

**What is
God's Name
Why is it Important**

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What is God's Name?

Why does it Matter?

One thing that is repeated again and again in the Bible is God's Name. Almost 7000 times it is mentioned in the Bible. But many Bibles do not even spell his name as written in the Hebrew text of the Old Testament. They use completely different spellings such as "Lord" or "LORD" or "Yahweh" or "Jehovah" in many English Bibles. There is also different verbal pronunciations of God's Name which we will point out in this book. But the real important aspect of God's Name is not the spelling or pronunciation, but rather the *meaning* of God's Name. It is through the real meaning of God's Name that help us to answer the apparent paradoxes pertaining to God and the elephant in the room – the problem of evil. If God is all powerful and God is Good and God is love, why has he allowed evil?

The words in this short book are taken from our larger book called *My God is the Becoming-One: God Papers* or just the *God Papers*. To get the full context and to really understand who or what God was/is/will be you should and must read the *God Papers*.

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 mouth 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 in [the GP: Appendix](#) 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] Note: Hebrew is read right to left.

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 = אֲהַיְהֶיָה אֲשֶׁר אֲהַיְהֶיָה]

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* [הייה] the word becomes, *’hyh* [אֲהַיְהֶיָה], 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).¹

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** [אֲהַיְהֶיָה] 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,”** gp180)

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

¹ 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 (אֲהַיְהֶיָה) they mean, *I will-be*.

- 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.

Yehowah: 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** [יהוה] ... has sent me [Moses] to you [Israel]" (Exo 3:15).
- "and say to them, '**Yehowah** [יהוה] 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** [יהוה]. Going back 1000s of years, in an ancient Hebrew script, the spelling of God's NAME without the vowels looked something like this:



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

gp92» 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 NAME twice (**I will be that I will be**), He was giving *emphasis* to his NAME.

gp93» God repeated his NAME twice, He again says that his NAME is **I will be**. He then changes it to **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, "**Yehowah** has sent me." Because **Yehowah** is an imperfect **to be verb** in the masculine gender, except that it is in the 3rd person (see *BDBG Hebrew and English Lexicon* pp. 217-218; *Gesenius' Gram.* § 40 & § 75s; see below), **literally God was telling Moses to say to the nation of Israel:**

"He (who) will be has sent me,"

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

gp94» 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* pp. 217-218; *Gesenius' Gram.* § 40 & § 75s; see below). It is not a noun *per se*, but because it is used in the Bible as a proper noun because it is God's NAME as manifested in Exodus 3:14-16 (*Gesenius' Gram.* §125d; §§ 79, 83a, 116f).

What is an imperfect verb?

gp95» 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).

gp96» 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

gp97» 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 this see "I am Doctrine" below and see [GP: Appendix](#) in the back of this book.

Hebrew Words Written Without Vowels

gp98» At first the Hebrew language 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 apparently 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?

gp99» 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.).

gp100» 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 with vowels we shall pick the spelling of **Yehowah**, which is the spelling found in some Jewish-Hebrew texts of the Old Testament (See "More Details" below). But Nehemia Gordon makes good arguments for Yehovah as maybe the original spelling.

(www.nehemiaswall.com/nehemia-gordon-name-god)

Different Spelling of the NAME

gp101» 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, Jehovah, LORD, and Yahweh, etc. The spelling of the Hebrew word YHWH as recorded in some 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**. As of the end of 2020, no Hebrew text that **Nehemia Gordon** has examined has it **Yahweh**.

gp102» The spelling of *Yehowah* for God's NAME 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 [GP: Appendix](#) of this book.

Gesenius admits the spelling "Yehowah" fits the evidence

gp103» Gesenius, the famous 19th century expert in Oriental literature, apparently popularized the theory that Yahweh was the true spelling of God's NAME instead of Jehovah or Yehowah. But at the same time Gesenius made this argument for the spelling, being Yahweh, he also wrote, "**Also those who consider that Yehowah was the actual pronunciation, are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables Yeho and Yo, with which many proper names begin, be more satisfactorily explained.**" As the editor of *Gesenius' Hebrew and Chaldee Lexicon* [1949, Eerdmans Pub] said, "This last argument goes a long way to prove the vowels Yehowah to be the true ones" (p. 337). See [GP Appendix](#) for more info on this subject

NAME Pronounced

gp104» Keeping the above qualifications in mind, the NAME is pronounced with the vowels, **y^e hō wāh** [the "o" is a long o]. Or **Y^ho vah**. The "w" in Yehowah came from *Gesenius's Grammar*, German language, but since the Germans pronounce their "w" like the English pronounce their "v," then Jehovah may be correct.

[More information - <https://www.youtube.com/watch?v=wRsbSLU9oFA> and <https://nehemiaswall.com/nehemia-gordon-name-god>]

God's NAME: BeComingOne

To Review and Conclude

gp105» 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" or "Yehovah." 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" 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.

gp106» **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

gp107» 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.

gp108» 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

gp109» 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”

gp110» 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 you. [English of Greek text]

“The Being” was Egypt’s God

gp111» It is important to point out the Greek version, the *Septuagint*, was made in Egypt and a notable 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

gp112» 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

gp113» It was the “fathers” of the Catholic Church such as Augustine that were insistent on using translations from the Greek text instead of the Hebrew text:

