

The Septuagint – The Lingual Link Between the Testaments

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All languages are different from one another. In formally studying six languages (English, French, Spanish, Italian, German, and Russian) and informally studying five other languages (Portuguese, Hebrew, Greek, Persian, and Korean), I am still amazed at how grammar rules in each language affect how one expresses the same concept and how one says the same sentence in each language. Hebrew and Persian are written from right to left. Russian is written in the Cyrillic alphabet. Persian is written in the Arabic alphabet. Hebrew has its own alphabet. Greek has its own alphabet. Each language has its own unique structure, vocabulary, culture, and grammar.

The original text of the Old Testament was written entirely in Hebrew except for a few chapters in Daniel which were written in Aramaic. As Greek became more and more predominate as the universal language of the Roman world (much like English is in today's world), there was a strong push to have a Greek text of the Old Testament for the Jews living in Egypt. Consequently, the Hebrew Bible was translated into Greek by 70 Jewish scholars in the late- to mid-3rd century B.C. in a document which we now commonly refer to as the Septuagint, which is Latin for seventy, in reference to these 70 Jewish scholars.

The New Testament, as preserved through the centuries, is entirely in Greek, except for a few scriptures in Aramaic. The words spoken by Jesus Christ were recorded and documented in Greek, although Christ most likely said all His words in Aramaic, while quoting the Torah in Hebrew. In my research, I have not found any Biblical scholar who believes that Jesus spoke Greek.

It is important to understand that the New Testament writers were very familiar with the Septuagint. Many New Testament writers quoted directly from the Septuagint. So the equivalencies in the nomenclature of God the Father and His titles between the Old Testament in the Hebrew texts and the Old Testament Greek in the Septuagint were known to the New Testament writers. As such, the Septuagint becomes a direct link between the nomenclature surrounding God the Father in the Old Testament Hebrew and the nomenclature surrounding God the Father in Greek. The same nomenclature surrounding God the Father in the Septuagint would have been used in the New Testament by the New Testament writers.

In my sermon this afternoon is entitled:

The Septuagint – The Lingual Link Between Testaments

I would like to explore the continuity of the name and titles of God the Father in the Old Testament and New Testament by identifying the equivalencies between the Hebrew

and Greek texts in the Old Testament and observing the continuation of that nomenclature in the New Testament.

An important concept to understand is that a translation of a document is never as good or accurate as the original document written in the original language. Thus is the case with the Septuagint and the original Hebrew text. So, we do not establish doctrine solely by using the Septuagint. However, we can use the Septuagint to give us additional insight into the meaning of the Hebrew text. And we can use the Septuagint to determine a consistent nomenclature of God the Father in both the Old and New Testaments.

We will determine this consistent nomenclature for God the Father between the Old and New Testaments through exploring five points.

The first point concerning the consistent nomenclature for God the Father is:

1) The use of the name “Yehovah” – Deuteronomy 6:4 – Mark 12:29

In the Septuagint, Κύριος (Kurios) in Greek was substituted for יהוה (Yehovah) in Hebrew.

יהוה

YEHOVAH

God the Father’s Name

Κύριος

KURIOS

God the Father’s Name

Throughout the Old Testament, the name of God is given as Yehovah. The name is composed of four letters in Hebrew – YHWH. These four letters are commonly referred to as the Tetragrammaton (Greek for “four letters”). These four letters in Hebrew constitute His name, not a title or rank or position. All twenty-two letters of the Hebrew alphabet are consonants. Vowels are added through use of vowel points. For example, a horizontal line under a consonant is an “a” sound. Two horizontal dots under a consonant is an “e” sound. A dot under a consonant is a long “e”. A dot above a consonant is an “o” sound. Unfortunately, the vowel points in the Tetragrammaton have been removed. There is a great debate about the pronunciation of the name. However, many scholars have historically believed that the pronunciation is Yehovah. Hebrew normally places the stress on the last syllable.

Yehovah reveals His name to 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. (KJV)*

The words “the LORD” in Hebrew is the name Yehovah. In the King James and New King James versions of the Bible, all instances of Yehovah in the verse were denoted in English as “the LORD” with LORD in all capital letters. In Hebrew, there is no word “the” in front of the name Yehovah.

