

From the book, *God* [Copyright © 1977-2011 by Walter R. Dolen]

“For out of Him [God], and through Him, and into Him, all things” (Rom 11:36)

“And Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself” (Luke 24:27)

GP 1: God's Paradoxes and Name

Views on God

Paradoxes on God

Law of Contradiction

Attributes of God

Problem of Evil

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The Name of God

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More Details

Views and Paradoxes on God

Gods of Science

gp1» God, gods, and idols come in all sizes, shapes, and powers. All cultures have their gods. Even science has its god. In Robert Wright's *Three Scientists and Their Gods* (1988), Wright writes:

- Some people find it hard to believe that a heartless, brainless, spineless bacterium floating around in the primordial ooze could have evolved into a multi-billion-celled animal... Given enough time ... unlikely things will come to pass—such as strands of DNA that make copies of themselves. But other scientists ... think that the first form of life owed its existence to some as-yet-undiscovered law of thermodynamics... This unformed law, says Bennett, has “taken over one of the jobs formerly assigned to God” (pp 205-206).

The god of science is the theory of evolution with its life-creating “black holes” and its invisible “anti-matter.” Evolution does everything that the religious god does. Science thinks of itself as holy and worthy of praise, but it and its priests have created city-killing bombs, experimented on live humans, injected animal and human victims with drugs, diseases, plagues, and even theorized extermination of whole sets of people in the name of science.

Gods of the Aztecs

gp2» In the past most were “religious.” To appease their gods, mankind built great stone altars. On these altars, sometimes located on high hills or pyramids, they built fires. In these fires some sacrificed their children and virgins. According to eyewitnesses with Cortez,¹ in the Aztecs’ barbaric culture, on top of the pyramid the high priest dressed in black would cut open a live human victim pull out the live, bloody and beating heart, extend his bloody hand to the heavens while squeezing out all the heart's blood. Then the victim was pushed down the pyramid, the heartless body would tumble over pointed and jagged rocks that ripped it all the time it fell to the ground where others would cut off the victims arms and legs, which were later eaten by the populace, and then the priests discarded the remaining flesh of the victim to the waiting half-starved animals, who were kept near the bottom of the pyramid, to eat the bloody remains that the populace would not or could not eat.

Bizarre Gods of Yesterday

gp3» In contrast, some more “humane” societies only sacrificed animals: sheep, goats, and birds. Around their holy hills they sold animals for sacrifices. Temple prostitution was present in many cultures. Some walked on fire, wrapped poisonous snakes around their necks, and beat and disfigured themselves with whips and knives. Others prayed in various ritualistic ways to their gods with pious and disfigured faces, hoping that their gods would listen to them and grant their request. Kings assumed for themselves godhood and had their subjects worship them as gods. In their kingship they robbed and humiliated their subjects. These god-kings started wars, raped, killed, and destroyed cities and nations.

Today’s Gods

gp4» Today there are many theories on who or what is God. Depending on your education and mindset, some of the explanations of God are serious while others are chaotic, if not ludicrous. Although there are few remnants of killing-sacrifices today, there are financial sacrifices, jihad, ritual prayers, asceticism, hedonism as well as plenty of rituals for the gods: free-form to rigid-formal as well as masochistic/sadistic rituals (ritual whipping).

Gods, Creation and Science

gp5» Did evolution, with its cosmic and non-intelligent soup, create the universe, did the god of modern religiosity create it, or did the all-powerful Being create it? The cosmic-soup theory (evolution) is omnipotent; it is like God: it creates matter; from it all life evolved; it’s all-powerful. Although some theologians speak of God as all-powerful, for many God needs the magic of the cosmic-soup to create the universe and mankind. And for many God’s power is tempered in some way because he is struggling for good against a surprisingly powerful anti-god, the Devil. For this “all-powerful” god of religiosity, there is the “problem of evil.”

But there is evidence against both the magical cosmic-soup, and against the weak god of religions. The intelligence, design and complexity of the cosmos cannot come from a non-intelligent soup or a weak god. The genetic code of life that exists in each of our cells is one proof of the intelligence of life, complexity of life and design of life. This code of life and the complexity of life **must** have come from a highly intelligent Power not from a non-intelligent cosmic soup. I find the arguments against ‘design’ naive, since any man-made design has intelligence behind it. We assume intelligence behind all our design (inductive logic). Yet the design and complexity of the universe has no intelligence behind it? A non-intelligent soup created our universe? The vastness, complexity and design of the universe are

¹ (Bernal Diaz, *The True History of the Conquest of New Spain*, Pub. 1568; Francisco Lopez de Gomara, *Cortes: The Life of the Conqueror by His Secretary*, Pub. 1552)

evidence for a *powerful* and *intelligent* creative being. A great intelligent Power must have created the universe, not a non-intelligent soup. Science cannot and never will acknowledge a powerful God, because the very definition of Science rules out the supernatural: “science” was instituted to negate the overbearing influence of religion on knowledge, but if the true answer to origins includes the acts of an invisible Power, “science” by its very definition² will be blind to this truth. See my *Science Papers* for my analysis and critique of Science.

Who or What is the Creation Power?

gp6» Considering the improbability of life coming from a non-intelligent soup, the question should be: who or what is the Power that created the universe? If this power is God, then where did God come from? Why should there be anything at all? Why not nothing? Of course there is something, there is life. We are the proof. We are the witness to life as well as to death. What is God? Is it even possible to know? Why is this power invisible? Or is he invisible? Why is there evil? Isn't God supposed to be good? If so, why is there evil? Doesn't the creator have responsibility for his creation? Is God a he, a she or an it? Do these terms even apply?

Premise for this Study

gp7» If an intelligent Power created the universe did he leave us a way to ascertain his essence? Is it even possible to prove his existence? Wouldn't you think in some manner he may have revealed his essence or presence to us? I have come to the conclusion that the Power *has* revealed his essence. In this book, *God*, we (the reader and I) will examine God, the great Power, scripturally. This means, we will use the Bible to study God because I believe the Bible reveals the essence of God. I believe the Bible reveals the essence of God because of the Bible's uniqueness, its history, its inner cohesiveness, its fulfilled prophecy,³ its continuing confirmation by archeology, and its honesty in pointing out the hypocrisy and fallibility of mankind and the paradoxes pertaining to God. Remember science, in and of itself, will always rule out the supernatural because science is only the study of the natural. If the true answer to origins includes the acts of a invisible God, 'science' by its very definition and practices will ignore a *supernatural* God.

'Problems' with the Bible

The main problem with finding truth in the Bible is that it wasn't written as a scholarly text, but as a collection of writings that included history, poetry, ritual, fables, prophecy,⁴ written in different styles by different people, often with metaphorical word usage, describing events and peoples over thousands of years, showing the foibles of humans as well as describing their unique view of their God and their hope for the coming messiah. There is an uniqueness and greatness to the Bible. After studying the Bible it was of great interest to me, not only what the Bible said about God, but what the religions that were supposedly based on the Bible chose not to teach. God in the Bible shows his other side, so to speak, through Biblical paradoxes. Religions do not admit these paradoxes. They ignore and even hide and

² The activity encompassing the systematic study of the structure and behavior of the physical and natural world through observation and experiment.

³ see *Prophecy Papers, Encyclopedia of Biblical Prophecy*, etc.

⁴ some say one-third of the Bible is prophecy

deny them, sometimes even mistranslating words to hide them. For example, the word translated “forever” throughout the Bible does not mean forever, but merely a time of unknown length. This mistranslation, in of itself, changes the whole picture of doctrine taken from the Bible (see *Age Paper* NM7). The paradoxes pertaining to God were some of the evidence that helped to convince me that the Bible was written to manifest the real God, not the God of religiosity. There can be no *all powerful* God without these paradoxes. So what are these paradoxes?