- “There have, of course, been other translations of the Old Testament from Hebrew into Greek. We have versions by Aquila, Symmachus, Theodotion, and an anonymous translation which is known simply as the ‘fifth edition.’ Nevertheless, the Church [Catholic] has adopted the Septuagint as if it were the only translation.... From the Septuagint a Latin translation has been made, and this is the one which the Latin churches use. This is still the case despite the fact that in our own day the priest Jerome, a great scholar and master of all three tongues, has made a translation into Latin, not from Greek but directly from the original-Hebrew. The Jews admit that his [Jerome’s] highly learned labor is a faithful and accurate version, and claim, moreover, that the seventy translators [Septuagint] made a great many mistakes in their version. Christ’s Church [Catholic], however, thinks it inadvisable to choose the authority of any one man [Jerome] as against the authority of so many men — men hand-picked, too, by the high priest Eleazar for this specific task. [Augustine here speaks of the myth of the 70 or so translators of the Greek text (*The Canon of Scripture*, F.F. Bruce, pp 43ff).] For, even supposing that they [the 70] were not inspired by one divine Spirit, but that, after the manner of scholars, the Seventy merely collated their versions in a purely human way and agreed on a commonly approved text, still, I [Augustine] say, no single translator should be ranked ahead of so many. The truth is that there shone out from the Seventy so tremendous a miracle of divine intervention that anyone translating the Scriptures from the Hebrew into any other language will, if he is a faithful, translator, agree with the Septuagint; if not, we must still believe that there is some deep revealed meaning in the Septuagint.” [*City of God*, by Augustine, book 18, chapter 43]

NAME Forgotten by Judah

gp114» It is very significant that Judah was prophesied to not pronounce God's NAME:

- "Behold, I have sworn by My great NAME, says Jehovah, that My NAME shall no more be named in the mouth of any man of Judah in all the land of Egypt." [Jer 44:26, King James II Version]

gp115» The *Septuagint* translation was done in Egypt, and it was in Egypt that the Jews were to forget God's NAME: they began to use the Greek equivalent for "Lord" instead of the Hebrew YHWH or Yehowah ("Jehovah"). *The International Standard Bible Encyclopaedia* (1915 A.D.) speaks about the translation:

- "It is one of the outstanding results of the breaking-down of international barriers by the conquests of Alexander the Great and the dissemination of the Greek language ... The Jewish commercial settlers at Alexandria forced by circumstances to abandon their language, clung tenaciously to their faith; and the translation of the Scriptures into their adopted language, produced to meet their own needs, had the further result of introducing the outside world to a knowledge of their history and religion... The LXX [Septuagint] was also the Bible of the early Greek Fathers, and helped to mold dogma; it furnished proof-texts to both parties in the Arian controversy." [under "Septuagint"]

Greek Mindset

gp116» If God's Being is what or like what others say it is, then God's very NAME should have been written or spoken with a *perfect* verb.

- "A Hebrew perfect verb is "concluded, completed [they say that nothing can be added to God, he is eternal, not changeable, etc] ... even though it is continued into the present time or even be actually still future." [Gesenius' Gram, § 47.1, note 1]

gp117» But God's NAME was written and spoken with an *imperfect* verb, "I will be."

- "The imperfect does not imply *mere* continuance as such ... it emphasizes the process introducing and leading to completion, it expresses what may be termed *progressive* continuance." [Driver, *Hebrew Tenses*, p. 27]

gp118» If God's Being is what others say it is, then God's NAME should have been written with the Hebrew *participle active*, which indicates *mere* continuance and not *progressive* continuance (Driver, p. 27, 35ff; *Ges. Gram.*, §116a,c). The Hebrew imperfect indicates progressive continuance. (See "More Details" about this at the end of this section.)

Greek Mindset: God had to be Changeless

gp119» According to the Grecian mindset, which was influenced by Plato and Aristotle, God's NAME and its meaning could never, no *never* be from an imperfect verb, because an imperfect verb is one that is beginning, unfinished, and continuing. Plato in *Timaeus* makes the distinction between that which has existed always and that which is becoming:

- “We must in my opinion begin by distinguishing between that which always is and never becomes from that which is always becoming but never is....In addition, everything that becomes or changes must do so owing to some cause; for nothing can come to be without a cause.” [Plato: *Timaeus* and *Critias*, trans. Desmond Lee, Penguin Classics, p. 40; see also *Plato*, volume IX in the Loeb Classical Library (No. 234), which gives a slightly different translation, p. 49 & p. 113]

gp120» God to the Grecian mindset could not be **becoming** in any sense, since He must be the First Cause, the One that cannot be caused in anyway; He must have existed always; He must have been perfect and complete always.

- “Moreover, life belongs to God. For the actuality of thought is life, and God is that actuality; and the essential actuality of God is life most good and eternal. We hold, then, that God is a living being, eternal, most good; and therefore life and a continuous eternal existence belong to God; for that is what God is.” [Aristotle, *Metaphysics*, Loeb Classical Lib. #287, p. 151]

gp121» To the Greek philosophers it was God who was “the Cause wherefor He that constructed it constructed Becoming and the All” (*Plato*, volume IX in the Loeb Classical Library, p. 55). God in no way could have been in anyway “becoming” to the Greek mindset.

gp122» Their Grecian mindset was unable to translate the Hebrew imperfect word for God into a Greek imperfect. Instead they translated Exodus 3:14 into, “the Being,” which is a present participle in the Greek translation. Plato’s God was:

- “the ever-existing God”
- someone who “existed always”
- had “no beginning of generation”
- He must have “constructed Becoming and the All”
- “‘Was’ and ‘will be’ on the other hand, are terms properly applicable to the Becoming ... but it belongs not to that which is ever changeless.” [pp. 65, 51, 55, 77, *Plato's Timaeus*, Loeb Classical Library, No. 234, Harvard Univ. Press]

gp123» According to Plato, God was eternal, always existed, and since he was good, then any change must be change for the worse (*Plato, Republic*, Book II, 381B). Because God to the great Grecian philosophers was changeless, his special NAME could not have been translated, “I will be” or “He will be,” but had to have been translated, “I am” and “The Being.” Yet in Revelation 1:8 it reads, “Lord the God, the is, the was, and the Coming-One” or “the one who is, who was, and who is coming.” The real NAME for God and its meaning is absolutely contrary to the Grecian mindset.

gp124» Because this Grecian mindset of a changeless God was passed on to the “fathers” of the Catholic Church, and from them to our day through tradition, modern translations of God’s NAME as revealed in Exodus 3:14-15 are faulty.

Hebrew verbs are different from English verbs

gp125» Not only did the Greek culture make it difficult for some to translate God’s NAME correctly, but the differences between Hebrew and other languages also make it difficult to translate God’s NAME correctly. It should be noted here that it is difficult, if not impossible, to translate verbs from Hebrew to English:

- “There is no tense [past, present, future] in the Hebrew verb. The student is only kidding himself when he continually translates the Hebrew perfect into the English past, and the Hebrew imperfect into the English future. After a while, he unconsciously begins to believe it. The perfect state is really talking only about an action which is completed. The imperfect state speaks of an incomplete action. Both of these actions (completed and incomplete) can occur in the past, present or future. The only way you can tell the tense [past, present, future] in the Hebrew language is by the context.... So, when you find the tenses in your English Old Testament, don't lean too hard on them. You might be counting on what might be a translator's precarious guess. Don't blame the translators for putting those tenses in, however; you cannot write English without them.” [*Do It Yourself Hebrew And Greek*, by Edward W. Goodrick, Pub. 1976, pages 15.4 & 15.5; *Hebrew Tenses*, S. R. Driver, ch. 1]

Didn't Jesus say “I am”?

gp126» According to the Trinitarians, because Christ said “I am” [ἐγώ εἰμι] (John 8:58; 4:26; 6:35; 8:12; 10:7; 10:11; 11:25; 13:13; 14:6 15:1; 18:8), “He thus identified Himself with the covenant name of Jehovah in the Old Testament” (p. 39, *All the Messianic Prophecies of the Bible*, Herbert Lockyer). The problem here is that God's NAME is not, “I am.” God's NAME is, “I will be,” as we have seen in chapter 1 of this book. First the Trinitarians use a false name for God (“I am”) obtained from a false Old Testament translation of Exodus 3:14, then to prove their falsehood they quote a few times from the New Testament of the Bible where Jesus said the words, “I am.”

gp127» Since God's real NAME is not “I am” [ἐγώ εἰμι] it means nothing that Jesus said “I am” a few times in the New Testament. Others in the New Testament also said, “I am.” [ἐγώ εἰμι]:

- The apostles said the same “I am”² when asking a question, “I am Lord?” In English we would say, “am I he Lord?” (Mat 26:22).
 - Judas said the same “I am”¹ when asking a question, “I am Master?” In English we would say, “am I he Master?” (Mat 26:25).
 - The healed blind man said the same “I am”¹ when identifying himself, while we would say, “I am *he*.” (John 9:9)
 - Peter said the same “I am”¹ when identifying himself, but in English we would say, “I am *he*.” (Acts 10:21).
 - Paul said the same “I am”¹ when identifying himself as a Jew, “I am [exist] as a male Jew (Acts 22:3) or when identifying the way he existed, “such as I am [exist]” (Acts 26:29).
 - Paul said, “by the grace of God I am what I am” (1Cor 15:10)

This last verse is almost exactly how most English translations translate Exodus 3:14. Does this mean Paul is God? Of course not, but it further proves the nonsense of those who believe in the “I am” theory.

² ἐγώ εἰμι

Thus to the Trinitarians' mode of thinking, the apostles, including Judas and Paul, are "I am."³ Of course, this is nonsense, since Christ was not saying he was the very Jehovah when he said "before Abraham was, I AM" (John 8:58).

gp128» By studying how "I am"¹ is used in the New Testament, we see that it may mean either:

- (1) "I am *he*"
- or (2) "I exist" or "I existed"

What Jesus Christ was saying in John 8:58 was that he existed before Abraham: "**before Abraham was, I existed.**" In some way he existed before Abraham. This was true because the *Spirit* (not the flesh) of Christ did exist before Abraham (see, GP 3-5). In this scripture Christ was **not** saying he was the Jehovah or YHWH, by saying, "I am," even though we know through other scripture that he indeed is Jehovah (YHWH) after he went to the Father.

gp129» When Christ said he came in his Father's NAME ("I come in my Father's name," John 5:43), he was saying he was coming in the real NAME of God; he was coming in the NAME of the One who said his NAME was, "I will be." But the places in the New Testament where Christ said "I am" (John 8:58, etc.) had nothing to do with identifying Christ with Jehovah, for one reason God's NAME is not "I am," and for another reason others in the New Testament also said "I am" or used the phrase similarly to the way that Christ used it. Unchangeableness of God

gp130» God's NAME tells us that God is in some way moving and changing towards his completed "state," for God is the BECOMINGONE, for God said his NAME is, *I will be that I will be*, He is Yehowah — He (who) will be. But the book of Malachi said that Yehowah does not change (Mal 3:6). Others speak about the "immutability" of God.