The Jews do not call this section of scripture the Ten Commandments. They call this section of scripture הַדְּבָרִים עֲשֶׂה (hadebarim asarah) – the Ten Words. The Jews count these words in a different way than we count the commandments. To a Jew, Verse 2 is the first word.

Exodus 20:1 *And God spake all these words, saying,
2) I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. (KJV)*

So, Verse 2 shows that Yehovah was the God of the Israelites. Again, the name Yehovah is used throughout the Old Testament. In fact, the name Yehovah appears 6,218 times in the Old Testament.

In Deuteronomy 6:4, we will read the most sacred verse in the Bible to Jews. This verse is called “The Shema”, which is the Hebrew command to hear.

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

In the Hebrew of verse 4 states in English: “*Hear, Israel, Yehovah your Elohim, Yehovah is one.*”

So, the Being who had a relationship with Adam, with Abel, with Enoch, with Noah, with Abraham, with Isaac, with all the Israelites, with Jacob, with Job, with Moses, with Joshua, with King David, with Elijah, with Elisha, with Jonah, and with all of the prophets was Yehovah. The Being who brought the Israelites out of Egypt was Yehovah.

When the 70 Jewish scholars translated the Hebrew text into Greek, they did not transliterate the name Yehovah. Instead, they substituted the title “Lord” for the name Yehovah. In Greek, that title was (Kurios) without the definite article “the”.

In Exodus 3:15 in the Septuagint, the LORD or Yehovah was written as Kurios. In Exodus 20:2 in the Septuagint, the LORD or Yehovah was written as Kurios. In Deuteronomy 6:4 in the Septuagint, the LORD or Yehovah was written as Kurios.

The name Yehovah was written consistently throughout the Old Testament as Kurios in the Septuagint.

In the text of the New Testament, this nomenclature from the Septuagint was followed in denoting Yehovah – the Most High God of the Old Testament.

In Mark 12:29, we read where Jesus quoted Deuteronomy 6:4. As far as we know, Jesus did not speak Greek. However, the written words of Christ were preserved in Greek.

Mark 12:29 *And Jesus answered him, The first of all the commandments is, Hear, O Israel; The LORD our God is one LORD: (KJV)*

In the Greek New Testament, verse 29 is an exact copy of Deuteronomy 6:4 in the Septuagint. The LORD or Yehovah was written as (Kurios).

Jesus is telling the multitude that the first commandment was to love Yehovah. In that verse, Jesus was telling the multitude not to love Himself, but to love another Being, Yehovah, who had to be God the Father.

In Matthew 4, we will read portions of the story of the temptation of Jesus Christ by Satan. Let's pay close attention to the responses by Jesus to Satan.

Matthew 4:7 *Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. (KJV)*

In this verse in Greek, "the Lord" again is (Kurios). Jesus is quoting Deuteronomy 6:16 which is "Ye shall not tempt the LORD your God, as ye tempted him in Massah." Here again, "the LORD" in this verse in Hebrew is יהוה (Yehovah).

Let's now read Matthew 4:10 which is Jesus' final rebuttal to Satan in his temptations.

Matthew 4:10 *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 verse in Greek, "the Lord" again is (Kurios). Jesus is quoting Deuteronomy 6:13 which is *Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.* Here again, the LORD in this verse in Hebrew is יהוה (Yehovah).

The LORD or Yehovah in this conversation with Satan was not Jesus. Jesus referred to the LORD in third person, signifying another Being other than Himself. He did not say to Satan to worship Jesus or to not tempt Jesus. Therefore, (Kurios) the LORD in these verses is referring to God the Father.

This pattern of using (Kurios) to denote God the Father and Yehovah is utilized throughout the New Testament as well as the Septuagint Old Testament.

Let's read a few examples of the continuation of this pattern in the New Testament. In his defense, Stephen discussed the history of the Israelites. He discussed the introduction of Yehovah to Moses at the burning bush.

Acts 7:30 *And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.*

31) *When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, (KJV)*

In both verse 30 and verse 31, “the Lord” in the Greek is (Kurios). In Exodus 3, the Hebrew for “the LORD” is (Yehovah). We will return to Acts 7 later in the sermon.

