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 someway the power of both good and evil, then of course he does not have *all* the power.

gp62» But the true God does have <u>all</u> the power. Thus, he has in someway 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 <u>good</u> and *at the same time* predestinate some to evil? How can God be <u>good</u> and yet *at the same time* kill and destroy? How can God be <u>love</u> and *at the same time* kill and destroy? It would be impossible for God to be <u>love</u> 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 <u>before</u> creation (as we know it), <u>before</u> time (as we know it), <u>before</u> good (as we know it), <u>before</u> evil (as we know it), <u>before</u> law (as we know it), and consequently <u>before</u> 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:l, 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:l-13). Solomon gave directions for the construction of the house for God's Name (l 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 = אֶהְיֶה אֲשֶׁר אֶהְיֶה]

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 *'* [a] to *hyh* [היה] the word becomes, *'hyh* [אֶהְיֶה], and is now in the imperfect, first person, and singular form (*Analytical Hebrew and Chaldee Lexicon,* note Table N; *Genesius' Grammar*, §40a-c; *The Essentials of Biblical Hebrew*, by Yates, p.41). ☐

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** [אֶהְיֶה] 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** [אֶהְיֶה] 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** [אֶהְיֶה אֲשֶׁר אֶהְיֶה]: and he said, Thus shalt thou say unto the children of Israel, **I am** [אֶהְיֶה] 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** [יְהֹוָה] ... has sent me [Moses] to you [Israel]" (Exo 3:15).
- "and say to them, '**Yehowah** [יְהֹוָה]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** [יְהֹוָה]. 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*; *Genesius' 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 (*Genesius' 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 (*Genesius' 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 *'adhonay* (#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^e hō wäh [the "o" is a long o].

    [More information - https://///www.youtube.com/watch?v=wRsbSLU9oFA]

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*, § 30 *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.

God's NAME Has Four Letters – the *Tetragrammaton*

    gp104» *The Four-Letters*. God's NAME is called the four-letters or the *Tetragrammaton*, which means, the four letters. Originally it was written with only consonants. In the Hebrew schools students were taught the correct vowels that went with the consonantal text. As we saw from Exodus 3:15 and 16, God's Name has *four letters*. The four letters without vowels being YHWH or יהוה in the Hebrew square-shaped letters. But at the time of Moses the four letters may have looked like this:

$$\math{ᴣY⨪ᴣ⨪}$$

Why Four Letters Instead of Three?

gp105» Moses should have written YHW instead of YHWH to convey the meaning of *he will be*. Why did Moses add the extra letter *H* at the end of God's Nᴀᴍᴇ? Or Moses could have wrote YHW' (יהוא), if he wanted four letters for some reason, as was used in Ecclesiastes 11:3.

[YHW' (יהוא) was used here to mean literally, *he will be* or *he shall be* (3rd person, singular, masculine gender), which is translated as *it shall be* in English since it pertains to a tree and in English a tree is an it, not a he.]

What is the answer to this puzzle of the fourth letter, when there should have been only three?

God's Nᴀᴍᴇ is *Emphasized* – He will be!

gp106» Remember that when God first revealed his Nᴀᴍᴇ He repeated it twice: "**I will be** that **I will be**." It is known that when words are repeated in Hebrew it has the effect of ***emphasizing*** the word (see Introduction in the *Emphasized Bible*, and *Gesenius' Hebrew Grammar*, § 133 *k,l*). For example in Genesis 2:17, the Hebrew word for "death" is repeated twice, and can be literally translated, "dying, you shall die." But when translated into English it becomes "you shall *surely* die." Or in Exodus 26:33 in Hebrew it has, "holy of the holies," and is translated as "the most holy" or "the most holy place." Therefore when God repeated his Nᴀᴍᴇ twice (**I will be** that **I will be**), He was giving *emphasis* to his Nᴀᴍᴇ.

gp107» God repeated his Nᴀᴍᴇ twice for emphasis, "**I will be** that **I will be**." He again says that his Nᴀᴍᴇ is **I will be**. He then changes it to **He will be** or **Yehowah** only because this is the only grammatically correct way for Moses or anyone else to address God. Moses couldn't grammatically say, "**I will be** has sent me," but he could correctly say, "**He (who) will be** has sent me."