- "The immutability of God is a necessary concomitant of His aseity [self-existence]. It is that perfection of God by which He is devoid of all change, not only in His Being, but also in His perfections, and in His purposes and promises. In virtue of this attribute He is exalted above all becoming, and is free from all accession or diminution and from all growth or decay in His Being or perfections. His knowledge and plans, His moral principles and volitions remain forever the same. Even reason teaches us that no change is possible in God, since a change is either for better or for worse. But in God, as the absolute Perfection, improvement and deterioration are both equally impossible." [*Systematic Theology*, Berkhof, p. 58]

The fathers of the Church took the "immutability of God" theory from Greek philosophers like Plato and Aristotle. Plato believed that God was always perfect and any change was for the worse. Aristotle thought that God could not change because it would prove that God was not completely actualized in all His potentialities (*Note Logic and the Nature of God*, by Davis, pp. 41-42). But as noted by Davis, "now the 'God' Plato speaks of in his writings is different in several respects from the Christian God ... Again, Aristotle's God is not the same thing as the Christian God" (pp. 41 & 42). The immutability of God doctrine has more to do with Grecian philosophy than with the Bible.

gp131» The champions of the immutability of God theory say, "this immutability of God is clearly taught in such passages of scripture as Ex 3:14; Ps 102:26-28; Isa 41:4; 48:12; Mal. 3:6; Rom 1:23; Heb. 1:11,12; Jas. 1:17" (Berkhof, p. 58-59). Yet when you study these scriptures you do not see anything that compares with the descriptions of the immutability doctrine just quoted from Berkhof's book (p.58).

³ ἐγώ εἰμι

Shockingly, we see the immutability doctrine is described in almost the same words used by Plato and Aristotle when they characterize their God(s).

Immutable God Taught by Greeks

gp132» Plato's God was:

- the ever-existing God.
- one who existed always,
- one who had no beginning of generation.
- one who must have constructed Becoming and the All.
- 'Was' and 'will be' on the other hand, are terms properly applicable to the Becoming ... but it belongs not to that which is ever changeless (pp. 65, 51, 55, 77, Plato's *Timaeus*, Loeb Classical Library, No. 234, Harvard Univ. Press).

gp133» Aristotle wrote in his *Metaphysics*:

- "Moreover, life belongs to God. For the actuality of thought is life, and God is that actuality; and the essential actuality of God is life most good and eternal. We hold, then, that God is a living being, eternal, most good; and therefore life and a continuous eternal existence belong to God; for that is what God is. Those who suppose, as do the Pythagoreans and Speusippus, that perfect beauty and goodness do not exist in the beginning ... are mistaken in their view." [Aristotle, *Metaphysics*, Loeb Classical Lib. #287, p. 151]

gp134» Plato wrote in his *The Republic*:

- "But think, God and what is God's is everywhere in a perfect state. . . if he does alter. Does he change himself for the better and more beautiful, or for the worse and more ugly than himself? He must change for the worse. . . ." [Book II, 381B]

Therefore, according to this way of thinking, God does not change because he is already perfect, and any change would have to be "for the worse." But the theory ignores the Law of Knowledge among other things and limits what God can do. For one thing, change in and of itself is not negative. With the immutability theory God cannot create something new or change at all. Anything that cannot change is actually dead. Those who propagate an immutable God are describing a dead god, not the live God of the Bible. The immutability theory, when you understand the Law of Knowledge, is nothing but a naive theory, not very well thought out. But we cannot explain this until you yourself understand the fundamental Law of Knowledge, which we cover in chapter 7 of this book.

Immutable God or BeComingOne God?

gp135» **This unchangeable or immutable "God" of the great Grecian thinkers is not the one found in the Bible.** The Grecian mindset could not and did not admit that God in any way at all could be **becoming**. Thus they refused to translate God's NAME correctly. But God said His very NAME was "He (who) Will-Be" or the "BeComingOne." The true God emphasized His NAME over and over in scripture. Names in the Bible were used to describe certain important aspects of people. The true God said He was **He will be**, that he was **Yehowah**, or the **BeComingOne**. Some important aspect of Him is becoming. As explained previously, the real God used an imperfect Hebrew verb for His NAME:

- “The *Imperfect* denotes ... 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” (*Gesenius’ Hebrew Grammar*).

Serious Subject

gp136» If God is becoming, then He is not immutable in the sense that the Grecian mindset taught. What the Bible teaches about God is not what the Grecian mindset teaches about God. The essence of God is called a “mystery” because hundreds of scriptures are being overlooked that would teach us what God’s essence really is. Do we wish to believe what the Bible teaches about the essence of God, or do we wish to continue being blinded by the Grecian mindset? This is serious. We must pay attention to scripture, not to the theological courses taught inside the Grecian mindset.

One sense of God’s changeability

gp137» One sense of God’s changeability is that throughout the Bible it shows God changing his actions toward people depending on the people’s good or bad behavior (Psa 18:25-26; Prov 3:32-35; Lev 26:3ff, 14ff, 40ff; Exo 32:9-13; Jer 18:7-10; etc.). If Israel follows God’s commandments they receive a just reward. If Israel does not follow God’s commandments, they receive a judgment (note Deut chap 28; etc.). The same applies to others besides Israel, for the true God is the God of all (Rom 3:29; Eph 4:6). The true God judges according to the *ways* of people: “the soul that sins, it shall die ... the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him” (Ezek 18:20). Another sense of God’s changeability is manifested in this book. But this change in no way diminishes the Power of God. We cannot speak of this change yet. Do read on.