In Jude 1, and we read a well-known prophesy. But this prophecy has been misunderstood as to who is “the Lord”.

Jude 1:14 *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, (KJV)*

In verse 14, “the Lord” is (Kurios), denoting Yehovah or God the Father. So, Jude is writing that God the Father will come with ten thousands of His saints.

We will read a verse quoted from Psalm 118:26:

Matthew 23:39 *For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (KJV)*

The *Lord* in verse 39 in Greek is (Kurios). Jesus is quoting Psalm 118:26 & 27 which states:

Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. God is the LORD, which hath shewed us light. (KJV)

The Hebrew for the **LORD** in these verses is (Yehovah). So Jesus is saying “*Blessed is he who comes in the name of Yehovah or God the Father.*” Jesus is not saying “*Blessed is He who comes in the name of Jesus.*”

However, in the New Testament, the concept of “the Lord” or ὁ Κύριος (with the definite article “the” in Greek) was used widely to refer to Jesus Christ as in “the Lord Jesus Christ”. This phrase is used throughout the New Testament.

In 2 Timothy 4, we can read an example of this phraseology and construct. This chapter is the final closing of the Apostle Paul’s second epistle to Timothy. We will read the last verse: Verse 22. In fact, these words may well have been the last written recorded words of the Apostle Paul.

2 Timothy 4:22 *The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. (KJV)*

In verse 22, “the Lord Jesus Christ” is Ὁ κύριος Ἰησοῦς χριστὸς. Again and again in the New Testament, there is a differentiation between the arthrous Kurios (Jesus Christ) and the anarthrous Kurios (God the Father).

So, the rule for over 95% of the occurrences in the New Testament, ὁ κύριος (ho kurios) (the Lord) refers to Jesus Christ and κύριος (kurios) (LORD) refers to God the Father.

The second point concerning the consistent nomenclature for God the Father is:

2) The use of the word “the God” – Genesis 6:9 – Ephesians 1:3

From the Hebrew text, הָאֱלֹהִים (Ha Elohim) (the God) was translated into Greek as ὁ θεὸς (ho theos) (the God) in the Septuagint.

הָאֱלֹהִים

Ha Elohim
the God

ὁ θεὸς

ho Theos
the God

In Genesis 6, and we read about the relationship between Yehovah and Noah.

Genesis 6:8 *But Noah found grace in the eyes of the LORD.*

9) *These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. (KJV)*

Again, the LORD in verse 8 is Yehovah in the Hebrew. And in Hebrew, verse 9 actually reads – and Noah walked with “the God” (הָאֱלֹהִים – ha Elohim). So, in verse 8, we read that Noah had found grace in the sight of Yehovah. Then in verse 9, we read that Noah walked with the God, thus equating the God with Yehovah.

In the Septuagint, Yehovah in verse 8 is shown in the Greek as “Κύριος” (Kurios), and “the God” is shown in Greek as “ὁ θεὸς” (ho theos). Thus in the Greek, Kurios is being equated with ho Theos.

In Ephesians 1, we will read part of the introduction of The Apostle Paul’s epistle to the Ephesian brethren.

Ephesians 1:3 *Blessed be and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

- 4) *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
 5) *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (KJV)*

In verse 3, “the God” is ὁ θεὸς (ho theos). And “ho theos” is the Father of Jesus Christ. He is also the being who has called and chosen us to be His sons. This verse clearly shows that “ho theos” is God the Father and not Jesus Christ.

Comparing Ephesians 1:3 with Genesis 6:8-9 shows that “the God” who worked with Noah was also Yehovah. And “the God” is also the Father of Christ, meaning that Yehovah is also the Father of Christ, showing that Yehovah is God the Father.

In Hebrews 1 we read another scripture that unfortunately and incredibly has been misunderstood and twisted in meaning.