Reason for the Fourth Letter in God's Nᴀᴍᴇ

Cohortative Verb

gp108» In Hebrew when a three lettered root takes on a new letter, the new letter adds a secondary meaning to the root word. Notice the suffix in God's Nᴀᴍᴇ: the "ah" in Yehow**ah**. This is important. God's Nᴀᴍᴇ has the suffix "ah" because God's Nᴀᴍᴇ is in the *cohortative* or is like a cohortative or imperative. Words in the Hebrew cohortative or imperative are imperfect verbal words with the suffix "ah" which has the effect of emphasizing the word (*Gesenius' Hebrew Grammar*, Oxford 2nd English Edition, § 48c, d, e, & i; Driver *Hebrew Tenses*, Chap IV). God's Nᴀᴍᴇ is an imperfect verbal word that may be called a proper noun because of the way it is used in the Bible.

- The Hebrew cohortative "**lays stress on the determination underlying the action, and the personal interest in it**"; and pertaining to the imperative, "the longer form [of imperative] is frequently emphatic" and the imperative is used "to express a distinct assurance" (*Gesenius' Hebrew Grammar*, Oxford's 2nd English Edition, § 108a and § 48k, § 110c).
- "The cohortative, then, marks the presence of a strongly-felt inclination or impulse: in cases where this is accompanied by the ability to carry the wished-for action into execution, we may, if we please, employ *I, we will* ... in translating" (Driver, *Hebrew Tenses*, p. 53; "..." are in text).
- It is similar to the Arabic *energetic*, "which expressed a strongly-felt purpose or desire," "an emphatic command," or was used "to add a general emphasis to the assertion of a future fact" (*Hebrew Tenses*, Driver, p. 241).

gp109» Grammarians have found a pattern or "rule" — the Hebrews added "ah" to the end of imperfect verbs to add emphasis to these verbs (*Gesenius' Hebrew Grammar*, § 48c, d, e, i, k; and § 46). We emphasize a word in writing by italicizing it or underlining it; in speech we emphasize a word by the way we stress the word. Names like "cohortative" or "imperative" are arbitrarily chosen by grammarians to explain apparently slight variations of the emphatic use of the "ah" suffix on imperfect verbs in the Hebrew language.

gp110» Now some will argue that the cohortative is used only in the first person, but Gesenius in his Grammar and Driver in his *Hebrew Tenses* did mention that the cohortative does appear in the 3rd person (Gesenius §48*d*; Driver, p.51 note 1). God repeated his Nᴀᴍᴇ twice for emphasis, in the first person: **I will be** that **I will be**. He repeated his Nᴀᴍᴇ twice in the third person, with the "ah" suffix because He wanted to emphasize his strongly-felt inclination and his "ability to carry the wished-for action into execution" (Driver, p. 53). It would have been improper grammar for Moses to say, **I will be** has sent me to you." but it was proper grammar to say, "**He (who) will be** (Yehowah) has sent me to you."

gp111» In other words, a Hebrew word in the cohortative or imperative adds emphasis to the word. God repeated his Nᴀᴍᴇ twice in Exodus 3:14 for emphasis, and when God told Moses to tell Israel that his Nᴀᴍᴇ was "Yehowah," God used the Hebrew cohortative or a form similar to a cohortative or imperative because God wanted to stress or emphasize his determination that He-will-be.

gp112» *Cohortative, Why Not Recognized Previously?* The classification of Hebrew verbs as cohortative is a recent phenomenon: "The true character of the cohortative, although now universally recognized, was for long disregarded or unobserved: it was for the first time clearly and convincingly established by Gesenius, in his *Lehrgebaude der Hebr. Sprache (Leipzig 1817)"* (*Hebrew Tenses*, pp. 61-62; cf. p. 212). The cohortative is a relatively late discovery in Biblical study, and the significance is not fully understood, especially pertaining to God's Nᴀᴍᴇ.