Real Unchangeableness of God

gp138» Scripture indicates that the unchangeableness of God is his unchangeable words, his **unchangeable truth** (Isa 31:2; Heb 6:17-18; Isa 46:11; Isa 55:11; etc.) and his **all mighty power** (Gen 17:1; 1Chron 29:12; Isa 44:24; etc.). God gave his Word that he will not totally consume Israel (note Isa 65:8-9; Exo 32:13, 9-13; 33:1; Lev 26:44-45), because it is through Israel that the true Seed or Savior was to come, so for the sake of His word and His NAME Israel is not consumed (note Ezek 36:21-22ff; Isa 48:9). The statement of Malachi (“I change not; therefore ye sons of Jacob are not consumed”) merely indicates that God’s *word* does not change, for he has promised that the true SEED would come from this nation. The word translated “change” in Malachi 3:6 is Strong’s #8138 which has more to do with duplicity or changing one’s promises than changing one’s nature or power. To keep his word, to not lie, God must not consume the nation before the SEED came. Read the “Seed Paper” [PR 1] to understand more about God’s promises to Israel and how God kept these promises.

gp139» Jesus Christ is not the same “forever” as Hebrews 13:8 in some English translations say, for this is incorrectly translated since it should be “Jesus Christ the same [or the very one], and into the ages” (see Greek text; see “[Age Paper](#)” [NM7]). What is unchangeable about God (or Jesus Christ) is his words, his love, his promises, and his power. These things are unchangeable because God does not lie, and he has all

the power and life in his hands. In fact God is life (John 5:26; Acts 17:28). The fact that God is life does not change. The fact that God is all-powerful does not change. The fact that God does not lie does not change. But since God is the BeComingOne, then something about God is now changing. What is changing about God was manifested in the Bible. This book will also manifest the becomingness of God. Do read on.

gp140» In Psalm 55:19 it speaks of those who do evil as not changing: “they do not change” (NKJV). Does this mean they are immutable? Of course not. Those who use the “I change not” in Malachi 3:6 to prove their immutability of God theory are taking scripture out of context and using it to infuse the Greek theory of immutability into Christianity. They are not using scripture to find out who or what the God is, but want to hold on to myth instead of finding the truth. The very NAME of God is “He (who) Will-Be.” Thus, in some way God is changing. This book will expound on this.

Immutability: One Conclusion.

gp141» In Stephen T. Davis's *Logic and the Nature of God*, he admits,

- I believe the route for the Christian philosopher to follow is happily to admit that there are senses in which God does indeed change, i.e. alter... . In fact, it is not easy to read the Bible without forming the strong impression that the God revealed there does indeed change in some senses. To pick an obvious case, very typically God is at one moment angry with someone (the person has sinned) and at a later moment forgives that person (the person has repented)....What was the classical doctrine of divine immutability designed to protect? I believe the answer is this: as I noted earlier, it was designed to preserve the view that God is faithful in keeping his promises... . [p.47]

This “classical doctrine of divine immutability” that Davis is writing about is the Grecian influenced ideas, which are not Biblical.

There are ways in which God changes over time, but one thing that does not change is His power and the fact that God cannot lie (Heb 6:17-18; 1John 5:18; Isa 46:11). The true God has all the power. But in some way God does change. This book will amplify on the nature of these changes.

God, Gods

gp142» *In English*, most use the word “God” to describe the supreme being. But the word “god” in English can mean either: the almighty, supreme being; or “any of various beings conceived of as supernatural, immortal, and having special powers over lives and affairs of people” (*Webster's New Word Dictionary*). There can be one god, or many gods. The word “god” is not a proper name for the Supreme Being. The word “god” is a *generic* name for God: it can represent a *class* of beings. In Hebrew and Greek the same applies.

gp143» *In Hebrew*, “elohim,” “eloah,” “elah,” and “el” are the Old Testaments words for god or God. As with the English word “god” these Hebrew words are generic names for god or God.

gp144» *Elohim* was translated into the English word “god” about 2555 times in the KJV. In about 2310 instances “elohim” is translated into “God,” thus indicating

the supreme God. For example in Genesis 1:1, “In the beginning *elohim* created....” But in some 245 cases “*elohim*” is translated into lower senses of the word. “*Elohim*” has been translated in the KJV into such words as:

- *gods* (Gen 3:5);
- strange *gods* (Gen 35:2,4);
- “I have made you [Moses] a *god* to Pharaoh” (Exo 7:1);
- *gods* of Egypt (Exo 12:12);
- *gods* of silver, *gods* of gold (Exo 20:23);
- *judges* (Exo 22:8[7], 9[8]);
- their *gods* (Exo 34:15);
- molten *gods* (Exo 34:17);
- *goddess* (1Kings 11:5,3);
- “I have said, you, *gods* and all of you sons of the most high, but you shall die as man..” [Psa 82:6-7; see John 10:34-36]

gp145» We see that the Hebrew word, *elohim* was translated in many different ways beside being translated as “God.” *Elohim* can indicate *gods*, *gods* of silver and gold, *judges*, a *goddess* (like the female god, Ashtoreth) even indicate *Moses* (Exo 7:1) or *mankind* (Psa 82:6-7; see John 10:34-36). Notice that *elohim* is translated in the singular AND plural (god and gods). WHY?