- Hebrews 1:1** *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; (KJV)*

In verse 1, “God” is ὁ θεὸς (ho theos) or “the God”, who spoke to the Israelites through the prophets and spoke through Jesus Christ. So, verse 2 shows that ὁ θεὸς (ho theos) “the God” is God the Father because He spoke through Jesus Christ. In fact, over 99% of the occurrences of ὁ θεὸς (ho theos) or “the God” in the New Testament are references to God the Father. Unfortunately, the English versions do not include the word “the” with God.

Furthermore, the combination together of the words LORD God occurs hundreds and hundreds of times in the Old Testament. This word combination in Hebrew is יהוה אֱלֹהִים (Yehovah Elohim).

יהוה אֱלֹהִים
Yehovah Elohim
Yehovah the God

Κύριος ὁ θεὸς
Kurios ho Theos
Yehovah the God

In over 90% of the occurrences of Yehovah Elohim in the Old Testament, the word Elohim is actually the first noun of a grammatical construct in Hebrew known as a construct chain. Construct chains are the way in Hebrew to show possession. A

construct chain in Hebrew is the manner in which we can say Noun #1 of Noun #2, such as the Messenger of Yehovah. In other languages such as Greek, Noun #2 would be put in the genitive case, which shows that Noun #2 is the possessor of Noun #1. An important rule in Hebrew is that when the second noun of a construct chain is definite (meaning it has the word “the”) or is a proper noun, then the first noun of the chain is also definite.

Therefore, in over 90% of the occurrences of Yehovah Elohim in the Old Testament, the word Elohim is followed either by a noun with the definite article “the” or by a proper noun or name. Therefore, in all of these instances, the word Elohim also becomes definite and should have the word “the” in front of it. Therefore, Elohim in these occurrences is actually ha Elohim (הַאֱלֹהִים). So throughout the Old Testament, we have Yehovah the Elohim of the heavens (Genesis 24:7), Yehovah the Elohim of Abraham (Genesis 28:13), Yehovah the Elohim of Israel (Exodus 5:1), Yehovah the Elohim of the Hebrews (Exodus 9:1), or Yehovah the Elohim of Abraham, Isaac, and Israel (1 Kings 18:36). This construct is everywhere in the Old Testament.

Throughout the Septuagint, הַאֱלֹהִים (Ha Elohim) was replaced in Greek by Κύριος ὁ θεὸς (Kurios ho Theos) meaning Yehovah the God.

Therefore, הַאֱלֹהִים (Ha Elohim) in the Hebrew Old Testament and ὁ θεὸς (ho theos) in the New Testament and in the Septuagint Old Testament are referencing God the Father.

So, brethren, in most of the occurrences of “God” in the Hebrew Old Testament, in the Greek Septuagint, and in the Greek New Testament, the meaning is “the God” and refers to God the Father.

The third point concerning the consistent nomenclature for God the Father is:

3) The use of “Shaddai” – Job 8:5 – Revelation 1:8

From the Hebrew text, שַׁדַּי (Shaddai) (the Almighty) was translated into Greek as Κύριος Παντοκράτωρ (Kurios Pantokrator) (Yehovah Almighty) in the Septuagint, meaning Yehovah the Almighty.

שַׁדַּי

**Shaddai
Almighty**

**Κύριος Παντοκράτωρ
Kurios Pantokrator
Yehovah the Almighty**

In Job 8:5. Bildad the Shuhite was addressing the calamity that Job was enduring.

Job 8:5 *If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;* (KJV)

In Hebrew, the word “Almighty” is *יְהוָה* (Shaddai). We are familiar with the term “El Shaddai” which is almost universally translated in English as God Almighty. The Greek Septuagint translates *יְהוָה* (Shaddai) as Κύριος Παντοκράτωρ (Kurios Pantokrator) which means Yehovah Almighty.

This phrase Κύριος Παντοκράτωρ (Kurios Pantokrator) appears many times in the New Testament. Please turn with me to Revelation 1, where a Being is described with these same words.

Revelation 1:8 *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)

In verse 8, “the Lord” in Greek is Κύριος (Kurios) and “the Almighty” in Greek is ὁ Παντοκράτωρ (ho Pantokrator). This verse shows that the Almighty God is Yehovah who is God the Father and who is also the Alpha and Omega.

In Revelation 11 we’ll read additional scriptures showing who the Almighty God is.