Paradoxes on God

gp8» The Bible *seems* to be highly contradictory. How can God be love (1John 4:8), and also a killer? In scripture the LORD says, “I kill and I make alive; I wound, and I heal” (Deut 32:39; 1Sam 2:6). Yet the Bible says that God is good to all (Psa 145:9). How can God be good to all and also a killer? How can God predestinate some to wrath and destruction (Rom 9:21-23; Jude 1:4; Prov 16:4; 1Peter 2:8), and some to mercy and glory (Rom 9:21-23; Eph 1:4-5; etc.)? Not only is God love, but He is all-powerful (Gen 17:1; Rev 1:8). In his all-powerfulness He even *created* evil: “I make peace, and create evil: I the LORD do all these things” (Isa 45:7). These are some of the Biblical paradoxes of God. Just how can God be love and also a killer, or how or why has He created evil? According to the Biblical definition of love (1Cor 13:4-8), killing or evil isn’t one of the qualities of love. Yet, according to the Bible, God is love and in some way has killed and in some way has created evil.

Many attempts to negate these paradoxes of God have failed. Some call the problem of these paradoxes, the “problem of evil.” But the only true description of the true God must explain these paradoxes.

Our Goal

gp9» The goal of this book is to define God through scripture without real contradictions using the paradoxes of God to help illuminate and explain. But this will not be easy. Christ even said: “no one knows who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son reveals” (Luke 10:22). Theologians have for almost 2,000 years been studying the essence of Jesus and his Father and have come up with differing views, even more paradoxical and self-contradictory views (Trinity). Are contradictions the proof that people’s views about God are mistaken? Or are the contradictions a key in ascertaining the truth?

Two Basic Laws and One Fact: God Cannot Lie

Law of Contradiction and Law of Knowledge

gp10» There are two basic laws of reasoning and knowledge. These laws are so elementary that most people know them only intuitively. Only a few such as Aristotle and the stoic writer Chrysippus have attempted to put these laws into words. By amplifying these two laws we project a logical reason why the all-powerful Being, the Real God, has “allowed” evil to exist in his creation, or in His own words why He, “created evil” (Isa 45:7).

- One law, the **Law of Contradiction**, shows us the only sure way of ascertaining the truth from known facts.
- The other law, the **Law of Knowledge**, shows us *why* God has allowed evil to exist.

We will explain the Law of Contradiction now; in GP 7 of this book we will explain the Law of Knowledge.

God Does Not Lie

gp11» Along with these two laws of reasoning and knowledge must go the important fact that the true God does not lie. God cannot go back on his word (Isa 46:11). In fact, it is *impossible* for God to lie (Heb 6:17-18; 1John 5:18; etc.). With these three things we will be able to understand who or what God was/is/will-be.

Law Of Contradiction

What is the Law of Contradiction?

gp12» There is no greater principle in thinking than the Law of Contradiction. You cannot know anything, I repeat, you cannot know anything if the Law is not true. What is the Law?:

- “Now the best established of all principles may be stated as follows: The same attribute cannot at the same time belong and not belong to the same subject in the same respect ... This I repeat, is the most certain of all principles...” [Aristotle in *Metaphysics*]
- “There is a principle in existing things about which we cannot make a mistake; of which, on the contrary, we must always realize the truth — that the same thing cannot at one and the same time be and not be, nor admit of any other similar pair of opposites...” [Aristotle in *Metaphysics*]
- “The most certain principle of all is that regarding which it is impossible to be mistaken; for such a principle must be both the best known ... and non-hypothetical. For a principle which every one must have who understands anything that is, is not a hypothesis; and that which every one must know who knows anything ... Evidently then such a principle is the most certain of all ... **It is, that the same attribute cannot at the same time belong and not belong to the same subject and in the same respect.**” [Aristotle in *Metaphysics*]

Aristotle is reported to have written this in his *Metaphysics*. Aristotle further said that “everyone in argument relies upon this ultimate law, on which all others rest.” He said this principle or law of logic “must be known if one is to know anything at all.” He also said, “if everything is and at the same time is not, all opinions must be true.”

If everything is *and at the same time* is not ...

gp13» Aristotle was right. There is no greater principle in thinking than the Law of Contradiction. Something cannot be all black and at the same time be all white. But a wall can be all white at noon time, and be all black at one hour past noon, because it was painted black shortly after noon time. Or for that matter, something cannot appear to be *all* white to a certain individual, and *at the same time* appear to the same certain individual as any other color. Either the object at that time was *all* white or it was not. But for those who ignore the Law, they say without blinking their eyes:

- the wall is all black at the same time it is all white, or the wall is simultaneously all black and all white.

You protest. You say, no one would say that a wall can be simultaneously all black and all white? Do read on.

At the same time ...

gp14» A man cannot be legally married and *not* be legally married at the same time. But a man named Joseph can be married at noon time on Tuesday, and not be married at two minutes past noon time because his wife died at one minute past noon. But this Joseph was not: married and not married *at the same time*. Although you can say that on Tuesday Joseph was single, he was married, and he was widowed; Joseph was not single, married, or widowed *at the same time* even though on the same day he was all three.

Good and Evil at the same time or ...

gp15» A man cannot be good (in the truest sense of the word) and yet *at the same time* commit murder. But John could *have* killed Joseph last year, yet today be good because he has changed from his former behavior. He is a reformed murderer. In the English language, you can still call this John a killer because in the *past* he killed Joseph, and you at the same time could call John, “good,” because he has reformed. But you cannot say that John was good *when* he murdered Joseph. **Time** has an important part to play in the Law of Contradiction. Your general behavior cannot be good and evil at the same time, but your general behavior could have been bad in the past, and yet you have now changed your general behavior to that which may be called good.

An Example of Paradoxes and Time

gp16» In testimony at a trial, three witnesses testified that they saw illegal drugs being sold from a certain house on a certain day. (All houses on the block looked the same, had no street numbers, but did have different colored garage doors.) Each witness described the house, but each witness described the color of the garage door at the house as being a different color. One said it was brown, one said it was red, and one said it was green. This contradiction almost led to the home owners (husband and wife) being freed, except for the last witness. The last witness, who lived across the street from the house in question, explained that the normal color of the garage door was brown, but at 11 am on the day in question the owner came out and sprayed it red. His wife came home from shopping that same day at 12 pm and the witness could hear the man and woman arguing. She apparently didn’t like the color. So the husband at 1 pm that same day came out of the house and sprayed the garage door green. On the same day the color of the garage door was brown, red, and green, but never was the garage door all three colors at the same time.

gp17» What at first appeared to be a real contradiction, later just turned out to be explainable. Time played an important part in this story. At one time the garage door was brown. Later it became red. Still later it became green. The garage door was **not** brown, red, and green at the same time even though on the same day the door was all three colors. On this same day, in time, the door **became** different colors. **Time** played a significant role in this story, as does time play an important role in the understanding of the apparent paradoxes pertaining to God.

Same time in the *same respect*

gp18» Because of the Law of Contradiction, you cannot be physically present on First Street in San Jose, California at 1:30 PM on April 20 and *at the same time* be physically present on First Street in New York, New York. Of course those who play word games could say that at the same time you were *mentally* in San Jose, you were *physically* in New York. Notice the change in the sense of *being* in a place. For those who play word games, Aristotle qualified his statement: “the same attribute cannot at the same time belong and not belong to the same subject *in the same respect*.” His qualification, “in the same respect,” means that you cannot be, in the *same* sense, in San Jose and New York at the same time.