Elohim Is Plural

gp146» The Hebrew word *elohim* is a plural noun as the lexicons indicate and as some of the translations above indicate. “*Elohim*” has the ending “*im*.” This indicates that it is a simple plural word (sec. 87a, *Gesenius’ Hebrew Grammar*, 1980 printing). The correct nominal suffix is used for the plural *elohim*.

[Compare in the Hebrew text *their gods* (*elohim*), *my God* (*elohim*), and *our God* (*elohim*) in Exo 34:15; Isa 25:1,9 with table A, section I in the Tables of Paradigms of the *Analytical Hebrew and Chaldee Lexicon*.]

Thus the Hebrew word “*elohim*” itself is an ordinary plural noun.

God’s NAME is Yehowah Not Elohim

gp147» The other names or titles of God can refer to others, but the NAME Yehowah only refers to the true God (*Gesenius’ Gram.* §125d). “And let them [God’s enemies, v.2] know that you, your NAME, Yehowah, you alone the Most High over all the earth” (Psa 83:18; see Exo 6:3).

From *Girdlestone’s Synonyms of the Old Testament* we read:

- “The Hebrew may say *the Elohim*, the true God, in opposition to all false Gods; but he never says *the Jehovah*, for Jehovah is the name of the true God only. He says again and again *my God*, but never *my Jehovah*, for when he says ‘my God’ he means Jehovah. He speaks of *the God of Israel*, but never *the Jehovah of Israel*, for there is no other Jehovah. He speaks of *the living God*, but never of *the living Jehovah*, for he cannot conceive of Jehovah as other than living.” [pp. 36-37, Jehovah = Yehowah]

Yehowah is the God's proper NAME. In Hebrew "Yehowah" means the BECOMINGONE, or He who will be. Thus, God is the BeComingOne.

Israel's Gods is One YHWH

gp148» But why is *elohim*, an ordinary plural word, translated into the English singular "God" when representing the TRUE God? The main reason for this is that the plural *elohim*, when referring to the TRUE God, is used as if it were a singular noun. "Although plural in form, the name is generally used with a singular verb when it refers to the true God" (p. 19, *Synonyms of the Old Testament*). Gesenius called this phenomenon the *plural of majesty* or *plural of excellence* (*Ges. Heb. Gram.* § 145h, § 124g).

gp149» When the Old Testament was written, the nations around Israel worshiped *godS*, *deitieS*, and *idolS*. These nations did not worship just ONE God, but many godS; their religion was not monotheistic. When the nations around Israel spoke of their deity, they called them "our gods," and they meant more than one kind of god; they spoke of gods who had different attributes. There were gods of fire, of heaven, of the sea, of love, of fertility, of maternity, of the moon, of the sun, of planets, etc (see *Unger's Bible Dict.*, under "gods false"; *The Gods of the Egyptians*, by E.A. Wallis Budge; etc.).

One YHWH, Not One Elohim

gp150» **One Yehowah.** But to Israel there was only ONE deity, and his NAME was/is Yehowah (YHWH) or as popularly spelled today, Jehovah or Yahweh or LORD.

- "Here Israel, Yehowah our *elohim*, Yehowah (is) ONE." [Deut 6:4, literal trans.]

gp151» **One NAME.** As we see, it is Yehowah (YHWH) who is ONE, not *elohim* (gods) who are ONE. But as Deut 6:4 says, Yehowah was Israel's Gods (*elohim*): "our Gods." But it is Yehowah who is ONE; his NAME one:

- "In that day there shall be ONE Yehowah, and his NAME ONE." [Zech 14:9]

gp152» **Israel's Gods** (*elohim*) was Yehowah and He was ONE; He had ONE NAME. Thus, Moses calls Yehowah, *our Gods*:

- "Yehowah, Gods [*elohim*] of Israel." [1Kings 8:20]
- "Moses began to explain this law, saying: *Yehowah, our Gods* [*elohim*] spoke to us in Horeb..." [Deut 1:5,6]

gp153» Yehowah, himself, tells Israel:

- "and you shall be afraid of your Gods, for *I Yehowah, your Gods*." [Lev 25:17, see Hebrew text]

gp154» What kind of Gods are or is Yehowah?:

- "God [el] of gods [*elohim*] (is) Yehowah." [Josh 22:22]

The expression "god of gods" means: greatest god. Thus, Yehowah is the greatest God, or the great God:

- For the LORD [YHWH] your Gods [*elohim*] is Gods of gods and Lords of lords, the great God [el]... [Deut 10:17]

gp155» Not only is Yehowah the greatest God, the God of Gods, but He *alone* dwells as or sits as *the* cherubim and *the* Gods, and he *alone* created the universe:

- “And Hezekiah prayed before Yehowah, and said, Yehowah, Gods [elohim] of Israel, who dwells [or sits as] the cherubim [plural], you alone the Gods [elohim], by yourself alone, for all the kingdoms of the earth, you have made the heavens and the earth.” [2Kings 19:15]

וַיִּתְפַּלֵּל חֲזַקְיָהוּ לְפָנָי יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יְשֵׁב הַכְּרֻבִים אֲתָהּ הוּא
הָאֱלֹהִים לְבַדָּךְ לְכֹל מַמְלָכוֹת הָאָרֶץ אַתָּה עָשִׂיתָ אֲתָהּ שְׁמִי וְאַתָּה הָאָרֶץ:

gp156» In Malachi 2:10 it speaks of the one Father the one God who created us. The “God” here is “el” the singular case of the Hebrew “elohim.” Remember the One YHWH is the God of Gods, or the greatest God. It is YHWH who is the true God, the real God, the greatest God.

gp157» Therefore, the nations around Israel had their gods (*elohim*), but *each* of these gods had different qualities or attributes. But Israel’s God(s) (*elohim*) was one — there was a oneness to Israel’s God(s). And the ONE NAME of Israel’s God(s) was “Yehowah.”