Revelation 11:16 *And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17) “Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.* (KJV)

In verse 16, “God” in the Greek is ὁ θεός (ho theos) or “the God” who is God the Father. In verse 17, the phrase “Lord God Almighty” in Greek is Κύριος ὁ θεός ὁ Παντοκράτωρ (Kurios ho Theos ho Pantokrator) meaning “Yehovah, the God, the Almighty.”

Therefore, *יְהוָה* (Shaddai) in the Hebrew Old Testament and Κύριος Παντοκράτωρ (Kurios Pantokrator) in the New Testament and in the Septuagint Old Testament meaning Yehovah Almighty are referencing God the Father.

The fourth point concerning the consistent nomenclature for God the Father is:

4) ~~The use of “the God of our fathers” – Exodus 3:15 – Acts 3:13~~

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

אֱלֹהֵי אֲבוֹתֵיכֶם

Elohe Abotekem

The God of Your Fathers

ὁ θεὸς τῶν πατέρων ὑμῶν

ho Theos ton pateron umon

the God of Your Fathers

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. (KJV)*

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.

In verse 15 in the Septuagint, “the God of your fathers” was written in Greek as ὁ θεὸς τῶν πατέρων ὑμῶν (ho Theos ton pateron umon). “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.

Acts 3:13 is 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. (KJV)*

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. And 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. 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. (KJV)*

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.

Furthermore, in verse 31, “God” in Greek is ὁ θεὸς (ho Theos) meaning “the God” which is a reference to God the Father because God the Father exalted Jesus to His right hand.

We’ve already read Act 7:31, but let’s read verse 31 again along with the next verse – verse 32.

Acts 7:31 *When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, 32) Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. (KJV)*

The nomenclature used in verse 32 is basically the same Greek words in Exodus 3:15, again equating the God of your fathers with Yehovah in verse 30.

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. (KJV)*

In this verse, Paul states that he worships the God of his fathers. 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. (KJV)*

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 and again in the Old Testament, the God of our fathers, the God of Abraham, Isaac and Jacob, was Yehovah. And the New Testament usage of this title shows that Yehovah could not have been Jesus. Therefore, the consistent use of the title the God of our fathers, the God of Abraham, Isaac and Jacob is referring to God the Father.

The fifth point concerning the consistent nomenclature for God the Father is:

5) The use of “the One who is being” – Exodus 3:14 – Revelation 1:8

From the Hebrew text, אֶהְיֶה אֲשֶׁר אֶהְיֶה (Ehye Asher Ehye) (I have been Who I will be) was translated into Greek as Ἐγώ εἰμι ὁ ὢν (Ego eimi ho on) (I am the one who is being) in the Septuagint.

אֶהְיֶה אֲשֶׁר אֶהְיֶה

Ehye Asher Ehye
I have been who I will be.

Ἐγώ εἰμι ὁ ὢν.

Ego eimi ho on.
I am the one who is being.

Exodus 3:14, is the very familiar interaction between Yehovah and Moses.

Exodus 3:14 *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. (KJV)*

The words “I Am That I Am” in Hebrew are אֶהְיֶה אֲשֶׁר אֶהְיֶה (Ehye Asher Ehye). “Ehye” in Hebrew is the first person singular imperfect tense form of the verb “to be.” In Hebrew, the imperfect tense is used to denote actions which have not been completed yet, whether they be actions in the past continuing to the present or whether they be future actions. The key is that the action has not yet been completed. Furthermore, there is no present tense verb form in Hebrew. So there is no “I am” in Hebrew as a verb form.

As I have discussed in previous sermons, the imperfect nature of the phrase could render it to be “*I have been who I will be,*” which shows Yehovah’s eternal nature. As we have read earlier in the sermon, the Being who has always been and who always will be is Yehovah, who is God the Father.

