

Who is the Ho Erkhomenos (The One Who is Coming)?

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As many of you know, I love languages. In pursuing the many languages that I have formally studied in high school and at the university, as well as languages that I have studied on my own, I have always been interested in how language affects culture, how culture affects language, how language affects people, how language affects ideas, and how language affects history.

A perfect example of how language affected history was the Tower of Babel. After the Flood, all the people spoke one language, and when the people united together to disobey Yehovah, He confounded their language. They could no longer communicate with one another, so the unified community suddenly broke apart, and the peoples all went their separate ways.

It is interesting how the same word in different languages can have completely different meanings with completely different reactions. A great example of this is the word “gift”. To an English-speaking person, that word has a pleasant connotation, and when that word “gift” is heard, the hearer usually has a positive reaction. A gift is something an English person would want and desire.

However, the exact opposite is true in German. To a German speaking person, the word “gift” has a very unpleasant connotation, yielding a negative reaction. The reason is that the word “gift” in German means poison. In old World War II documentaries, you can see canisters of “Giftgas” or poison gas in Nazi concentration camps.

Same word, same spelling, two completely different meanings and reactions based on language.

The Bible was written using two main languages: Hebrew and Greek. Whereas the Hebrew language was a language which was constructed around the worship of Yehovah and has been preserved by the Jews in their worship of Him, the Greek language was a pagan language of a pagan people in a pagan culture who were worshipping pagan gods.

The Hebrew culture and concepts of Yehovah were force fitted into the Greek language. An important fact to understand is that a translation of documents, texts, ideas, concepts, and names is never as good or as accurate as the original source written in the original language. Expressions in one language do not always translate well into another language with the full impact of their meaning.

This is true in the translations of the Greek texts into English, and this leads me to the topic of my sermon today.

Who is the Ho Erkhomenos (The One Who is Coming)?

In my sermon this afternoon entitled “Who is the Ho Erkhomenos (The One Who is Coming)?”, I would like to explore the subject of the occurrences of Ho Erkhomenos (*The One Who is Coming*) in the scriptures of the New Testament and explore the identities of the Beings referred to by that title.

To begin with, the Greek word “ἐρχόμενος” (erkhomenos) is the present active participle of the Greek verb “ἐρχομαι”, (erkhomai) Strong’s 2064, which means “to come.”

The present participle in English is widely used in everyday speech and formed by adding the ending “ing” to the main stem of the infinitive of the verb (such as write – writing, drive – driving, talk – talking, watch – watching, work – working, sleep - sleeping).

The present participle is used in English most often as part of the way English-speakers form the present tense.

We almost never use the simple present tense in English, which actually infers a repetitive action such as “He goes to the store” which infers that he goes repetitively to the store, like every day or every week. Instead, in English, we form our present tense by conjugating the helping verb “to be” (*am, is, are, were, be, being, been*) with the present participle of the action verb that we are using. We do this without thinking and we do this naturally as English speakers. We say “He is writing a paper. He is driving home. He is talking on the telephone. He is watching a movie. He is working at the office.” We say “He is sleeping.” We usually do not say “He sleeps.”

Greek uses the present participle (*i.e. part adjective and part verb, e.g. crying, cry*) in many of the same ways that we do in English. In English, we can use the present participle also as an adjective describing a noun such as “the crying baby” or “the screaming man” or “the printing machine” in much the same way that the Greeks use it as an adjective in their language. But in King James English, more often than not Greek present participles such as “crying baby” would be translated as “the baby who cries”, and “the screaming man” would be “the man who screams”, and “the printing machine” would be “the machine which prints”.

The Greeks have a way of making a present participle into a noun by simply placing the word “the” in front of it. This is how we arrive at the phrase “ὁ ἐρχόμενος” (ho erkhomenos) which literally means “the coming one” or “the one who is coming”. In English, we cannot replicate this simple addition of the word “the” in front of a present participle and create a new noun. We must add a few extra words in the sentence to accomplish the same grammatical construction. So, with the words “ὁ ἐρχόμενος” (ho erkhomenos), we just cannot simply say “the Coming”. Although it makes perfect sense in Greek, it makes no sense in English. We have to add additional words. So, “ὁ ἐρχόμενος” (ho erkhomenos)

in English would not be “the coming”, but rather, “the One coming” or “the One who is coming.” In this construct, Greek is much more efficient than English.

The Greek phrase “ὁ ἐρχόμενος” (ho erkhomenos) appears 23 times in the New Testament, referring to two different Beings, which leads to the two points of my sermon today.