“If everything is and at the same time is not, all opinions must be true”

gp19» *If* the Law of Contradiction is not correct, you could say that John murdered Joseph at 1:30 PM, or just as truthfully say that the same John did not murder the same Joseph at 1:30 PM on the same day. Both of these contrary statements can be truthful at the same time, *if* the Law of Contradiction is not true. Again, *if* the Law of Contradiction is not valid, you could say and be ‘correct’: “I am alive physically, yet in the same sense and at the same time that I am alive — I am also dead.” But you protest again. No one you say in their right mind would say he is alive and dead at the same time in the same respect. But –

Word Games or Lies

gp20» The Law of Contradiction is so obviously valid that few say it isn't true, yet there are many who act as if the Law of Contradiction is not true by their belief in contrary theories. In fact, impossible contradictions are taught as truth each day in the fields of religion, politics, law, and “science.” If contradictions are taught by “respected” people, they are accepted by some, even though at some level of thought they see the contradiction. Authority and tradition are strong — so strong that real contradictions are taught as the absolute truth. Many dogmas use obviously false statements such as claiming:

- “The simultaneity of Jesus’s death and immortality” (Hugh Ross, *Beyond the Cosmos*, p. 108).

gp21» How can Jesus be immortal and simultaneously experience death? There is a way to move beyond the paradox of Jesus being God, yet Jesus dying, without tossing out the Law of Contradiction. In order to know anything we must hold on to the Law of Contradiction. The theologians are making a mistake in their beliefs that force them to ignore and degrade the Law of Contradiction. You cannot find the Truth without using the Law of Contradiction.

Do words have meaning?

gp22» Look again at the statement from the astronomer Hugh Ross, a person with a Ph.D in astronomy:

- “The simultaneity of Jesus’s death and immortality” (Hugh Ross, *Beyond the Cosmos*, p. 108).

Ross is not simple. But because Ross and others believe that Jesus is God, and that God is not mutable or changeable,⁵ then in order for Jesus to die on the cross, he must have been dead and alive at the same time. Instead of examining their immutable theory they insist on saying that God was alive and dead at the same time.

gp23» Do words have meaning? Apparently not for some theologians. Berkhof wrote:

⁵ See “Unchangeableness of God” in this part for more information

- “In view of all this [scripture] it may be said that, according to Scripture, physical death is a termination of physical life by the separation of body and soul. It is never an annihilation... Death is not a cessation of existence, but a severance of the natural relations of life. Life and death are not opposed to each other as existence and non-existence, but are opposites only as different modes of existence. It is quite impossible to say exactly what death is. We speak of it as the cessation of physical life, but then the question immediately arises, Just what is life? And we have no answer.” [Berkhof, *Systematic Theology*, p. 668].

I do not believe that Berkhof does not understand what death is. He merely doesn't want to believe it because of some view he holds. In order for some to believe in certain theories they must either change the normal meaning of words (death is not death) or diffuse its meaning. How can death be a different mode of *existence* as Berkhof maintains? He completely negates the meaning of death by asserting this. This is a ploy used by those who do not wish to look the truth in the eye. When their theory on the nature of God cannot hold up, they merely change the meaning of words, or make preposterous statements that claim and maintain:

- “The simultaneity of Jesus's death and immortality” (Hugh Ross, *Beyond the Cosmos*, p. 108).

Knowledge cannot exist outside the Law of Contradiction

gp24» The Law of Contradiction is true. Once explained and understood it is the most obvious law. It is the basis on which we judge what is true and what is not true. It is the basis on which courts judge whether a person committed a crime or not. Either the murderer was at the crime scene at the same time as the crime or he was not. He could not, be there *and* not be there, at the same time in the same respect.

Summarize the Law of Contradiction

gp25» The Law of Contradiction is the basis from which we reason:

- something or some specific action cannot *at the same time* be and not be.

But there are some, as Aristotle noted, that foolishly argue against this law. But I ask, how can anyone not believe in this law? If someone does not believe in this law, he cannot prove or disprove anything (at any one time something could be or could not be true); he cannot believe in anything (for what he believes in could just as well not be true).

Attributes Of God

Now that we know the importance of the Law of Contradiction, we now can continue with our search for the real essence of God by studying the main attributes attributed to God. How is God described in the Bible? Are there contradiction? If so, how can they be explained?

God Is Life

gp26»

- 'For as *the Father has life in Himself*, so He has granted the Son to have life in Himself' [John 5:26 NKJV]
- “ ‘For *in Him we live and move and have our being*,’ as also some of your own poets have said, ‘For we are also His offspring.’ ” [Acts 17:28 NKJV]

God Has All Knowledge

gp27»

- Great is our LORD, and mighty in power; *His understanding is infinite*. [Psa 147:5 NKJV]:
- For if our heart condemns us, God is greater than our heart, and *knows all things*. [1 Jo 3:20, NKJV].

God Is Everywhere

gp28» But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built! [1Ki 8:27, NKJV]

- “Can anyone hide himself in secret places, so I shall not see him?” says the LORD; “do I not fill heaven and earth?” says the LORD [Jer 23:24, NKJV].
- Where can I go from Your Spirit? Or where can I flee from Your presence? 8 If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there. [Psa 139:7, NKJV]
- So that they should seek the LORD, in the hope that they might grope for Him and find Him, though He is not far from each one of us; 28 for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ [Acts 17:27, NKJV]

There Is Nothing Else Besides God

gp29» “That they may know from the rising of the sun to its setting that there is none besides Me. I am the LORD, and there is no other.” [Isa 45:6, NKJV]

gp30» This scripture does not say there is not any *like* God, but it does say there is none besides God, “I am YHWH, and there is no other.” Of course, if there is none besides God, then it follows there is also none *like* God. In a sense, the true God is everything; there is nothing beside Him. This may make little sense now, but after you read *all* this book, you may come to understand.

God Is Invisible

gp31» As we have just seen, God’s presence and/or spirit and/or power is everywhere. But up to the present, most, if not all, have not seen God in a physical way (Although some can “see” God in a Spiritual sense. See Parts 2 & 11). This is because God in this age is invisible to human eyes:

- When he [God] passes me, *I cannot see him*; when he goes by, I cannot perceive him. [Job 9:11, NIV]
- He is the image of the *invisible God*... [Col 1:15, NIV]
- No one has ever seen God... [John 1:18]

See GP 2 and the rest of this book to further understand this.

God Is Almighty

gp32»

- When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, ‘I am *Almighty God*; walk before Me and be blameless.’ [Gen 17:1, NKJV]
- Both riches and honor come from You, and You reign over all. In Your hand is power and might; in Your hand it is to make great and to give strength to all. [1Ch 29:12, NKJV]
- and said: “O LORD God of our fathers, are You not God in heaven, and do You not rule over all the kingdoms of the nations, and in Your hand is there not power and might, so that no one is able to withstand You? [2Ch 20:6, NKJV]
- Thus says the LORD, your Redeemer, and He who formed you from the womb: I am the LORD, who makes all things, Who stretches out the heavens all alone, Who spreads abroad the earth by Myself; [Isa 44:24, NKJV]
- You will say to me then, “Why does He still find fault? For who has resisted His will?” [Rom 9:19, NKJV]

All Things Possible for God

gp33»

- And He [Christ] said, “Abba, Father, all things (are) possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will” [Mar 14:36, NKJV]

This “all things (are) possible” is qualified by Matt 26:39, Luke 22:42, and Mark 14:35. It is qualified by, “if it were possible” and “not as I will, but as you will.” Everything *was* possible *before* God sent forth his will, or his word. But once God wills something, God does not go back on his word (See below under “God Keeps His Word.”). Also notice that in Mark 14:36 there is no verb (“are”) in the Greek text; therefore, all things *were* possible (to take away the death of Jesus) to the true God *before* he gave his word or before God predestinated Jesus Christ’s death as the true Lamb of God (Acts 4:27-28; 2:23: 3:18).

See chapter 5, Jesus Christ the God, under “With God Nothing Shall Be Impossible” for more detailed information on this subject.

Creator Makes All Things

gp34» God has all the power in the whole universe. In fact God is the creator of the whole universe.

- In the beginning God created the heavens and the earth [Gen 1:1, NKJV].
- As you do not know what is the way of the wind, or how the bones grow in the womb of her who is with child, so you do not know the works of *God who makes all things* [Ecc 11:5, NKJV].