In the Septuagint, the phrase אֶהְיֶה אֲשֶׁר אֶהְיֶה (Ehye Asher Ehye) was translated into Greek as Ἐγώ εἰμι ὁ ὢν (Ego eimi ho on) which means “I am the one who is being.” The word – ὢν – is simply the present participle of the verb “to be”. Using any other verb in English, the meaning of this phrase in Greek becomes very apparent. Using the verbs – to study, to cook, to talk – the translation would be – I am the one studying – I am the one cooking – I am the one talking. But because of peculiarities in English – I am the one being – sounds stilted and can even have another meaning. Therefore, for clarity, the English translation should be – I am the One who is being. It is important to note that in the Septuagint, the shortened form of the identifier I AM in the last portion of verse 14 is ὁ ὢν (the Being). The shortened form is not Ἐγώ εἰμι (I am).

In John 8, we read the end of a very heated discussion between Jesus and the Pharisees. Jesus ended this discussion with a very misunderstood statement – a statement that has been put forth by many churches as proof that Jesus is the God the Old Testament.

John 8:58 *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.* (KJV)

The words in Greek for “I am” are Ἐγώ εἰμι (I am). In Greek, what Christ said does not match up with the identifier in Exodus 3:14. The identifier in Greek in Exodus 3:14 was ὁ ὢν (the Being), not Ἐγώ εἰμι (I am). There is no correlation between these two verses in Greek. The only connection is in English because the English translators and subsequent doctrinal decisions over the centuries have connected the verses together. This is just a false, force-fit connection which the Greek plainly shows.

As I have shown in previous sermons, because of the progressive nature of Greek tenses, the present tense in Greek is used for past actions which continue to the present. In English, we use the present perfect tense to denote that. So a better, more accurate way of translating John 8:58 into English would be: *Verily, verily, I say unto you, Before Abraham was, I have been.* Jesus was saying that He had existed before Abraham, and that He continued to exist to that present day. That is why the Jews picked up stones to stone Him.

Revelation 1 is a very important passage which includes both God the Father and Jesus Christ.

Revelation 1:4 *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.* (KJV)

The phrase in Greek for “which is, and which was, and which is to come” is ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (ho on kai ho en kai o erkhomenos). In Greek, the meaning of this phrase is “the One who is being, the One who has been being, and the One who is coming.” That phrase is in essence the equivalent phrase in Hebrew of אֶהְיֶה אֲשֶׁר אֶהְיֶה (Ehye Asher Ehye), “I have been who I will be”, found in Exodus 3:14. And as we discussed earlier in the sermon, this phrase applied to Yehovah in Exodus and the phrase in Revelation 1 applies to Κύριος (Kurios) or Yehovah or God the Father.

It is important to note that the Being who is described by this phrase in verse 4 has to be God the Father because grace and peace was from that Being and from Jesus Christ. So that Being cannot be Jesus Christ. That Being has to be God the Father.

Furthermore, Alexander Buttman in his work *A Grammar of the New Testament Greek* states “ἀπό ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (apo ho on kai ho en kai o erkhomenos) in Revelation 1:04 finds its explanation in the fact that the writer seems to have used the words as indeclinable nouns for the purpose of indicating the meaning of the proper

name יהוה (Yehovah).” Again, Yehovah is shown to be God the Father and not Jesus Christ.

In Revelation 1 will read the verse again.

Revelation 1:8 *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)*

The same title given to God the Father in verse 4 is given here in verse 8 also. Revelation 4, which is a description of God the Father’s throne.

Revelation 4:2 *And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. (the One sitting on the throne is God the Father)*

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. (KJV)

So these verse are about God the Father. And in verse 8, the four beasts were praising God the Father saying “Κύριος ὁ Θεός ὁ Παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος” (Kurios, ho Theos ho Pantokrator, ho on kai ho en kai o erkhomenos).

Again, Κύριος (Kurios) is Yehovah who is God the Father. ὁ Θεός (ho Theos) is “the God” who is God the Father. And the phrase ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος (ho on kai ho en kai o erkhomenos) in Greek shows the eternity of God the Father, just like יהוה אלהים (Ehye Asher Ehye) did in Exodus 3:14. All of these names and titles in verse 8 in Greek come from the Septuagint and are in reference to God the Father.

In Revelation 11 these same words in Greek appear once again.

