

Who Is God Our Father? Part 2

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In part 1 of the sermon entitled, “Who Is God Our Father?” we explored 5 points concerning the identity of our heavenly Father in the scriptures of the Bible. These 5 points were:

1. God our Father is the God of the New Testament.
2. God our Father is the God of our fathers.
3. God our Father is God Almighty.
4. God our Father is the living God.
5. God our Father was the God of the Jews in Judea.

In today’s part 2 of this sermon, we will continue to explore the identity of our heavenly Father in the pages of the Bible. We’ll begin with point 6. The 6th point in the identity of our heavenly Father is:

6. God our Father was Yehovah.

Throughout the Old Testament, the name of God is given as *Yehovah*. The name is composed of 4 letters in Hebrew, YHVH. These 4 letters are commonly referred to as the tetragrammaton, which is Greek for four letters. Tetragrammaton, which means “4 letters” in Greek. These 4 letters in Hebrew constitute His name. Not a title, not a rank, not a position—they constitute His name. All 22 letters of the Hebrew alphabet are actually consonants. Vowels are added through the use of vowel points. For example, a horizontal line under a consonant, is an A sound or “ah”. Two horizontal dots under a consonant are an E sound or “eh”. A dot under a consonant is a long E sound, “ee”. A dot above a consonant sound like an O, makes an o sound. Unfortunately, the vowel points in the tetragrammaton were removed many centuries before the time of Jesus. There is a great debate about the pronunciation of the name. However, many scholars have historically believed that the pronunciation is indeed Yehovah. There is a lot of difference in opinion on that. It’s important to know that the Hebrew normally places the stress on the last syllable and that’s why we say “YehoVAH”. It’s important to note that Yehovah was a name and not a title. It was not a position or a rank or a title—it was His name. In Exodus 3 we read about the introduction of a new name for the Elohim—the Mighty One, the God who interacted with Moses and the Israelites. Yehovah reveals His name to Moses at the burning bush. We read this in Exodus 3:15.

Exodus 3:15 *Moreover God said to Moses, “Thus you shall say to the children of Israel: The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.” (NKJV)*

Yehovah is His name. This God Being introduces Himself to Moses with the name Yehovah, which is His name forever. We explored earlier that before this point in time, Yehovah had previously been known to the men of the Bible by the title *El Shaddai*, *God Almighty*. We've read this in the part 1 of the sermon in Exodus 6:2—we read:

Exodus 6:2 *And God spoke to Moses and said to him: "I am the LORD.
3) I appeared to Abraham, to Isaac, and to Jacob, as God Almighty ... (NKJV)*

"The name of" is not in the Hebrew, it was added in English.

3 continued) ... but by My name LORD I was not known to them. (NKJV)

It's important and crucial to note that *Yehovah* was the name of this God Being. *El Shaddai* was a title, it wasn't a name. The words, "*the LORD*" in Hebrew in Exodus 3:15 and Exodus 6:2 is the name *Yehovah*. In the King James and the New King James versions of the Bible, all instances of *Yehovah* in the verse were denoted in English as the *LORD*—all capitals. In Hebrew there is no word "the" in front of the name *Yehovah*. That's an English-ism that has been added. The Jews do not call this section of scripture the *Ten Commandments*. They call this section the *Ten Words*. The Jews count these words in a different way than we count the commandments as Christians historically. To a Jew, verse 2 is part of the first word, or the first commandment.

Exodus 20:1 *And God spoke all these words, saying: (NKJV)*

Verse 2 begins the first word.

2) I am the LORD your God ... (NKJV)

Your *Mighty One*, your *Elohim*.

2) continued) ... who brought you out of the land of Egypt, out of the house of bondage. (NKJV)

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 6218 times in the Old Testament. These are all verses we have read before. We'll read again the *Shema*, the most sacred verse in the Bible to Jews. *Shema* is the Hebrew command, "to hear". It's the very first word there.

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

In Hebrew, verse 4 states:

Hear Israel, Yehovah your Elohim, your Mighty One, is one.

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

Now as we explored in point 3 entitled “God our Father is the God of our fathers”, God our Father is *The* God of our fathers. Yehovah was the God Being of the patriarchs and the Ancient Israelites of the Old Testament. Yehovah was the God of our fathers. In the book of Acts and other scriptures, that same God Being is referred to as God our Father showing that God our Father was indeed Yehovah.