Problem Of Evil

gp35» The scripture we just studied tells us that God is almighty. With His great power God created all. God made all things. But do you understand what *all* includes? “All” not only includes the good, but “all” also includes the wicked, their evil, and even the waster or spoiler and his destruction (Isa 54:16). It is impossible for the God to have created good without in some way also having created evil, for good and evil are comparative qualities which need each other in order for anyone to know either quality (See GP 7; NM19; NM9). *All* power not only includes all the power of good, but also, somehow or in some way, all the power of evil. Therefore God cannot be almighty without having power over evil. Yet at the same time God cannot be good and still execute evil. This is “the problem of evil” that the theologians write about. The power over evil is somehow included in God’s power as scripture indicates, for God (YHWH) in some way or somehow even kills and wounds (Deu 32:39, see below), and even created evil (Isa 45:7).

God’s Connection with Good and Evil

gp36» Job said to his wife: “shall we receive good at the hand of God, and shall we not receive evil? In all this Job did not sin with his lips.” (Job 2:10)

- The LORD has made everything for its purpose, even the wicked for the day of trouble. [Prov 16:4]
- I form the light and create darkness, I make peace and create evil [Hebrew - *ra* Strong’s # 7451]; I, the LORD, do all these things.’ [Isa 45:7]
- Behold, I have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his work; and I have created the spoiler to destroy. [Isa 54:16, NKJV]
- Now see that I, even I, am He, and there is no God besides Me; I kill and I make alive; I wound and I heal; nor is there any who can deliver from My hand. [Deu 32:39, NKJV; also note 1Sam 2:6]

Paradoxical Sides of God

Right and Left Sides

gp37» Notice that not only did the God create light, but he also created darkness (Isa 45:7; Gen 1:1-4). Notice that not only did God create peace, good, and life (Isa 45:7; Gen 1:31; 1Sam 2:6; Gen 1:24), but he also created evil and killed (Isa 45:7; Gen 1:1-2; Deut 32:39; 1Sam 2:6). There are two opposite aspects of God. You can call these two facets of God, **God’s right and left hand or sides**. The Hebrew word for right hand (*yamin*) also means right side; the Hebrew word for left hand (*semovl*) also means left side.

Right Side or Positive Aspects of God

God Is Good

gp38» First let us look at the positive aspects of God – God is good.

- So He said to him, “Why do you call Me good? *No one is good but One, that is, God....*” [Mat 19:17; Mark 10:19; Luke 18:19]
- God’s Name, Word, Spirit is good (Psa 54:6 [8]; Isa 39:8; Jer 29:10; Heb 6:5; Psa 143:10)

Not only is the one true God good, but God is or will be good to all:

- The LORD (is) good to all, And His tender mercies are over all His works. [Psa 145:9, NKJV]

When is God good to all:

- God (YHWH) for good and mercy in olam [see Hebrew text: 1Ch 16:34; 2Ch 5:13; 7:3; Ezra 3:11; Psa 100:5; 106:1; 107:1; 118:1,29; (135:3)136:1; Jer 33:11]

God Is Love

gp39» He who does not love does not know God, for *God is love*. [1John 4:8, NKJV]

Love Is

gp40» Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. 8 Love never fails. But whether there are prophecies, they will fail [‘become ineffective’ — because they will have been completed]; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. [1 Co 13:4-8]

- The entire law is summed up in a single command: “Love your neighbor as yourself.” [Gal 5:14]

Love is Not

gp41»

- Among other things Love is not: fornication, impurity, licentiousness, 20 idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, 21 envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. [Galatians 5:19-21]

God Keeps His Word; He Does Not Lie

gp42» It is impossible for God to lie (Heb 6:18, NIV; see, Titus 1:2):

- So is my WORD that goes out from my mouth: it will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it (Isa 55:11, NIV).
- What I have said, that will I bring about; what I have planned, that will I do (Isa 46:11, NIV).
- The WORD is gone out of my mouth in righteousness, and shall not return (Isa 45:23).
- My covenant I will not break, Nor alter the word that has gone out of My lips (Psa 89:34, NKJV).

gp43» God does not lie, therefore all that comes out of his mouth, or all his words, are the truth. God's words are found in the Bible. Thus,

- For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law [Old Testament books] till all is fulfilled (Matt 5:18, NKJV).

[This scripture does not mean that in our copies of the Hebrew text that there would not be any variant (even the smallest) when compared to the originals, but it means that it would be easier for heaven and earth to pass away than for the smallest word of God to fail. Note *Figures of Speech Used in the Bible*, by Bullinger, page 678, 1984 Baker printing.]

If what God has said has yet to happen, it *will* happen. The scripture cannot be broken (John 10:35).

Left Side or Negative Aspects of God:

gp44» An honest reading of the Bible manifests to us negative aspects of God. Here follows some of them:

- killing kings [Psa 135:10; 136:18; 145:20]
- of bringing evil on Job [Job 42:11; 1:6-12; 2:1-8]
- somehow causing drought, or floods [Job 12:15]
- destroying nations, and making the leaders of the world go mad [Job 12:23-25; Dan 4:28-35; Deut 28:28]
- sending curses and confusion; He plagues some with diseases, and so on [Deut 28:15-68]
- killing Er, Onan, the firstborn of Egypt, the Pharaoh and his army, Korah his family and men, Israelites, Amorites, Uzzah, and so forth for various reasons [Gen 38:7; 38:9-10; Exo 12:29; 14:16-19, 24-27; Num 16:1-35; Num 16:41-50; 2Sam 24:1-15; Josh 10:6-12; 2Sam 6:6-7]
- And God said to Noah, 'The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, *I will destroy them* with the earth.' [Gen 6:13]
- The "**anger** of the LORD" or the "**wrath** of the LORD," or the "**jealousy**" God, or some "**angel** of the LORD" destroyed the people and are pictured in the Old Testament scripture as bringing "all the curses that are written in this book [the Bible]," and destroying such cities as Sodom and Gomorrah and even destroying 70,000 Israelites [Deut 29:20; Gen 19:24-29 with Deut 29:23,20; 2Sam 24:1, 15-16; Nah 1:2; see "God's Wrath" paper (PR 4)].

gp45» Outside of the question of natural disasters, some of the evil God somehow brings upon mankind is because of mankind's behavior (Deut chap 28; Josh 24:20; "God's Wrath" PR4 to PR6; etc.). We are not saying here that the evil brought on each man is directly proportional to each man's sin (Luke 13:1-5).

Anger of God or Wrath of God?

gp46» We just saw a list of negative facets of God, and in it we saw the "anger of God" ("his anger"), or the "wrath of God" ("his wrath"), or "jealousy of God" ("his jealousy") that destroyed Sodom and Gomorrah and others (Gen 19:24-29; Deut 29:23,20). What does the Bible mean when it speaks about the "anger of God" or the "wrath of God"? First look at 2Samuel 24:1,15-16:

- "Now again the **anger of the LORD burned against Israel**, and it incited David against them to say, "Go, number Israel and Judah.... So the LORD sent a pestilence upon Israel

from the morning until the appointed time, and seventy thousand men of the people from Dan to Beersheba died. 16 When the **angel stretched out his hand toward Jerusalem to destroy it**, the LORD relented from the calamity and said to the angel who destroyed the people, "It is enough! Now relax your hand!" And the **angel of the LORD** was by the threshing floor of Araunah the Jebusite."

gp47» Notice that it was an **angel of the LORD** (YHWH) that did the destroying. By doing a computer search for the words "anger of the LORD" we see the following verses also speak of the anger or wrath of LORD destroying and killing (Ex 4:14; 32:11,22; Num 11:1,10,33; 12:9; 25:4; 32:13,14; Deut 6:15; 7:4; 9:19; 11:17; 29:20; 29:23,27; 31:29; Joshua 1; 23:16; Jud 2:14,20; 3:8; 10:7; 14:19; 2Sam 6:7; 24:1; 1Kings 16:7; 22:53; 2Kings 13:3; 24:20; 1Chron 13:10; 12:12; 25:15; 28:11; Psa 6:1; 21:9; 106:40; Isa 5:25; 30:27; 66:15; Jer 4:8; 7:20; 12:13; 23:20; 25:37; 30:24; 42:18; 51:45; 52:3; Lam 1:12; 2:1,6; Ezek 25:14; 38:18; Zeph 2:2-3; 3:8; Zech 10:3; etc.).