Revelation 11:15 *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 on their seats, fell upon their faces, and worshipped

17) Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. (KJV)

Verses 15 through 17 are about God the Father. Verse 15 states “*the kingdoms of our Lord and of His Christ.*” So the main character in this portion of scripture is God the Father. Verse 16 utilizes ὁ θεός (ho theos) which signifies God the Father. Then in verse 17, we read again that it is Κύριος ὁ Παντοκράτωρ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (Kurios, ho Theos ho Pantokrator, ho on kai ho en kai o erkhomenos). Again, all these names and titles are in reference to God the Father.

Again and again in the Old Testament and the New Testament, *the One Who is, Who was, and Who is to come* is a title referring to and reserved for God the Father.

In summary, there is no inconsistency between Testaments. There is no linguistic gap between Testaments. There is no new Church-speak that the disciples, the Apostle Paul, and the other New Testament writers used in their writings and descriptions of God the Father and Jesus Christ in Greek in the New Testament.

The writers wrote the New Testament using the nomenclature already established in the Septuagint. As such, the Septuagint acts as an important and critical link between the Old Testament and New Testament as it relates to the nomenclature for the names and titles identifying God the Father.

Let's quickly review the consistent nomenclature of the names and titles of God the Father used in both Testaments.

- 1) In the Septuagint, Κύριος (Kurios) in Greek was substituted for יהוה (Yehovah) in Hebrew. Yehovah is God the Father. The occurrences of the anarthrous form of Κύριος (Kurios) in the New Testament also refer to God the Father.
- 2) From the Hebrew text, האֱלֹהִים (Ha Elohim) (the God) was translated into Greek as ὁ θεὸς (ho theos) (the God) in the Septuagint. Ho Theos is God the Father. The occurrences of ὁ θεὸς (ho theos) in the New Testament refer therefore to God the Father.
- 3) From the Hebrew text, שַׁדַּי (Shaddai) (Almighty) was translated into Greek as Κύριος Παντοκράτωρ (Kurios Pantokrator) (Yehovah Almighty) in the Septuagint. Kurios Pantokrator is God the Father. The occurrences of Κύριος ὁ Παντοκράτωρ (ho Theos o Pantokrator) in the New Testament refer therefore to God the Father.
- 4) From the Hebrew text, אֱלֹהֵי אֲבוֹתֵינוּ (Elohe Abotekem) (the God of your fathers) was translated into Greek as ὁ θεὸς τῶν πατέρων ὑμῶν (ho Theos ton pateron umon) (the God of your fathers) in the Septuagint. This same phrase is used in the New Testament also. The God of our fathers is God the Father and is proven by the context of its occurrences in the New Testament.
- 5) From the Hebrew text, אֶהְיֶה אֲשֶׁר אֶהְיֶה (Ehye Asher Ehye) "I have been Who I will be" was translated into Greek as Ἐγὼ εἰμι ὁ ὢν (Ego eimi ho on) "I am the one who is being" in the Septuagint. This consistent title, "*the One Who is, Who was, and is to come*" is God the Father and is proven by the context of its occurrences in the New Testament.

The record of scripture is consistent. The consistency in the Bible of the identity of God the Father in the scriptures is made quite evident and clear and manifests itself more incredibly plain by comparing the nomenclature of the Old Testament Hebrew to the Greek of the Septuagint and then applying that Greek nomenclature of the Septuagint to the nomenclature used in the Greek New Testament.

Again and again, the Bible divulges more and more that God the Father is indeed the Yehovah of the Old Testament and that He is indeed the Yehovah of the New

Testament. God the Father has given us the understanding that the Bible from Genesis to Revelation is a story about God the Father, about His love for mankind, about His love for His saints, about His love for His Son Jesus, about His great plan for the salvation of all of humanity who will submit to Him and obey Him, about His Son's love for us all, about His Son coming to die for our sins, and about His Son Jesus leaving us an example of how we can become ever closer to our Heavenly Father.

We truly do live in exciting times and may we always pray for the day when all knees shall bow and all tongues will praise, and all peoples will submit to and love Yehovah, the God, the Almighty, the God of our fathers, the One who is, who was, and is to come, the Most High God, Yehovah of Hosts, our Heavenly Father, God the Father. May that day come soon!