The first point in today’s sermon is:

1. Jesus is the Ho Erkhomenos – The One Who Is Coming

In Matthew 3. John the Baptist was performing his ministry, proclaiming the need for repentance, and baptizing people. But John the Baptist knew that he was preparing the way for the promised Messiah, the Anointed One.

Matthew 3:11-12 *I indeed baptize you with water unto repentance: but he that cometh [“ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming] after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

12) Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (KJV)

John the Baptist also knew that his ministry would diminish as the Messiah’s ministry would increase.

John 3:30-31 *He must increase, but I must decrease.*

31) He that cometh [“ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming] from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh [“ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming] from heaven is above all. (KJV)

In Matthew 11 we read that when John the Baptist was in prison before he was executed by Herod, he sent two of his disciples to Jesus to confirm that he was indeed the “Ho Erkhomenos”.

Matthew 11:1-4 *And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.*

2) Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3) And said unto him, Art thou he that should come [“ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming], or do we look for another?

4) Jesus answered and said unto them, Go and shew John again those things which ye do hear and see. (KJV)

Jesus was referred to as the “ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming.

In Acts 19 the Apostle Paul referred back to John the Baptist and his disciples that they would believe on Jesus, the “ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming.

Acts 19:1-5 *And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples*

2) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3) And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4) Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come [“ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming] after him, that is, on Christ Jesus.

5) When they heard this, they were baptized in the name of the Lord Jesus. (KJV)

After Jesus had performed the miracle of the loaves and the fishes, many were convinced that Jesus was the promised “ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming.

John 6:13-15 *Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.*

14) Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come [“ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming] into the world.

15) When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. (KJV)

In John 11 Lazarus had died days before. Jesus arrived in Bethany and met with the grieving family. While there, Jesus conversed with Martha to comfort her.

John 11:23-27 *Jesus saith unto her, Thy brother shall rise again.*

24) Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26) And whosoever liveth and believeth in me shall never die. Believest thou this?

27) She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come [“ὁ ἐρχόμενος” – ho erkhomenos – the One coming] into the world. (KJV)

Martha believed that Jesus was the Messiah, the Anointed One, the Son of Yehovah. And she believed that He was the “ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming into the world.

In Matthew 21 we read the well-known account of Jesus’ triumphal entry into Jerusalem the week before His death.

Matthew 21:4-9 *All this was done, that it might be fulfilled which was spoken by the prophet, saying,*

5) Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6) And the disciples went, and did as Jesus commanded them,

7) And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8) And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9) And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh [“ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming] in the name of the Lord; Hosanna in the highest.

(KJV)

A reading of Matthew 21:9 in the Greek text shows that “the Lord” is “Κύριος” (kurios) without the definite article “the”. As we have explored in previous sermons, the grand majority of the usages of the occurrences of “the Lord” in the New Testament where the Greek word is “Κύριος” (kurios) without the definite article “the” in Greek are references to God Our Father. Again, when the Hebrew Old Testament was translated into Greek in the Septuagint, the name of God Our Father (Yehovah) was not transliterated into Greek. Yehovah was given the title “Κύριος” (kurios) without the definite article “the” in Greek. So, Yehovah’s name was then lost in subsequent translations. And His name is still lost today. But references to Yehovah, God Our Father, are found throughout the New Testament through the use of “Κύριος” (kurios) without the definite article “the” in Greek.

The account of Matthew 21:9 also appears in Mark 11:9 and John 12:12 using the exact same words in Greek. This exclamation is a repetition of the prophecy in Psalm 118:26 concerning the coming Messiah.

Psalm 118:26 *Blessed be he that cometh in the name of the LORD [Yehovah]: we have blessed you out of the house of the LORD [Yehovah]. (KJV)*

So, Psalm 118:26 was understood by the Jews as concerning the Messiah coming in the name of Yehovah, coming in the name of God Our Father. Jesus, the Messiah, the Anointed One, was the “ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming in the name of Yehovah. The Messiah was not coming in His own name. The Messiah was not

Yehovah. Jesus was the [“ὁ ἐρχόμενος”– ho erkhomenos – the One who is coming] in the name of Yehovah, His Father.

In Matthew 23:37 Jesus was saddened at the future destruction of Jerusalem because of continual disobedience to Yehovah. That complete and total destruction of the city came within four decades of Jesus’ life on earth.

Matthew 23:37-39 *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*

38) Behold, your house is left unto you desolate.