Anger of God, Destroying Angel, and Satan

gp48» From the Bible we know there are two kinds of angels: one good; one evil (GP3). What kind of angel of God, destroys? Who is the destroyer? There is a parallel verse to 2Samuel 24 found in 1 Chron 21:1,12:

- "Then **Satan stood up** against Israel and moved David to number Israel.... pestilence in the land, and the **angel of the LORD destroying** throughout all the territory of Israel." (1Chron 21:1,12)

gp49» It is Satan that moved David to Number the Israelites against God's will (cf. 2Sam 24:1-2 with 1Chron 21:1-2). By comparing both versions and other scripture in the Bible, we see that the "anger" of the LORD is an angel called Satan, who goes about destroying, "the devil, prowls around like a roaring **lion**, seeking someone to devour" (1Pet 5:8).

gp50» Look at another verse that says the same thing:

- Because he [Balaam] was going, began burning the anger of God, and **an angel of the LORD** took his stand in the way as **an adversary [Satan] against him**. Now he was riding on his donkey and his two servants were with him." (Num 22:22; see Hebrew text)

In some way Satan is an "angel of the LORD" who destroys (1Chron 21:1,12). How can Satan be an "angel of the LORD"?

Evil Angel's Fate

gp51» It is this evil angel and his angels, who are on the left hand or side of God, that will be put in the fire at the end of the age for their evil deeds:

- "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 "All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and **He will put the sheep on His right, and the goats on the left**. 34 Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'... Then **He will also say to those on His left**, 'Depart from Me, accursed ones, **into the aeonian fire which has been prepared for the devil and his angels**.'" (Matthew 25:31-34,41)
- "And **angels** who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness **for the judgment of the great day**," (Jude 1:6)
- "Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. 2 And **he laid hold of the dragon, the serpent of old, who is the**

devil and Satan, and bound him for a thousand years; 3 and **he threw him into the abyss**, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.” (Revelation 20:1-3 cf 20:10)

Right and Left Side Metaphor

gp52» By comparing various verses we see that the abyss is the great lake of fire, and it is this fire that will burn up the evil of the world (Mat 3:10-12; 13:40; NM24). As the above scriptures indicate this evil is so to speak on the “left hand” or “left side” of God. In other words, the Bible uses a metaphor that compares the right side or hand of God with goodness, and conversely compares the left side or hand of God with evil. It is the left hand that is cut off and sent to the fire. Notice the principle of the following pertinent verse:

- “If your **hand** causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire.” (Mark 9:43)

gp53» The all powerful God has the power of all good and all evil, or else he is not all powerful. What Mark 9:43 is telling us along with Matthew 25:41 and other verses, is that the God will cut off the power of his left hand or side at the end of the age and put it in the hell-fire for punishment of sins.

God has Power over Satan

gp54» Notice that the LORD does indeed have power over Satan:

- Job 1:6 – Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. 7 The LORD said to Satan, "From where do you come?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." 8 The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil." 9 Then Satan answered the LORD, "Does Job fear God for nothing? 10 "Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 "But put forth Your hand now and touch all that he has; he will surely curse You to Your face." 12 **Then the LORD said to Satan, "Behold, all that he has is in your power**, only do not put forth your hand on him." So Satan departed from the presence of the LORD. (Job 1:6-12)
- “And the Lord said to Satan, Behold, he [Job] is in your hand; but save his life” (Job 2:6).

So the LORD does have power over Satan, as He must, if He indeed is all powerful. The scriptures we are studying are hints, from which we will be able to understand and answer the “problem of evil.”

Two Sides of God

gp55» As we are seeing there are two sides of God, or two facets of God that work together to create good and evil: one side creates good; one side evil. Both sides work together to create as the right and left side of our brain work together to form our knowledge, our speech, and our personality.

Evil Never a part of the True God

gp56» Does this mean that the real God now is in some way evil? No! God cannot be good and evil at the same time. Since the one true God is good, the real God can never be evil. Since God is all powerful, God in some way does have control over evil. But the real God now, is not doing evil. It is what we call the left side of God that is now doing evil. This evil “side” is not now the one true God. Evil will never be a part

of true God. But evil is being “allowed” in this age through predestination as we will see. As we will see in this book, predestination, time, and God’s real Name answer the paradoxes pertaining to God. Do read on.

God Predestinates Wrath and Mercy before Creation

Scripture shows God predestinating some to evil and wrath:

gp57» (Remembering that predestination occurred before creation):

- Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? 22 What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the *vessels of wrath prepared for destruction*, 23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, [Rom 9:21-23, NKJV]
- For *certain men* have crept in unnoticed, who long ago *were marked out for this condemnation*, ungodly men, who turn the grace of our God into licentiousness and deny the only Lord God and our Lord Jesus Christ. [Jud 1:4, NKJV]
- The LORD has made all things for Himself, Yes, even the wicked for the day of doom. [Pro 16:4, NKJV]
- And a stone of stumbling and a rock of offense. They stumble, being disobedient to the word, to which *they also were appointed*. [1 Pe 2:8, NKJV]

Some chosen to be good:

gp58»

- Eph 1:4 -- Just as He chose us in Him before the foundation of the world [cosmos], that we should be holy and without blame before Him in love, 5 *having predestined us to adoption as sons* by Jesus Christ to Himself, according to the good pleasure of His will [Eph 1:4-5, NKJV; see Rom 9:21-23 above and “Predestination” paper (NM8)].

All generations chosen:

gp59»

- (from Hebrew text): [LORD] who has appointed and done, calling forth the generations from the beginning. [Isa 41:4]

Predestination is very difficult to understand

gp60»

- Paul said: “It does not, therefore, depend on man’s desire or effort, but on God’s mercy. For the Scripture says to Pharaoh: ‘I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth.’ Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. One of you will say to me: ‘Then why does God still blame us? For who resists his will?’” [Rom 9:16-19, NIV]

No one resists God’s will. As we said this is very difficult to understand. But after you have read all of

this book, it will be easier for you to understand.

The Great Paradox

gp61» God has ALL the power. This all-powerfulness must somehow include all the powers of evil. If God does not have in some way the power of both good and evil, then of course he does not have *all* the power.

gp62» But the true God does have all the power. Thus, he has in some way both the power of good and the power of evil. Yet somehow God is good and God is love, and God will give good to all. This is a great paradox. How can one be good and *at the same time* predestinate some to evil? How can God be good and yet *at the same time* kill and destroy? How can God be love and *at the same time* kill and destroy? It would be impossible for God to be love and *at the same time* kill and destroy. Or it would be impossible at the same time God is love to also predestinate some to destruction. It would be impossible because it would be against the most fundamental law of reasoning: the Law of Contradiction (see Law of Contradiction above). But it is within the Law of Contradiction for God to predestinate some for mercy and some for destruction, if they were predestinated before creation (as we know it), before time (as we know it), before good (as we know it), before evil (as we know it), before law (as we know it), and consequently before sin (as we know it).

Time Answers The Paradoxes

gp63» The key to these paradoxes and most, if not all, paradoxes concerning the true God has to do with predestination, time, and God's Name. There is a secret to understanding God. When you know this secret the paradoxes concerning God are answerable in a logical way. The answer to these paradoxes has to do with the phenomenon of **time**, as well as **when** God planned and gave power for evil in his creation, and lastly the fact that the one true God cannot be good and evil **at the same time**. All this plus the meaning of God's Name, which carries time within it (the was, is, will be one), is the answer to the paradox about God being love and God creating evil. The secret of "time" is hidden in God's NAME. There is a time element in God's Name. This will not make sense now, until you understand the meaning and significance of God's NAME. But before we learn about his NAME of names, we should learn about some of his other names and titles.