One God: Old and New Testament

gp158» The New Testament also speaks of One God, but the New Testament does not use God’s NAME as manifested in the Old Testament. There is some evidence that at least some of the New Testament was written in Hebrew or Aramaic (Jerome, see “God’s NAME in Greek ...” below). There also have been Greek texts of the New Testament found that had God’s NAME written in Hebrew or Aramaic instead of the word “Lord” as we see in today’s New Testament’s translations. One place where “Lord” should be translated into Yehowah is in Mark 12:29. In this scripture it speaks about the One Lord, but since it is a quote from the Old Testament (Deut 6:4) it should read, One Yehowah. So even in the New Testament it is One Yehowah when speaking of the true One God. In Mark 12:32 it should not read “for there is one God,” but “for there is one.” Other places in the New Testament Bible where it speaks of “one Father, the God,” or “one the God,” or “no one, but God,” or “God is one,” or “one God and Father of all,” or “one God,” or “the God is one,”⁴ all point to the Old Testament God, who was/is/will be, He is the BeComingOne (YHWH). It was in the Old Testament that God revealed his NAME and said it was the NAME that was one; it was Yehowah that was one (Deut 6:4; Zech 14:9). It is Yehowah who is God of gods, the great God, the true God.

⁴ John 8:41; Rom 3:30; 1Cor 8:4, 6; Gal 3:20; Eph 4:6; 1Tim 2:5; James 2:19

One Yehowah

gp159» As we have just seen Israel's deity is the most powerful God, he is the Great God, He is Yehowah (YHWH), He is ONE. How is he *one*?

One in History

gp160» In the past "one" was not even considered a number, but "unity." Plato even put unity (one) and numbers into separate categories: "To what class do unity and number belong?" (Smith, *History of Mathematics*, Vol II, p. 27, quoting Plato's *Republic*). Smith in his *History of Mathematics* lists numerous other mathematicians that agree that one (unity) was not a number (pp. 26-29).

- "Not until modern times was unity considered a number. Euclid defined number as a quantity made up of units, and in this he is followed by Nicomachus. **Unity was defined by Euclid as that by which anything is called 'one'**" (Smith, *History of Mathematics*, Vol II, p. 26-27). Euclid who wrote the famous book on Geometry called *Elements* lived around 300 B.C.
- "Number is a multitude brought together or assembled from several units, always from two at least, as in the case of 2, which is the first and the smallest number. **Unity is that by virtue of which anything is said to be one**" (*The First Printed Arithmetic*, Treviso, Italy, 1478).
- "A Living Creature perfect and whole, with all its parts perfect; and next, that it might be One, inasmuch as there was nothing left over out of which another Creature might come into existence... He fashioned it to be **One single Whole, compounded of all wholes**, perfect and ageless... Now for that Living Creature which is designed to embrace within itself all living creatures...."

[From *Timaeus* found in, *Plato* volume IX in the Loeb Classical Library [No. 234], p. 61; see also, Plato: *Timaeus* and *Critias*, trans. Desmond Lee, Penguin Classics, p. 43, which gives a slightly different translation]

This last item shows that even Plato believed that One equaled wholeness or unity, especially when speaking of the "one universe." One question here is at the time the Trinity doctrine was formulated, what was the prevailing idea of one? Was it also unity? Yet as seen by studying Augustine's almost 1600-year-old book called, *On the Trinity*, the Trinitarian belief indeed had something to do with three in one, not three in unity, even though they spoke of the "unity of the Trinity." You can see Augustine struggling with this problem and that is why he (and all of the Trinitarians) calls it a mystery.

One In Hebrew

gp161» The *Hebrew* word translated One in Deut 6:4 and Zech 14:9 is '*echad*. It means *one* as well as *united* or *unified*.

[Strong's number 259, 258; also Gesenius (7) under, '*echad*'; note use in Judges 20:8 & 1Sam 11:7, KJV; "*in one*" translated as "together" in Ezra 2:64; 3:9; 6:20; and "alike" in Ecc 11:6]

One In Greek

gp162» The Greek word one (*heis*) means according to *Thayer's Greek Lexicon*:

- “a cardinal numeral, *one* ... in opposition to a division into parts ... to be united most closely (in will, spirit) ...”
- According to the *Analytical Greek Lexicon* “*heis*” means: one, one virtually by union, etc.
- The Greek text of the Old Testament used the Greek word *heis* for the Hebrew *'echad* in Deut 6:4.

One In English

gp163» In English the word “one” means according to *The Synonym finder*, by Rodale under “one”: “single person or thing, unit...”, and under “oneness,” “has quality of being one, unity, singleness, sameness...”

- In *Webster's Collegiate Thesaurus* under “unity,” we find “the condition of being or consisting of one.”
- In *Roger's International Thesaurus*, 3rd ed. we find under, “89. Unity,”: “state of Being One. — Nouns 1. unity, oneness, singleness...”
- In a translation of Aristotle's *Metaphysics* by John Warrington (Everyman's Library No 1000) the words “unity” and “one” are used interchangeably (p. 117).
- In *Webster's New Word Dictionary*, College Edition, under “unit”: “1. the smallest whole number; one.” And under “unity”: “1. the state of being one; oneness; singleness; being united.” The English word “unity” comes from the Latin word *unitas* which means: oneness.