39) For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh [ὁ ἐρχόμενος – ho erkhomenos – the One coming] in the name of the Lord. (KJV)

Again, this is a repetition of Psalm 118:26, with the same words in Greek as in Matthew 21:9. But this time, the reference is not to the prophecy of the coming Messiah at that time, but Jesus’ reference here in Matthew 23 is for a future coming yet to be fulfilled.

Yet in His future return and coming back to the earth, Jesus Christ is not described as “ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming. In the grand majority of the occurrences of His coming in the future, a different Greek word is used.

That Greek word is “παρουσία” (parousia), Strong’s #3952, which means “an arrival, an advent, a presence, a coming”. Some very well-known verses contain this Greek noun “παρουσία” (parousia).

In the famous resurrection chapter of 1 Corinthians 15, Paul wrote about Jesus and His “arrival”.

1 Corinthians 15:22-23 *For as in Adam all die, even so in Christ shall all be made alive.*

23) But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming [παρουσία – parousia – arrival]. (KJV)

1 Thessalonians 2.

1 Thessalonians 2:19 *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming [παρουσία – parousia – arrival] ? (KJV)*

1 John 2:28.

1 John 2:28 *And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming [παρουσία – parousia – arrival]. (KJV)*

All of the prophecies of Christ's return use the Greek word "παρουσία" – parousia.

Matthew 24:3 *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming [παρουσία – parousia – arrival], and of the end of the world? (KJV)*

Matthew 24:27 *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [παρουσία – parousia – arrival] of the Son of man be. (KJV)*

Matthew 24:37 *But as the days of Noe were, so shall also the coming [παρουσία – parousia – arrival] of the Son of man be. (KJV)*

So, Jesus' arrival in the future is described in Greek with a different noun and in a different way in Greek than His first coming. This just does not show up this way in English. In English, the same word "coming" is used everywhere.

So, the expression "ὁ ἐρχόμενος" – ho erkhomenos – *the One who is coming*, was used to refer to Jesus' first coming as the Messiah, as the Anointed One of His Father. It is not used as an expression for His future arrival.

This is important because His initial arrival to the earth in the future is not with His Father to do battle against the evil forces on earth; rather, His initial arrival to the earth is to collect His saints in the First Resurrection and to take them back to Heaven to present them to our Heavenly Father, as has been discussed in previous sermons.

So, Jesus Christ is the "Ho Erkhomenos" as the Messiah who came to the earth.

Brethren, there is another Being mentioned in the Bible who is the "ὁ ἐρχόμενος" – ho erkhomenos – the One who is coming, which leads to the second point.

The second point in today's sermon is:

2. God Our Father is the Ho Erkhomenos – The One Who Is Coming

A few concepts to review as we get started with this section of the sermon. As discussed, and explored in previous sermons, the identity of God Our Father, our Heavenly Father, is hidden in plain sight in the pages of the Bible.

Instances of “the LORD” (יהוה – Yehovah) in the Old Testament are English equivalences to the name of God Our Father, Yehovah. Instances of “ὁ θεός” – ho theos – the God in the New Testament are references to God Our Father.

As we have discussed earlier in the sermon, the grand majority of the usages of the occurrences of “Lord” in the New Testament where the Greek word “Κύριος” (kurios) without the definite article “the” in Greek, are references to Yehovah or God Our Father.

In fact, when you add up all of the instances of “the God – ho theos”, instances of “Lord – Kurios” without the “the”, instances of “my Father”, instances of “our Father”, instances of the Almighty, instances of “the living God”, and instances of “the God Most High”, the New Testament discusses God Our Father as much as if not more than Jesus Christ, His Son.

God Our Father is everywhere in the pages of the Bible, from Genesis to Revelation. But it is incredible, and actually disheartening, that the majority of mankind, and even a majority of the members of the Churches of God, do not realize and understand this important truth.

Exodus 3 is a well-known section of scripture where Moses meets Yehovah for the first time at the burning bush.

Exodus 3:4-6 *And when the LORD [יהוה – Yehovah] saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.*

5) And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6) Moreover he said, I am the God of thy father – the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God [הַאֱלֹהִים – the God – the Mighty One – Yehovah]. (KJV)

So now we are witnessing a conversation between Yehovah and Moses. And Yehovah introduces Himself to Moses in verse 5 as the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.

Exodus 3:13-15 *And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?*

14) *And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

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

Acts 3 has an important explanatory verse.

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)*

So, this verse shows that the God of Abraham, Isaac and Jacob, the God of our fathers was God Our Father because He glorified His Son Jesus.