Titles or Names Of God

gp64» Names or titles of God:

- Holy One [Isa 43:15; 48:17; 49:7]
- Creator [Isa 45:18; 48:13; 51:13]
- Savior [Isa 45:15, 21; 49:26; 60:16]
- Father [Isa 63:16]
- Husband of Israel [Isa 54:5; Jer 3:14; Hos 2:19]
- Shepherd [Psa 23:1]
- Redeemer [Isa 48:17; 49:7, 26; 60:16]
- Rock [Isa 26:4; Deut 32:4]
- First and Last [Isa 44:6; 48:12]
- Mighty One [Isa 49:26; 60:16]
- God Almighty [Gen 17:1]
- King [Psa 10:16; 89:18; 5:2]
- King of Israel [Isa 43:15; 44:6; 1Sam 12:12]
- King of Kings (that is, King of the whole earth) [Psa 47:2, 7; Zech 14:9]
- King of Glory [Psa 24:10]
- King of *olam* [Psa 29:10; Jer 10:10]
- King above all gods [Psa 95:3]
- Lord of kings [Dan 2:47]
- God of gods [Josh 22:22; “Gods of gods” in Hebrew; see Psa 136:2 & Deu 10:17]
- The Great God [Deu 10:17]
- Lord(s) of lords [Deut 10:17; Psa 136:3]
- Lord(s) above all gods [Psa 135:5]
- Most High [(Heb, *'elion* or *'lyown*) is used as a title of God (Gen 14:18-22; Num 24:16; Deut 32:8; etc.). But this Hebrew word (*'elion*) is also used when not speaking about God. It is translated as “uppermost” in Gen 40:17; “upper” in 2Kings 18:17; “high” in 2Chron 23:20; etc.]

These could be called titles or names of God. These are not all of God's titles or names. But none of these are the real God's NAME. God has one NAME he has chosen to best represent himself.

gp65» There is something very important that we must know about God. By knowing the true NAME of God we will be able to understand God much better, and we will better understand the paradoxes concerning God. The true NAME of the God allows TIME to negate the paradoxes concerning God, and helps to answer the problem of evil.

Importance of a Name

Personal Names had Meaning

gp66» Names of people in the Bible had more meaning to them than personal names have for us. To Israel personal names generally expressed some personal characteristic, some incident connected with birth, some hope, desire, or wish of the parents. The Biblical Hebrews had a tendency to play on names and find analogies or contrasts in them (see Ruth 1:20; 1Sam 25:3, 25; Rom. 9:6; etc.). For example the following play on the name “Dan.”

- “Dan [‘judge’] shall judge his people” (Gen 49:16).

gp67» Personal names given at birth were sometimes changed later in life for various reasons. Sometimes the names given at birth expressed the time of birth, Hodesh (new moon). Sometimes the names indicated the place of birth, Zerubbabel (born in Babylon). Sometimes the condition of the mother called for a certain name for the child, Benoni (son of my pain). Sometimes the name of the child indicated the appearance of the child, Esau (hairy). Religious names were frequently given, the most simple being expressive of thanks to God for the gift of a child, Mahalaleel (praise to God).

gp68» Some names of people were changed by God to indicate what God was going to do with or through that person:

- Abram's name ("exalted father") was changed to Abraham ("father of many") because God was going to make him a father of many nations (Gen 17:5);
- Sarai's name ("Jah is Prince") was changed to Sarah ("princess") because God was going to make her a mother of nations and kings of peoples would come from her (Gen 17:15-16);
- and Jacob's name ("supplanter" or *heel* catcher) was changed to Israel ("ruling with God" or "contender or soldier or prince of God") after he struggled with the angel (Gen 32:28).

The word "Israel" comes from two words: Sarah ("prince" or ruler or commander) and el ("god"). Princes had their names changed on their accession to the throne (2Kings 23:34; 24:17; note information under "name" in Unger's Bible Dictionary, The International Standard Bible Encyclopaedia, etc.).

gp69» In the New Testament names also were of a more distinctive nature than they are today. Names in the New Testament times, at least among the Biblical Jews, represented certain aspects of the person. For example, "Jesus" is the English translation of the Greek word "Iesous" which is the equivalent of the Hebrew "Joshua" (Jehoshua) meaning: "Jehovah (is) salvation." Thus, "she shall bring forth a Son, and thou shalt call his name Jesus, for he shall *save* his people from their sins" (Matt 1:21).

gp70» In the New Testament names were also changed during one's life time for various reasons. For example, Simon's name was changed to Peter and Saul's name was changed to Paul.

Dual Meaning Of Names

gp71» A name of a single person or quality can also refer to a whole nation or all those with that single quality:

- *Israel*, the individual, or Israel, the nation (see "Seed Paper" [PR 1]).
- *Christ*, the individual, or Christ, the whole Body of Spiritual people in Christ's Spirit (see *New Mind Papers*).
- *Seed*, the individual (Christ), or Seed in the sense of all those in the true Seed (see "Seed Paper" [PR 1]).
- *God's Spirit*, as individually distinctive versus other kinds of spirit, or any to all Spirits of the same nature as God's.
- *Satan*, as the individual, or any to all the spirits or angels of the same nature as Satan's.
- *Beast*, the individual, or the system of the Beast (see *Beast Papers* [PR 2, PR 3]).

A name of a person can also have a physical and Spiritual meaning: There is a physical Israel and a Spiritual Israel (see "Seed Paper" [PR 1]).

Great Significance of the NAME

The Name in Scripture

gp72» In the Bible there was a great significance placed on the Name of the true God. God revealed His NAME to Moses when Moses asked Him for His name (Ex 3:13-16). His NAME was a memento or memorial to all generations (Exo 3:15). Moses spoke in God's NAME (Exo 5:23). God spoke to Moses and told him that Abraham, Isaac, and Jacob knew God as "God Almighty" for God had not revealed His NAME to them (Exo 6:2-3). God declared His NAME to the people of the earth (land) by showing His great power against Egypt during the Hebrews' exodus from Egypt (Exo 9:13-16). God warned the Hebrews about taking His NAME in vain (Exo 20:7). God said He would bless the Hebrews in every place in which He caused His NAME to be remembered (Exo 20:24). God proclaimed His NAME to Moses (Exo 33:19; 34:6).

gp73» Before the Hebrews went into the promised land God instructed them to seek the place where God shall choose to put His NAME (Deut 12:1-5). The Levites were chosen by God to stand and to minister in the NAME of God (Deut 18:1, 5). Aaron and his sons were to put God's NAME on the Israelites (Num 6:27). God's NAME is called on Israel (Deu 28:10; 2Chron 7:14; Isa 56:5; Dan 9:19). False prophets caused Israel to forget God's NAME and use the name of Baal ("Lord") instead (Jer 23:27). Israel would profane the NAME of God among the other nations (Ezek 36:21-22). Jews in Egypt would also forget God's NAME (Jer 44:26). But the God delivers for his NAME's sake (Psa 23:3; 25:11; 143:11; Isa 48:9). Since God's NAME was called on Israel, if Israel was totally destroyed, God's NAME would not have remained (Josh 7:9; Isa 48:9). Therefore, God for his holy NAME's sake, promises to give Israel a new heart and a new spirit so they can keep God's law and thus not profane God's NAME (Ezek 36:21-27). God told Moses that He was going to raise up a prophet to the Israelites from among their brothers, and that God would put His words in the month of the prophet (note, John 12:49), and that this prophet would speak in God's NAME (Deut 18:15-19).

gp74» God told David through a messenger that David's seed would build a house for God's NAME (2Sam 7:1-13). Solomon gave directions for the construction of the house for God's NAME (1 Kings 5:5-6). After Solomon finished building the house, God appeared to him and said to Solomon that His NAME would be put there (1 Kings 9:3). The temple was the house for God's NAME (1Kings 8:15-20). God's NAME was on Jerusalem and its temple (Jer 3:17; 2Kings 21:4, 7). The NAME was on mount Zion (Isa 18:7).

gp75» Jesus Christ came in his Father's NAME (John 5:43; John 10:25; Mat 21:9; etc.). Jesus Christ in a Spiritual sense was the true temple of God (note John 2:19, 21; compare with 1Cor 6:19; 3:16-17; etc.). Jesus Christ's Father is God (John 8:54; see GP 2). God the Father gave His NAME to Jesus (John 17:11-12, NIV, see Greek text; see Jer 23:5-6; 33:14-16). This is Jesus Christ's *new* NAME (Rev 3:12). Jesus Christ's *new* NAME is better than the angels (Heb 1:3-4). Jesus did his work in his Father's NAME (John 10:25). Jesus said that whatsoever a follower of him should ask in his NAME He would do it (remember Jesus was in his Father's NAME) (John 15:16).