As we explored in point 5, “God our Father was the God of the Jews in Judea.” Yehovah was the God Being who was worshipped by the Jews and by the Ancient Israelites. Nothing changed—it’s all consistent. They didn’t change Gods. In John 8:41, the Jewish leaders told Jesus that their God—Yehovah—was their Father. In John 8:54, Jesus clearly states that the Jewish leaders claim that God our Father was their God. Their God was Yehovah. So, God our Father has to be Yehovah. Again and again, it’s proven again and again in the pages of the Bible.

We also explored in John 4:22 in Jesus’ discussion with the Samaritan woman that the Jews knew the God Being whom they worshipped. They knew it was Yehovah. They knew Yehovah. That God Being that the Jews worshipped was indeed Yehovah and Jesus clearly stated that this God Being was God our Father. As we have explored in the first 5 point, the God being worshipped by the patriarchs, by the Ancient Israelites, by the Jews in Judea, by the chief priest and by the Jewish leadership and by the disciples themselves, was not Jesus, but rather God our Father.

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 predominant as the universal language of the Roman world, much as English is the dominant global language 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. This document is now commonly referred to as the Septuagint and is Latin for “70”, in reference to those 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 were recorded and documented in Greek, although most likely Jesus said all His words in Aramaic while quoting the Torah in Hebrew. To date 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 – that is the devising or choosing of names - God our Father and His titles between the Old Testament and Hebrew text, 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 our Father in the Old Testament Hebrew and nomenclature surrounding God our Father in Greek. God our Father in the Septuagint would have also been used in the New Testament by the New Testament writers. In the centuries preceding the time of Jesus, the Jews began to substitute titles for the name Yehovah instead of pronouncing the name. The reasoning was if you never pronounced His name, then you could never take it in vain. When reading the Hebrew scriptures aloud, most Jews substituted the name by using the substitute title, *Adonai* or *My Lord*. So, when the 70 Jewish scholars translated the Hebrew text into Greek, they did not transliterate the name Yehovah. Instead, they translated—they didn't try to put Yehovah in Greek so you would pronounce the name *Yehovah*, they translated the substitute title *LORD* for the name *Yehovah*. In Greek, that title *LORD* was *Kurios*, without the definite article "the". It's just *Kurios* by itself with no "the" in front. This becomes very important as we read the Old Testament in Greek and the New Testament in Greek. There is a consistency between the Testaments.

In Exodus 3:15 in the Septuagint, the *LORD* or *Yehovah*—the tetragrammaton—was written as *Kurios* without the "the" in front. In Exodus 20:2 in the Septuagint, the *LORD* or *Yehovah*—the tetragrammaton—was written as *Kurios*, without the "the" in front. The same happens in Deuteronomy 6:4 in the Septuagint. *Yehovah* was written as *Kurios*, simply meaning "Lord". The name *Yehovah* was written consistently throughout the Old Testament in the Septuagint as *Kurios*, without the "the". In the text of the New Testament, this nomenclature from the Septuagint was followed in denoting *Yehovah*, as the *Most High God* of the Old Testament. In Mark 12:29 we will read where Jesus quoted Deuteronomy 6:4. As far as we know Jesus did not speak Greek. However, the words of Christ were preserved in Greek.

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

In the Greek New Testament, verse 29 is an exact copy of Deuteronomy 6:4 in the Septuagint—word for word. The *LORD* or *Yehovah* was written in the Greek as *Kurios*, without the "the" in front. Jesus is telling the multitude that the first commandment was "to love *Yehovah* their God". In that verse, Jesus was telling the multitude not to love Him—He was not claiming to be *Yehovah*. He was saying to love another Being—*Yehovah*, and that other Being had to be God our Father. In Matthew 4 we'll read portions of the story of the temptation of Jesus by the adversary. Let's pay close attention to the responses of Jesus to the adversary, known today as Satan.

Matthew 4:7 *Jesus said to him, "It is written again, You shall not tempt the LORD your God" (NKJV)*

In this verse in Greek, the *LORD* is *Kurios*, without the "the". Jesus is quoting Deuteronomy 6:16 which is:

"You shall not tempt Yehovah your God as you tempted Him in Massah."