Notice Acts 5:30.

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

So, this verse also shows that the God of our fathers (the God Whom the Israelites worshipped) was God Our Father because He was the One Who raised up Jesus.

So, Yehovah in these verses is God Our Father. In verse 15, Yehovah tells Moses that His name is Yehovah. And in verse 14, Yehovah tells Moses that He is the I AM THAT I AM.

In verse 14, the words “I AM THAT I AM” are the Hebrew words “Ehyeh Asher Ehyeh”. The Hebrew word “Ehyeh” is the first-person singular form of the verb “to be” in the imperfective aspect.

Again, as we have explored in previous sermons, verbs in the imperfective aspect in Hebrew can denote future actions, or past or present actions which are repeated on a continual basis, or past or present actions which move forward in a progressive manner without completion. The imperfective aspect is for actions which have not been completed.

Most translators in English and other languages have chosen the simple present tense as the wording of the phrase: “I am that I am.” However, the simple present tense in English does not adequately convey the progressive and imperfective nature of the verb.

Ehyeh denotes more than a static state of being. It conveys a dynamic state of being that transcends the past, present and future.

An option for translating “Ehyeh asher ehyeh” that conveys this dynamic state across time in English would be “I have been who I will be”. This would convey a past continual ‘state of being’ in the past up to the present, as well as a future continuing ‘state of being’, both ‘states of being’ (past and future) without a completion.

The Septuagint translates “Ehyeh asher ehyeh” as “Εγὼ εἰμι ὁ ὢν” (Ego eimi ho on), which means “I am the one existing or being” or “I am the One who is being.” The word “ὢν” (on) is the Greek present participle of the verb “to be” just like “ἐρχόμενος” is the present participle of the verb “to come”. In the second part of verse 14, “I AM has sent you” is translated in The Septuagint as “ὁ ὢν” has sent you” or “the one who is being has sent you”. It was not translated as “Εγὼ εἰμι” or “I AM”. The Jewish scholars knew that meaning of “Ehyeh” would not be properly conveyed by simply using “Εγὼ εἰμι” or “I AM”.

In Revelation 1, we will read a title given to God Our Father through the words given by God Our Father to Jesus Christ who then gave them to the Apostle John who then wrote them to the seven churches in Asia. This title in Greek denotes the same dynamic state of being that transcends the past, present and future as the Hebrew title “Ehyeh Asher Ehyeh” does in Exodus 3.

Verse 1 shows that the revelation of Jesus Christ was given to Him by the God, God Our Father. Let’s continue in verse 4.

Revelation 1:4-8 *John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;*

5) *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

6) *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

7) *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

8) *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (KJV)*

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

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

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

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

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

In Revelation 4, there another occurrence of this full title.

Revelation 4:1-2;8-11 *After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.*

2) *And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. [Who has His throne in heaven? God Our Father?]*

Continuing in verse 8)

8) *And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come [“ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος” – ho on kai ho eyn kai ho erkhomenos].*

9) *And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,*

10) *The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,*

11) *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. (KJV)*

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

In Revelation 11, we read another account of this title given to God Our Father.

Revelation 11:15-17 *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

16) *And the four and twenty elders, which sat before God [ὁ θεὸς – ho theos – the God – God Our Father] on their seats, fell upon their faces, and worshipped God [ὁ θεὸς – ho theos – the God – God Our Father],*

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

This title given to God Our Father these four times in Revelation shows denotes that the Being who was the “Ehyeh Asher Ehyeh” of Exodus 3, the Being who is Yehovah, the God of our Fathers, the God of Abraham, Isaac, and Jacob, the Being who is the El Shaddai, the Being who is God Most High, is coming.

Hebrews 10 contains another section of scripture showing that God Our Father is coming to the earth.

Hebrews 10:30-37 *For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord [Κύριος – Kurios (no the) – Yehovah – God Our Father] shall judge his people.*

31) *It is a fearful thing to fall into the hands of the living God.*

32) *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;*

33) *Partly, whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.*

34) *For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*

35) *Cast not away therefore your confidence, which hath great recompense of reward.*

36) *For ye have need of patience, that, after ye have done the will of God [ὁ Θεός – ho Theos – the God – Yehovah – God Our Father], ye might receive the promise.*

37) *For yet a little while, and he that shall come [“ὁ ἐρχόμενος” – ho erkhomenos – the One coming] will come, and will not tarry. (KJV)*

In Matthew 16 Jesus asked His disciples who that they thought that Jesus was. Peter answered Him in Matthew 16:16.