gp76» After Jesus died, and then rose up to life again, it was said that those believing that Jesus was the Christ (the Messiah) would have life in Jesus' NAME (John 20:31). After this, people were baptized in the NAME of Jesus Christ (Acts 2:38; 8:16). Those who were baptized in the NAME of Jesus are in effect in the NAME of Jesus and are said to be in the NAME of Jesus (1 Cor. 5:4). Those in God's NAME are saved, have life, are justified, preach boldly, their sins are forgiven and they receive God's Spirit, and signs and wonders are done by them (Acts 4:12; John 20:31; 1Cor 6:11; Acts 9:27, 29; Acts 2:38; 10:43; 1John 2:12; Acts 4:30). These are called in a Spiritual sense the "temple of God" (1Cor 6:19; 3:16-17; 2Cor 6:16).

gp77» The Father, the Son, and the Holy Spirit have the same NAME (Matt 28:19). The 144,000 have the NAME written on their foreheads (Rev 14:1). *Remember* those in the NAME of Jesus Christ are in the NAME of God because God gave His NAME to Jesus Christ (John 17:11-12, NIV; Phil 2:9; see Jer 23:5-6; 33:14-16).

gp78» God is taking out of the nations a people for his NAME (Acts 15:2, 12-14; Amos 9:11-12). In fact all nations shall be gathered to the NAME (Jer 3:17; 4:2). God has sons and daughters from the ends of the earth who will be called by His NAME, “whom I [LORD, *YHWH*] created for my glory, whom I formed and made” (Isa 43:6-7, 21, NIV). After God’s judgment he will change the people’s speech and call all of them by the Name of God: “For then will I turn to the people a pure language, to call them all by the name of the LORD [YHWH], to serve Him with one consent (Zeph 3:9, see Hebrew text; see YLT; see Eph 3:15). All people will be in His Name, and call or pray in His Name. If you can call in someone’s name, you can be called by that name.

gp79» All through the Bible one can find where people call upon the NAME of God and trust in His NAME. By looking “name” up in Young’s concordance or in Strong’s concordance you can see how important God’s NAME was to His people.

But what is God’s NAME?

THE NAME OF GOD

gp80» As we've just seen there is great significance placed on God's NAME in the Bible. The importance placed on God's NAME has little to do with the pronunciation of the NAME. Unlike today in many nations, the Hebrews placed more significance on the *meaning* of names. This is very important. We must not only take care to understand what is God's NAME, more importantly we must understand the real meaning of God's NAME. The paradoxes of God and the problem of evil can only be understood by knowing the true meaning and significance of God's NAME.

gp81» For some persons what follows is too detailed and repetitive, for others it is not detailed enough. We will repeat some things many times in order to make our point as clear as possible because we must break through a prevalent mindset imposed by tradition. See "More Details" at the end of GP 1 for more specific information on some topics.

What Is God's NAME?

gp82» We must go back to the book of Exodus to find God magnifying and revealing His NAME to Moses:

- 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?" (Exo 3:13)

And God answered the question:

- "**I will be that I will be**" (Exo 3:14).

[Hebrew = אֶהְיֶה אֲשֶׁר אֶהְיֶה]

gp83» This is the literal English translation from the Hebrew text. But in the *King James Version* it reads: "**I am that I am.**" The majority of English Bibles translates it this way. But this traditional translation is incorrect (See "I am" below). I repeat, the "I am" translation is incorrect. Look at the following examples:

- In the note for Exodus 3:14 in the *American Standard Version* it correctly says the verse is: **I will be that I will be.**
- In a footnote for *The NIV Study Bible*, it has **I will be what I will be.**
- In most Hebrew lexicons it shows that this phrase in Exodus 3:14 should be translated, **I will be that I will be**, or **I will be who I will be.**
- In the *Englishman's Hebrew-English Old Testament*, by Joseph Magil (printed by Zondervan in 1974), Exodus 3:14 reads: **I will be that I will be.**
- According to *The Pentateuch And Haftorahs: Hebrew Text, English Translation And Commentary*, edited by Dr. J. H. Hertz, C. H (former Chief Rabbi), published by Soncino Press, London (1956), in its commentary it states: "Most moderns follow Rashi in rendering [Hebrew - *ehyeh asher ehyeh*] '**I will be what I will be.**'"

[But even though this is close to how Exodus 3:14 should be translated J. D. Hertz still allowed the traditional rendering of Exodus 3:14 to be used in the book's English translation of the verse.]

- According to *The International Standard Bible Encyclopedia* (1915 Edition) under

“God, names of,” page 1266, we see that it should be translated: **I will be that I will be.**

- By looking up the Hebrew words in *The Analytical Hebrew and Chaldee Lexicon*, by Benjamin Davidson we see that the correct translation is: **I will be that I will be.**
- Even the Bible in *Today’s English Version*, published by the American Bible Society in 1976, has in a note for Ex 3:14, **I will be who I will be.**
- And in the *New International Version* (1978) it has a note for Exodus 3:14, “**I will be what I will be.**”
- And from the *Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon*, “**I shall be the one who will be.**”

gp84» The “that,” or “who,” or “what,” in “I will be ... I will be” is a relative pronoun, *’asher* (# 834), which can be translated in several ways such as: “that” or “who,” or “what” or “when,” etc (see Lexicon).

Exodus 3:12 v. Exodus 3:14

gp85» To transliterate **I will be that I will be** from Exodus 3:14 into English without the vowels we get:

- ’hyh ’shr ’hyh.

[Hebrew = אֲהִיָּה אֲשֶׁר אֲהִיָּה]

gp86» The root form of the Hebrew verb translated into **I will be** in Exodus 3:14 is *hyh*, a *to be* verb (Strong’s # 1961). With the addition of ’ [א] to *hyh* [הִיָּה] the word becomes, *’hyh* [אֲהִיָּה], and is now in the imperfect, first person, and singular form (*Analytical Hebrew and Chaldee Lexicon*, note Table N; *Gesenius’ Grammar*, §40a-c; *The Essentials of Biblical Hebrew*, by Yates, p.41).⁶

gp87» This is the same verb as in Exodus 3:12: “**I will be** with you.” Most English versions of the Bible translate Exodus 3:12 as, **I will be**, even the versions that translate Exodus 3:14 as, **I am**. This is important, so I’ll repeat:

- *’hyh* [אֲהִיָּה] appears in both Exodus 3:12 and 3:14. In 3:12 it is translated, “**I will be** with you.” But for some reason it is translated as, “**I am**” in Exodus 3:14 when pertaining to God’s NAME. In most other places in the Bible in most translations it is translated, “I will be.” In fact, in 41 other places in the Bible in most English translations it is mostly translated as, “I will be.” (See below, “I will be in Context”)

gp88» Notice the *Kings James Version* of Exodus 3:12 as compared to Exodus 3:14:

- And he said, Certainly **I will be** [אֲהִיָּה] with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. [Exodus 3:12]
- And God said unto Moses, **I am that I am** [אֲהִיָּה אֲשֶׁר אֲהִיָּה]: and he said, Thus

⁶ The Hebrew *hyh* is a *to be* verb (Strong’s # 1961). The Hebrew *’hyh* perfectly conforms to the rules of an imperfect verb when a verb is united with its personal pronoun fragment. When the first-person-pronoun fragment (א) is attached to the verb *הייה* (*hyh*) together (*אֲהִיָּה*) they mean, *I will-be*.

shalt thou say unto the children of Israel, **I am** [אֲנִי יְהוָה] hath sent me unto you. [Exodus 3:14]

gp89» Do you see it? The same Hebrew word translated into *I am* in Exodus 3:14 is translated *I will be* in Exodus 3:12. Furthermore, this same word is translated into *I will be* dozens of other times in the Bible (See “I will be in Context” below). But why is it traditionally translated **I am**? Yes, something very strange is going on here with this common mistranslation of **I am**, and that something has to do with the influence of Grecian philosophy on Biblical study, as well as the real reason — the “other-mind.” We’ll examine more on Grecian philosophy later.