Here again, the LORD in this verse in Hebrew is the tetragrammaton, Yehovah. Let's now read Matthew 4:10 which is Jesus' final rebuttal.

Matthew 4:10 *Then Jesus said to him, "Away with you, Satan! For it is written, You shall worship the LORD your God, and Him only you shall serve."'* (NKJV)

In this verse in Greek, the LORD again is Kurios. Jesus is quoting Deuteronomy 6:13 which is, *you shall fear the LORD your God*. That's Yehovah—the tetragrammaton. *You shall fear Yehovah your God and serve Him and swear by His name*. Again, the LORD or Yehovah in this conversation with Satan, was not Jesus. Jesus referred to Yehovah in the 3rd person, signifying another Being other than Himself. He didn't say you shall worship Me and only Me. He never said that. He did not say to Satan, to worship Jesus or to not tempt Jesus. Therefore, in these verses, Kurios—the LORD is Yehovah—are referring to God our Father.

This pattern of using Kurios in the Greek without the definite article "the" in front to denote God our Father and Yehovah, is utilized throughout the New Testament as well as in the Septuagint Greek Old Testament. In Matthew 23 there is a verse quoted from Psalm 118:26.

Matthew 23:39 *... for I say to you, you shall see Me no more till you say, Blessed is He who comes in the name of the LORD!"'* (NKJV)

The LORD in verse 39 in the Greek Septuagint is Kurios without the "the" in front. Jesus is quoting Psalm 118:26 and 27, which states:

*"Blessed be he that comes in the name of Yehovah.
We have blessed you out of the house of Yehovah."
"God is Yehovah who has shown us light."*

Again, the Hebrew word for The LORD in these verses is Yehovah. Jesus is saying:

"Blessed is he who comes in the name Yehovah or God our Father."

Jesus is not saying:

"Blessed is he who comes in the name of Jesus."

It just doesn't say that. However, in the New Testament the concept of The LORD or Ho Kurios with the word "the" in front—the definite article "the" in front—was used widely to refer to Jesus the Anointed One as 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 grammatical 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 words recorded by the Apostle Paul.

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

The Lord Jesus Christ is *Ho Kurios Iyasous Kristos*. Again and again in the New Testament there is a differentiation made between the arthress Kurios with the definite article “the” in front, meaning Jesus Christ and the anarthress Kurios without the definite article “the” meaning God our Father. So, the rule for over 95% of the occurrences in the New Testament, Ho Kurios—the Lord—refers to Jesus Christ and Kurios refers to God our Father. Therefore, the link between the Greek nomenclature of the Septuagint and the New Testament clearly shows that Yehovah in the Old Testament is God our Father in the New Testament.

The 7th point in the identity of our heavenly Father in the Bible is:

7. God our Father was the God of the men in the Bible.

In the pages of the Bible, God our Father is shown to be the God of the many, many men in the Bible. The first example is Jesus. After His resurrection, He talked to Mary Magdalene. We read this in John 20:17.

John 20:17 *Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, I am ascending to My Father and your Father, and to My God and your God.”* (NKJV)

So Jesus is stating here that God our Father is His God—His Father is His Mighty One. Jesus was dying on the cross when He quoted Psalm 22.

Matthew 27:46 *And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”* (NKJV)

So, Jesus cried out and referred to God our Father, His heavenly Father as His God. His Mighty One. In Ephesians 1 Paul wrote that God our Father was Jesus’ God.

Ephesians 1:16 *... do not cease to give thanks for you, making mention of you in my prayers:
17) that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him ...* (NKJV)

So the Father of glory—God our Father—is referred to as the God of Jesus. In Revelation 3 are the words of Jesus that He gave to the angels of the 7 churches.

Revelation 3:12 *He who overcomes, I will make him a pillar in the temple of My God, [these are the words of Jesus] and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New*

Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. (NKJV)

Again and again, Jesus referred to God our Father as His God, His Mighty One. Another example is Paul—the Apostle Paul. In Romans 1 the Apostle Paul greets the congregation in Rome by giving thanks. What Paul wrote here is absolutely astounding—very important.