God's NAME: BeComingOne

To Review and Conclude

gp113» As shown above, God said that his NAME was, "I will be." He repeated it twice in a row for emphasis. But to others God's NAME is "He-will-be" or "He (who) will be" or thus "Yehowah." We do not address God as, "I will be." To be grammatically correct we must call Him, "Yehowah" or "He (who) will be." As shown above, the Hebrew word "Yehowah" is from a verbal stem. **Yehowah** is similar to a Greek participle; it is a verb being used as a noun (see below). "Yehowah" if used as a verb means, He-will-be, or He-will-become, or He-will-come-to-be. But when used as a noun "Yehowah" means, He-(who)-will-be, or He-(who)-will-become, or the **BECOMING-ONE**. In The *Emphasized Bible*, page 26, it says the "Becoming-One" is a proper translation for YHWH. Many translations insist on using "LORD" in translating YHWH even though it is based on a mistaken Greek translation that used *Kurios* ("Lord") when the Hebrew YHWH was translated into Greek.

gp114» BeComingOne is a better translation than "He-(who)-will-be" since it indicates that "Yehowah" exists now, but somehow is not yet perfected or completed or fully finished: He is *Becoming*. Since "Yehowah" is an imperfect verb (used as a noun), it signifies an incomplete state, it indicates something that is becoming, it indicates something that is in the process of coming-to-be, it indicates something that will be, yet is somehow now in existence. Thus, the translation, "BeComingOne," fits the Hebrew word "Yehowah" best for the English language. The meaning of God's NAME indicates that at some point in time the BeComingOne will come to be, or at that time will have become, or at that time will exist in his truest form or meaning.

NAME **in the New Testament**

gp115» In the New Testament please note the Lord God Almighty is the one "who is, and who was, and *who is to come*" (Rev 1:4, 8; 4:8; 11:17; 16:5). **The BeComingOne (YHWH) is the almighty God, the one "who is, and who was, and who is to come."** This is a good translation of the meaning of the Hebrew imperfect verb Yehowah, which is God's NAME. Or we can translate Revelation 1:8: "Lord, the God, the is, the was, and the coming-one, the almighty." God Almighty is to come, or He is the COMING-ONE, who is now, and who was; He is the BeComingOne.

gp116» With our knowledge that God's Name was an imperfect verb, and that it was in the corhortative form, we can conclude that:

- YHWH **means one existing in someway in an incomplete state who yet will, without any doubt, come to be, or come to exist, in the fullest sense.**

Hereafter in this book we will use the correct translation of YHWH — BeComingOne — instead of "LORD."

No Problem with the NAME, But with Immutability Theory

Yes I know that God's Name is against the immutability theory, but the problem is not with His NAME, but with the false immutability theory.

"I Am" Doctrine

Grecian Mindset

gp117» The Hebrew word translated "**I Am**" in many of today's translations of Exodus 3:14 is an incorrect translation because the Hebrew word is a verb in the *imperfect* tense. The translation of "I am" doesn't give the full meaning of God's NAME. The translation, "I am," does not take into consideration that it was translated from a Hebrew *imperfect* verb. The "I am" translation is not only a wrong translation from the Hebrew text, but also was influenced by a mistaken Greek translation (*Septuagint*) made in Egypt.

Greek Translation of God's Name: "The Being"

gp118» The much used Greek translation of the Old Testament, called the *Septuagint* (LXX or seventy), because it was translated by about 70 translators, was translated in Egypt in the third century BC for Ptolemy II, a king of Egypt. In this Greek translation, instead of "**I will be** that **I will be**," the Greek (*Septuagint*) has "**I am the Being**" and "**The Being** has sent me to you" for Exodus 3:14.

- LXE Exodus 3:14: And God spoke to Moses, saying, **I am The Being**; and he said, Thus shall ye say to the children of Israel, **The Being** has sent me to me. [English of Greek text]

"The Being" was Egypt's God

gp119» It is important to point out the Greek version, the *Septuagint*, was made in Egypt and the Egyptian's god, Osiris, was addressed in their prayers as "the Being":

- "At a later period, however, the Egyptians put their trust in Osiris himself, and addressed their prayers directly to him as **the Being**." (p. 151, *The Gods of the Egyptians*, Vol 1, by W.A. Wallis Budge, emphasis mine)

From this corruption of the Hebrew Bible, later translations intermingled the Hebrew and Greek translation in order to get: "I am that I am."

Bible Written in Hebrew Not Greek

gp120» But the Old Testament was written in Hebrew, not Greek. Besides the mistranslation of Exodus 3:14, the *Septuagint* mistranslates the Hebrew word, YHWH. For YHWH it substitutes the Greek word for "Lord," which is *Kurios* (# 2962). From this early Greek translation we see many translations that use "LORD" instead of "Yehowah" or as commonly misspelled, "Jehovah" or "Yahweh."

Catholic Church's Bias Toward the Greek Text