God Revealed His NAME To Moses

God Restates His Name

gp90» Right after God told Moses that his NAME was **I will be that I will be**, and for Moses to tell Israel that **I will be** had sent him (Exo 3:14), God rephrased his NAME and said unto Moses:

- “You shall say to the children of Israel that **Yehowah** [יְהוָה] ... has sent me [Moses] to you [Israel]” (Exo 3:15).
- “and say to them, ‘**Yehowah** [יְהוָה] the God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me [Moses]” (Exo 3:16).

gp91» After Moses asked God his NAME, He answered with **I will be** repeating it twice, then He told Moses to tell Israel that his NAME was **I will be**, and right after this He told Moses to tell Israel that his NAME was **Yehowah** [יְהוָה]. Notice the four letters in the NAME: YHWH.

God's NAME is an imperfect verb used as a noun.

gp92» In Hebrew verbs were used as nouns. Without its vowels, Yehowah is spelled YHWH. **Yehowah** as with “I will be” of Exodus 3:14 is an imperfect *to be* verb in the masculine gender, except that it is in the 3rd person (see *BDBG Hebrew and English Lexicon*; Gesenius’ *Gram.* § 40 & § 75s; see below). It is not a noun *per se*, but it is used in the Bible as a proper noun, and from context we can call it a noun (*Gesenius’ Gram.* §125a). One problem people have with God’s NAME is that they do not understand that in Hebrew verbs can be used as nouns, even proper nouns (*Gesenius’ Grammar* §§ 79, 82, 83, 116f, 125a).

gp93» What is an imperfect verb? Hebrew has two different verbs: perfect and imperfect. God’s NAME is in the imperfect. To understand what an imperfect verb is in Hebrew, we will contrast it with the perfect. Some call the Hebrew imperfect verb a future tense word, but this is not correct. From *Gesenius’ Hebrew Grammar* (Oxford, 1980 reprint) we see that:

- “The Hebrew (Semitic) **Perfect denotes** in general that which is **concluded, completed, and past**, that which is *represented* as accomplished, even though it is continued into present time or even be actually still future. The **Imperfect denotes**, on the other hand, the **beginning**, the **unfinished**, and the **continuing**, that which is just happening, which is conceived **as in process of coming to pass**, and hence, also, that which is yet future; likewise also that which occurs repeatedly or in a continuous sequence in the past (Latin Imperfect)” (*Gesenius* § 47.1, note 1).

gp94» More on the Hebrew Imperfect verb from S.R. Driver’s *Hebrew Tenses*:

- “It emphasizes the process introducing and leading to completion, it expresses what may

be termed *progressive continuance*” (Driver, p. 27).

Meaning Contrary to “I AM” Doctrine

gp95» The meaning of God’s Name (beginning, unfinished, continuing, or coming to pass; see also Rev 1:8) is contrary to the “I AM” doctrine and the immutability doctrine. We will examine these traditional doctrines later. But for now remember that God’s Name is a verb, used as a noun, in the imperfect tense. For more information on verbs see the last sections of this chapter.

Hebrew Words Written Without Vowels

gp96» At first the Hebrew language, as with other Semitic languages, was written only with consonants and was written from right to left. When the Hebrews read, they added the vowels in their mind to the words. In Moses’ time there was no method of writing vowels in Hebrew. Two thousand years after Moses a system of vowel points was developed that was added below, between, and sometimes on top of the letters:

- “The present pronunciation of this consonantal text, its vocalization and accentuation, rest on the tradition of the Jewish schools, as it was finally fixed by the system of punctuation (§ 7 *h*) introduced by Jewish scholars about the seventh century A. D.”
[Gesenius’ *Hebrew Grammar*, p. 12]

Therefore when Moses wrote down God’s NAME he did not write any vowels.

Is the Correct Pronunciation of the NAME Possible?

gp97» As we have just manifested, Moses did not write down the vowels for God’s NAME, since in his time there was no method to write vowels. But it is said that the correct vowels for God’s NAME were passed down orally through the years and are preserved in today’s vowel point system. But it is unlikely that the exact sound of the Biblical Hebrew has been preserved for us today because there were different schools with different methods and interpretations, and there were Jews with different ways of pronouncing the Hebrew words (*Gesenius’ Grammar*, p. 38, footnote 2; see § 7 *i*; § 8 “Preliminary Remark”; p. 42 footnote 3; etc.).

gp98» Because the Jews themselves pronounced words differently, depending on where they lived, it is debatable how one should pronounce God’s NAME. It is only a guessing game. In order to write something we shall pick the spelling of **Yehowah**, which is the spelling found in major Jewish-Hebrew texts of the Old Testament (See “More Details” below).

Spelling of the NAME

gp99» Now the Hebrew word “Yehowah” is sometimes translated into English as Jehovah or as the LORD (small caps). Some even translate the Hebrew word into Yahweh, but Jehovah, LORD, and Yahweh are false translations. The spelling of the Hebrew word YHWH as recorded in Hebrew texts with vowel points is *Yehowah* (#3068) except when it is found with *’adonay* (#136), then it is spelled, *Yehowih* (#3069). One text from about 1000 A.D. has it, *Yehwah*. No Bible text has it *Yahweh*.

gp100» The spelling of *Yehowah* for God’s NAME is common in major Jewish-Hebrew texts. It is found in *The Pentateuch and Haftorahs*, edited by J.H. Hertz, Chief Rabbi, and published by the Soncino Press, 1956; the spelling is found in the *Interlinear Hebrew-English Old Testament* (Genesis-Exodus), by

George R. Berry; the spelling is found in the C.D. Ginsburg's Hebrew Bible; the spelling is also found in some verses of the *Biblia Hebraica Stuttgartensia* (BHS), such as Gen 3:14; 9:26; Ex 3:2; 13:3,9,15; 14:1,8; etc.

For the reason Yehowah is translated into LORD in some English translations, and for sufficient and qualifying details on the vowels used in God's NAME, you must read, "Yehowah or Yahweh or Jehovah or LORD." This is included in "More Details" GP 1.

NAME Pronounced

gp101» Keeping the above qualifications in mind, the NAME is pronounced with the vowels, *y^é hō wāh* [the "o" is a long o].

Hebrew Words are Triliteral

Words Normally Composed of Three Letters

gp102» Although God's Name consists of *four* letters, in Hebrew the word-stems are almost invariably triliteral, i.e. composed of three consonants (*Gesenius*, § 3 f).

1. "Stems in Hebrew, as in the other Semitic languages, have this peculiarity, that by far the majority of them consist of three consonants. On these [stems] the meaning essentially depends, while the various modifications of the idea [of the stem] are expressed rather by changes in the vowels... Such a stem may be either a verb or a noun, and the language commonly exhibits both together." [Gesenius, § 30 a]
2. The Jewish grammarians call the stem the *root* (*Gesenius*, § 30 c).
3. "Stems of *four*, or even (in the case of nouns) of *five* consonants are secondary formations. They arise from an extension of the triliteral stem." [Gesenius § 30 p]
4. "1. Certain modifications which take place in the form of the imperfect, and express invariably, or nearly so, a distinct shade of meaning.... 2. Along with the usual form of the imperfect, there exists also a lengthened form of it (the *cohortative*). [Gesenius § 48 a & b]

gp103» We have just seen above that when God restated his NAME to Moses, from the 1st person to the 3rd person (from **I will be** to **He will be** [YHWH]), he used *four* consonants, not three. But the normal way to make this change from the 1st person to the 3rd person was to write YHW, not YHWH. So according to the Hebrew language (#3 above), since God's NAME has four letters instead of the normal three, God's NAME must be in a "secondary formation" of the root word.

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