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

Think on that—very important. Paul thanked His God through Jesus the Anointed One. Therefore, His God had to be God our Father and not Jesus. Paul never changed the God whom he worshipped. So, the God Being that Paul worshipped as a Jew, before His conversion on the road to Damascus, was God our Father. It was Yehovah. The God Being whom Paul worshipped as a follower of Jesus Christ, after his conversion, was also God our Father. Total consistency—he never changed Gods. Again, the Apostle Paul referred to our heavenly Father as his God in Philippians 4:19.

Philippians 4:19 *And my God shall supply all your need according to His riches in glory by Christ Jesus. (NKJV)*

So, Paul stated that his God would supply all their needs by Jesus, the Anointed One. Jesus the Anointed One was not his God. God our Father was Paul's God. Paul also writes that God our Father is his God in his opening salutations to the Corinthian congregation.

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

4) I thank my God always concerning you for the grace of God which was given to you by Christ Jesus ... (NKJV)

We'll skip now to read verse 9. We've read verse 9 earlier.

9) God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord. (NKJV)

Again, a differentiation between The God—his God—and Jesus. Again, and again the Apostle Paul differentiates between his God, being God our Father, and his Lord or Master being Jesus, the Anointed One.

Another example in the Bible is David. In 1 Chronicles 22 David was charging his son Solomon to build the Temple of Yehovah. A Temple that David could not because he was a bloody man. He had killed so, so many people. He was a man of war.

1 Chronicles 22:7 *And David said to Solomon: 'My son, as for me, it was in my mind to build a house to the name of the LORD my God; (NKJV)*

So Yehovah was his God. In Psalm 3—a psalm of David when he was fleeing from his son Absalom.

Psalm 3:7 *Arise, O LORD; Save me, O my God! For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly. (NKJV)*

Again and again, David refers to Yehovah as his God. There are too many examples throughout the Old Testament to explore. Including the prophets, Isaiah, Jeremiah, Ezra, Daniel, Jonah, Habakuk, and Zechariah, all referring to Yehovah—our heavenly Father—as their God. The patriarchs and the prophets of the Old Testament all worshiped the same God. The same Mighty One and they called claimed and declared that that God Being was their God. That same God Being was Paul's God and was Jesus' God, who is God our Father—our heavenly Father. Total consistency throughout the Bible. God our Father is the God of the people of the Bible.

The 8th point in the identity of our heavenly Father in the Bible is:

8. God our Father was the I AM.

In Exodus 3—we've been there many times before—we read the very well-known story of Moses' introduction to the Almighty God. Moses had fled Egypt 40 years earlier and had tended sheep for 40 years and now Moses was 80 years old.

Exodus 3:1 *Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God.*

2) *And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.*

3) *Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."*

4) *So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." (NKJV)*

We'll skip now to verse 13.

13) *Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you, and they say to me, 'What is His name? what shall I say to them?'"*

14) *And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, I AM has sent me to you." ' (NKJV)*

In verse 14, the words “I AM THAT I AM” are the Hebrew words *ehyeh asher ehyeh*—three words. The Hebrew *ehyeh* is the first-person, singular form of the verb “to be” in the imperfect aspect. Verbs in the imperfect aspect in Hebrew can denote future actions or past or present actions that are repeated on a continual basis or past or present actions which move forward in a progressive manner without completion. Most translators in English and other languages have chosen, unfortunately, 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 imperfect nature of the verb. It’s also important to note that the present tense of the verb “to be” doesn’t even exist in Hebrew. So, it can’t be I AM—there is no I AM in Hebrew. *Ehyeh* denotes more than a static state of being. It’s a continuation. That’s the whole purpose of the imperfect mood or nature or the tense of the verb. It conveys a dynamic state of being that transcends the past, present, and future. All in one word—*ehyeh*. I personally believe that an option for translating *ehyeh asher ehyeh* that conveys this dynamic state across time would better be translated as “I have been who I will be”. Which would convey a past continual state that never ends, in the past and extends up to the present as well as a future, continual, state of being. That’s where a lot of times in the churches of God we use the word eternal. It spans all across time in the past and the present and in the future.

The Pacific Church of God has study papers available on the subject of the I AM and how the I AM of Exodus 3:14 and the “I am” in John 8:58 do not correlate whatsoever to each other. You can read that on our website.