Matthew 16:16 - *And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (KJV)*

So, Jesus is the Son of the Living God. So, the Living God is God Our Father.

During His trial before the high priest and the Jewish leaders, the high priest demanded an answer from Jesus. And in doing so, he referred to Yehovah in his demand.

Matthew 26:63 *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 [ὁ Θεός – ho Theos – the God – Yehovah – God Our Father]. (KJV)*

Again, we glean from these verses that God Our Father is the Living God. Now let's turn back to Hebrews 10. In verses 30 through 36 of Hebrews 10, all the references found in these verses including *LORD, the Living God*, and *the God* are all pertaining to God Our Father. Then we arrive at verse 37. The subject has not changed. The Being referred to has not changed. The author of Hebrews is still referring to the same Being, God Our Father, in verse 37 as in the previous verses when he wrote: "For yet a little while, and he that shall come [ὁ ἐρχόμενος – ho erkhomenos – the One who is coming] will come, and will not tarry."

So, Hebrews 10, along with Revelation 1, Revelation 4, and Revelation 11 shows that God Our Father is coming.

God Our Father is coming continually now to His saints spiritually through His Holy Spirit which He gives freely to us.

But this title of the "ὁ ἐρχόμενος" – ho erkhomenos – the One who is coming denotes that God Our Father is coming also in a physical sense. The prophecies of Zechariah, and Jude, and Revelation among others show that God Our Father, along with Jesus Christ and the whole host of heaven are coming back to this earth to battle the evil forces of man and of Satan at the Battle of That Great Day of God Almighty.

In Revelation 16, we read a prophecy of that end-time battle of all battles.

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

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

In Zechariah 14, we read some very well-known and well-read verses. But the Being referenced in these scriptures has been misunderstood and misidentified. The Being in these scriptures is God Our Father, not Jesus Christ.

Zechariah 14:1-5 *Behold, the day of the LORD [Yehovah] cometh, and thy spoil shall be divided in the midst of thee.*

2) *For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.*

3) *Then shall the LORD [Yehovah] go forth, and fight against those nations, as when he fought in the day of battle.*

4) *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

5) *And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD [Yehovah] my God shall come, and all the saints with thee. (KJV)*

So, Yehovah, God Our Father, is coming to the earth to do battle against the armies of evil on the Day of Yehovah, and He is coming with His saints.

The book of Jude, contains another well-known verse where the Being in the verse has been historically misidentified.

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

The verb *to come* in the Greek is the same verb "ἔρχομαι" – erkhomai – *to come* from which we obtain the present participle "ἐρχόμενος" – erkhomenos. Also, in verse 14, the verb "to come" is in the Aorist or simple past tense. So, the verse would be better translated as "God Our Father has come with ten thousand of His saints."

Brethren, we are coming with God Our Father, with Jesus Christ, and with all of the angelic hosts to assist in creating a new governmental system, a new moral code, a new way of life, a new culture, and a new worship of the greatest Being in the universe and of all ages, Yehovah, God Our Father.

What a wonderful future mankind has in store for it! What a wonderful future we have as part of our Father's Kingdom and as part of Christ's rulership of the earth!

Brethren, we have explored this afternoon the concept of the "ὁ ἐρχόμενος" – ho erkhomenos – the One who is coming through two points.

1. Jesus was the *Ho Erkhomenos* – *The One Who Is Coming*. Jesus was referred to repetitively as the One who was coming as the long-awaited Messiah, the Anointed One of Yehovah, the One who was coming in the name of His Father, Yehovah.
2. God Our Father is the Ho Erkhomenos – The One Who Is Coming. God Our Father is given the title of the “ὁ ἐρχόμενος” – ho erkhomenos – the One who is coming in Revelation as a marker and revealer that He indeed is coming in power and in glory along with Jesus Christ, with His saints, and with His angelic armies to battle the Satanic forces of evil at the end of this age.

Brethren, it is so exciting that our Heavenly Father has opened our eyes and is opening our eyes to more and more of the truth about Him. Again, God Our Father is hidden in plain sight in the pages of the Bible. It truly is a high honor and a great privilege to understand more and more of the deep things of our Heavenly Father, to know more about Him and His identity in the scriptures, and to grow closer and closer to Him and developing a deeper and deeper relationship with Him.

So, brethren, let's be busy studying His Word, speaking His Word, living His Word, and obeying His Word so that our Heavenly Father will use us mightily in His Kingdom to help all of mankind.