again, as a Jew, Peter believed that Yehovah was the living God just like King David and Jeremiah did, and Peter claimed that Jesus was the Son of that living God, thus showing that Yehovah was God the Father, and that the God of Peter and disciples was God the Father.

The seventh question concerning who was the God of the men in the Bible is:

Who was the God of the Apostle Paul?

Paul was the most prolific writer of all the New Testament writers. He wrote extensively about God and about Jesus Christ. But who was the God of the Apostle Paul?

In Acts 24:14, the Apostle Paul is making his defense before Roman Governor Felix in Caesarea.

Acts 24:14 *But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:*

In this verse, Paul states that he worships the God of his fathers. We have already explored that God the Father was the God of the fathers of the Israelites. In Romans 1:8 we will determine who Paul's God was.

Romans 1:8 *First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

In this verse, Paul clearly shows that his God was God the Father, because Paul thanked Him through Jesus Christ. So, Paul's God was not Jesus Christ. Paul was a Jew. Paul had worshipped Yehovah as a Jew. His God did not change suddenly when he became converted. This is another reason and proof that God the Father is and was Yehovah. Paul worshipped the God of his fathers, the God of Israel. Therefore, Yehovah could not have been Jesus.

Again, a question that has not been answered and cannot be answered by others is the following:

Since Yehovah was the God of the Jews in Judea, and since Paul was a devout Jew, and since Yehovah was Paul's God before his conversion, if Yehovah were Jesus as many churches claim, when did Paul's God change from being Jesus to being God the Father?

No one has been able to answer that question.

In Acts 28. The Apostle Paul was in solitary confinement in Rome when he was brought before the chief of the Jews.

Acts 28:17 *And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.*

If Paul at his conversion had changed the God whom he worshipped now from the God he had worshipped as a Jew, he could not have made that statement in verse 17. In fact, changing the God whom he worshipped would have been blasphemous to the Jews. That simply did not happen. The Apostle Paul worshipped God the Father as his God when he was a devout Jew, and he worshipped God the Father as his God when he was a Christian apostle.

Again in 1 Corinthians 1 Paul writes that God the Father is his God in his opening salutations to the Corinthian congregation.

1 Corinthians 1:3 *Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*

4) I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5) *That in everything ye are enriched by him, in all utterance, and in all knowledge;*

6) *Even as the testimony of Christ was confirmed in you:*

7) *So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:*

8) *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

9) God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

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

In Philippians 4 Paul again makes this same differentiation to the Philippian brethren.

Philippians 4:15 *Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.*

16) *For even in Thessalonica ye sent once and again unto my necessity.*

17) *Not because I desire a gift: but I desire fruit that may abound to your account.*

18) *But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.*

19) But my God shall supply all your need according to his riches in glory by Christ Jesus.

29) *Now unto God and our Father be glory for ever and ever. Amen.*

Brethren, the Bible shows again and again that the God of the Apostle Paul was God the Father and that Yehovah is God the Father.

The eighth question concerning God the Father being the God of the men in the Bible is:

Who was the God of Jesus Christ?

Brethren, as odd as it may sound (for many in other churches, it may sound almost sacrilegious), the Biblical record shows that God the Father is the God of Jesus Christ.

Please turn with me to Matthew 27. When Jesus was dying on the cross, Jesus cried out in Aramaic quoting Psalm 22:01, when He referred to God the Father as His God.

Matthew 27:45 *Now from the sixth hour there was darkness over all the land unto the ninth hour.*

46) *And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

The Hebrew word for *my God* in Psalm 22:01 is “אֱלֹהֵי” (Eli – my Mighty One), which we discussed earlier in the sermon.

On the Sunday morning at the cemetery during the Feast of Unleavened Bread, Mary was looking for the body of Jesus, when Jesus spoke to her.

John 20:15 *Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.*

16) *Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.*

17) *Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

So, in verse 17, Jesus referred to God the Father as His God and our God.

Please turn with me to Revelation 3. After Jesus’ resurrection and glorification to the right hand of God the Father once again, Jesus spoke to the Apostle John and gave him messages of affirmation and of warnings to the seven churches. Jesus mentioned something important three times and in three different ways.

Revelation 3:11 *Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.*

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

13) *He that hath an ear, let him hear what the Spirit saith unto the churches.*

So, Jesus in His glorified spiritual state acknowledged to John and to the Churches that God the Father was His God. So, God the Father was and is the God (Mighty One) of Jesus Christ, even though Jesus Himself is a glorified divine Mighty One also.

Therefore, brethren, from this exploration in the scriptures, we can confidently conclude the following:

- 1) God the Father was the God of Abraham, Isaac, and Jacob.
- 2) God the Father was the God of Moses and the Israelites.
- 3) God the Father was the God of King David and the prophets.
- 4) God the Father was the God of Nicodemus.
- 5) God the Father was the God of the Jewish leadership.
- 6) God the Father was the God of the disciples.
- 7) God the Father was the God of the Apostle Paul.
- 8) God the Father was the God of Jesus Christ.

Brethren, as we prepare for the Passover and the Feast of Unleavened Bread which will occur next week, let us deepen our relationship with our Heavenly Father. Let us renew and strengthen our commitment to our Heavenly Father to live a righteous life patterned after Jesus Christ, His Son. Let us also move forward with confidence in our lifelong journey toward the Kingdom of our Heavenly Father. May God the Father and His Son and our Lord, Jesus Christ, bless us and fortify us in that journey!