In Revelation 1 we read a title given to God our Father through the words written to the 7 churches in Asia. This title in Greek denotes this same dynamic “state of being” that transcends the past, present, and future as the Hebrew title *ehyeh asher ehyeh* in Exodus 3. We read this in Revelation 1:4.

Revelation 1:4 *John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,
5) and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood ... (NKJV)*

Skipping to verse 8.

8) I am the Alpha and the Omega, the Beginning and the End,” says the Lord, “who is and who was and who is to come, the Almighty.” (NKJV)

We can gather that the Being who is, and who was, and who is to come is God our Father. In verse 4, as it goes that Being in verse 4 is differentiated from Jesus Christ in verse 5. So the title, *the one who is, who was, and who is to come*, in Greek is *Ho On kai Ho Eyn*. The words *Ho On* 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. *Ho On* is like “the one who is being and continues to be”. The words *Ho Eyn* 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 *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.

In Revelation 4 and we’ll read another occurrence of this full title.

Revelation 4:1 *After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, “Come up here, and I will show you things which must take place after this.”*

2) Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. (NKJV)

Who has His throne in heaven? It’s God our Father.

Skipping to verse 8.

8) The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!” (NKJV)

That’s, *Ho Eyn kai Ho On*.

9) Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever ... (NKJV)

In verse 8, Lord God Almighty in Greek is *Kurios, Ho Theos, Ho Pantokrator*. *Kurios* without the “the”—that’s Yehovah, *Ho Theos Ho Pantokrator*, that is God Almighty. There is *El Shaddai*. These are the Greek equivalents to Yehovah *El Shaddai* in the Hebrew Old Testament, all references to God our Father in Revelation 11:15.

Revelation 11:15 *Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!”*

16) And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God,

17) saying: “We give You thanks, O Lord God Almighty, The One who is and who was and who is to come, Because You have taken Your great power and reigned. (NKJV)

This title given to God our Father these 4 times in Revelation denotes that the Being who was the *Ehyeh Asher Ehyeh* in Exodus 3—the Being who is Yehovah, who is God Almighty, the *El Shaddai*, is also the one who is “being” and the one who has always “been being” the *Ho On Kai Ho Eyn* of Revelation. So both in the Old Testament and in

the New Testament, the title translated from the Hebrew as “I AM”, is a title used for God our Father.

The ninth and final point in the identity of our heavenly Father in the Bible is:

9. God our Father is coming back to the earth.

In Revelation 1 we read of another new title given to God our Father, the same ones that we just read, but we’re going to go back because there is a new title.

Revelation 1:4 *John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne ... (NKJV)*

Here in Revelation 1 God our Father is given another title in addition to *Ho On Kai Ho Eyn* that we read earlier *The Ehyeh Asher Ehyeh—the one who has been and who will always be*. We explored that in point 8, but that additional title that was given was *Ho Erkhomenos* literally meaning, “the one who is coming”. In Revelation 4 we will read another occurrence of this full title which we just read in point 8. We read this in Revelation 4:2 and then skip to verse 8.

Revelation 4:2 *Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. (NKJV)*

That has to be God our Father.

8) The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!” (NKJV)

Ho Erkhomenos, “the one who is coming. The one who has always been, who always will be, and the one who is coming”. In verse 8 we have all the Old Testament titles again of God our Father translated into Greek. As Kurios, Ho Theos, Ho Pantokrator, Ho On Kai Ho Eyn—they are the equivalence of Yehovah, El Shaddai, Ehyeh Asher Ehyeh. Those same titles in Hebrew into Greek. They are all referencing God our Father. In addition, we have a new Greek title, *Ho Erkhomenos—the One who is coming*. In Revelation 11 there is another account of this title given to God our Father. One we just read.

Revelation 11:17 *saying: “We give You thanks, O Lord God Almighty, The One who is and who was and who is to come ... (NKJV)*

That’s *Ho On Kai Ho Eyn*, *Ho Erkhomenos*, the one who is coming.

17 continued) ... Because You have taken Your great power and reigned. (NKJV)

These titles given to God our Father these 4 times in Revelation denote that He is also coming back. In the book of Jude, we'll read another well-known verse where the Being in the verse has been historically misidentified.

Jude 1:14 *Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints ... (NKJV)*

That is Kurios without the "the" in front of it. That means Yehovah—that's God our Father to come, meaning *to come* from which we obtain the present participle *Erkhomeinos*, one of the titles of God our Father. Jude 1:14 states that God our Father is coming with His saints. In Deuteronomy 33 there is a prophesy and blessing that Moses gave before his death.

Deuteronomy 33:1 *Now this is the blessing with which Moses the man of God blessed the children of Israel before his death.*
2) *And he said: "The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came with ten thousands of saints; From His right hand Came a fiery law for them. (NKJV)*

It was Yehovah with 10,000 of his saints. This prophesy correlates with Enoch's prophesy in Jude 1:14. That Yehovah, God our Father, is coming with 10,000 of His saints. In Zechariah 14 is another account of heavenly Father coming back with His saints.

Zechariah 14:5 *Then you shall flee through My mountain valley, For the mountain valley shall reach to Azal. Yes, you shall flee As you fled from the earthquake In the days of Uzziah king of Judah. Thus the LORD my God will come, And all the saints with You. (NKJV)*

Many old Hebrew texts and most English translations except for the King James version, translates verse 5 as, *The Lord my God shall come and all the saints with Him*. But when does God our Father come back? Let's read verse 1.

Zechariah 14:1 *Behold, the day of the LORD is coming, And your spoil will be divided in your midst. (NKJV)*

Continuing in Verse 3)...

3) *Then the LORD will go forth And fight against those nations, As He fights in the day of battle.*
4) *And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north. And half of it toward the south.*

5) Then you shall flee through My mountain valley, For the mountain valley shall reach to Azal. Yes, you shall flee As you fled from the earthquake In the days of Uzziah king of Judah. Thus the LORD my God will come, And all the saints with You. (NKJV)

So Yehovah, our heavenly Father, comes back on the day of Yehovah—that's the "Day of the LORD", which is the Feast of Trumpets. His feet shall stand on the Mount of Olives on that day. This title of *Ho Erkhomenos*, "the one who is coming", denotes that God our Father is coming in a physical sense. The prophecies of Deuteronomy, Zechariah, Jude, and Revelation, among others, show that God our Father along with Jesus Christ, all the resurrected saints and all the host of heaven are coming back to this earth to battle the evil forces of man and Satan at the battle of that Great Day of God Almighty. In Revelation 16 there is another account of this incredible battle on that special day.

Revelation 16:14 *For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (NKJV)*

What is the great day of God Almighty? We know 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. That day is the Feast of Trumpets.

Our heavenly Father, the same Being who is referred to consistently as Yehovah, God Almighty, our God, the One who has always been, and the One who will always will be—the Eternal—is coming again to this earth. He is the *Ho Erkhomenos*, the One who is coming. In this 2-part sermon, we have explored more in depth, in 9 points, the identity of our heavenly Father in the pages of the Bible. Both in the Old Testament and in the New Testament. These 9 points were:

1. God our Father is the God of the New Testament.
2. God our Father is the God of our fathers.
3. God our Father is God Almighty.
4. God our Father is the living God.
5. God our Father is the God of the Jews in Judea.
6. God our Father is Yehovah.
7. God our Father was the God of the men in the Bible.
8. God our Father was the I AM.
9. God our Father is coming back to the earth.

Our heavenly Father has opened our minds and given us this wonderful knowledge of who He is in the pages of the Bible. He is there from Genesis to Revelation, along with His Son, doing everything together with Him and implementing their great plan of salvation, always together. This knowledge has brought us all closer to our great Creator, the King of all the universe, the Almighty, the most powerful Being—our

heavenly Father. Most of us have given up a lot in our lives to follow His way and to follow Jesus' example and to be convicted of this incredible truth. Let's continue to fight our battles against our adversary, the evil one. Let's continue to adopt more and more of the traits and characteristics of our elder brother, Jesus the Anointed One. Let's continue to become more faithful in our obedience to our heavenly Father and to His laws and to His governance in our lives. Let's continue to earnestly pray and talk and meditate with our heavenly Father. Let's continue to deepen our relationship with our heavenly Father and with His Son. Let's continue to study, to deepen our understanding in answering the question, who is God our Father?