One Versus Only

gp164» Thus we see in three different languages that “one” has very similar meanings. One means one, as in **singular** (one thing), and one means **unity**. “One” does not mean “only.” Hebrew has a special word for only, *yachiyd* (Strong's #3173). This Hebrew word is mostly translated as “only” in the Old Testament (Gen 22:2, 12, 16; Jud 11:34; Zech 12:10; etc.). In Greek there is also a word for only, *monos* (Strong's #3441). And of course English has a word for only.

Many in One

gp165» The ONE Yehowah does *not* mean only or alone. Scriptures such as “let **US** create man in **OUR** image” (Gen 1:26) indicate, there are more than a single person or entity in Yehowah. Other scripture project to us the same thing that there are more than one (single in number) in Yehowah (YHWH). The following plurals are correctly translated from the Hebrew and project the many-in-oneness of the God:

- “Yehowah, God**S**, look! the man has become like one of **US**” — Gen 3:22
- “Come, let **US** go and mix up their language” — Gen 11:7
- “the voice of the Lord**S** saying, Whom shall I send and who will go for **US**” — Isa 6:8
- “Yehowah, our God**S**, one Yehowah” — Deut 6:4
- “Yehowah, he, the God**S**” — Deut 4:35, 39; 7:9; 1Kings 18:39

- “Yehowah, you the God**S**” — 2Sam 7:28
- “Yehowah, he is God**S** in heaven above and earth below, there is none else” — Deut 4:39
- “that great (is) Yehowah and our Lord**S** above (#4480) all gods” — Psalm 135:5
- “your Creator**S**” — Eccl 12:1
- “Let Israel rejoice in his Maker**S**” — Psalm 149:2
- “For your husband, your Maker**S**, Yehowah of hosts” — Isa 54:5
- “knowledge of the Holie**S**” — Prov 9:10; 30:3
- “Yehowah God**S**, Holie**S** is he” — Joshua 24:19
- “Almightie**S**” or “Power**S**” — Gen 17:1; etc.
- “most High**S**” — Dan 7:18, 22, 25, 27
- “my lord**S**, Yehowah” — Isa 10:23; 25:8; 40:10; Jer 2:22; see Amos 5:14; Gen 18:27; Exo 4:10; Isa 6:1; *’adonay*=“my lords”

Nation as One Man

gp166» The fact that in the Bible nations and groups of people are looked upon “as one man” helps us to understand the God’s many-in-oneness:

- Then all the people of Israel came out, from Dan to Beersheba, including the land of Gilead, and the congregation assembled **as one man** to the LORD at Mizpah (RSV Judges 20:1).
- So all the men of Israel gathered against the city, united **as one man** (RSV Judges 20:11).
- When the seventh month came, and the sons of Israel were in the towns, the people gathered **as one man** to Jerusalem (RSV Ezra 3:1).
- And all the people gathered **as one man** into the square before the Water Gate; and they told Ezra the scribe to bring the book of the law of Moses which the LORD had given to Israel (RSV Nehemiah 8:1).

Birth of One Son, as Birth of New Nation

gp167» The fact that the Bible looks upon the birth of one male child as the birth of a whole nation helps us to understand the many-in-oneness of the God:

- “[7] Before she was in labor she gave birth; before her pain came upon her **she was delivered of a son**. [8] Who has heard such a thing? Who has seen such things? Shall a land be born in one day? **Shall a nation be brought forth in one moment?** For as soon as Zion was in labor she brought forth her sons (RSV Isaiah 66:7-8).

Many in the One Body of Christ

gp168» This above mentioned use of ONE in “one Yehowah” and its meaning of, “unity” — or of many being united in the same spirit or quality, is also manifested to us in scripture about the **ONE body of Christ**:

- For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. 13 *For by one Spirit we were all baptized into one body* — whether Jews or Greeks, whether slaves or free — and have all been made to drink into one Spirit. [1Cor 12:12, NKJV]

- Now you are the body of Christ, and members individually [1 Cor 12:27, NKJV]
- There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; *for you are all one in Christ Jesus.* [Gal 3:28, NKJV]

gp169» This use of the word ONE also explains how Jesus Christ and God the Father are ONE and how real Christians are ONE in God and ONE in Christ:

- *I and My Father are one.* [John 10:30, NKJV]
- At that day you will know that I am in My Father, and you in Me, and I in you. [John 14:20, NKJV]
- And the glory which You gave Me I have given them, that *they may be one just as We are one:* [John 17:22, NKJV]
- If we love one another, *God abides in us ...* [1John 4:12, NKJV]
- God is love, and he who abides in love abides in God, and God in him.. [1John 4:16, NKJV]
- By this we know that we abide in Him, and He in us, *because He has given us of His Spirit.* [1John 4:13, NKJV]
- “But by ONE Spirit we were all baptized into one body ... Now you are the body of Christ” [1Cor 12:13, 27]
- “But to us ONE God the Father, out of whom the all and we into Him, and ONE Lord Jesus Christ, through whom the all and we through him.” [1Cor 8:6, from Greek text]
- “ONE Lord, ONE Faith, ONE baptism, ONE God and Father of all, the one upon all and through all and in all.” [Eph 4:5-6, from the Greek]

Therefore: God, Jesus Christ, and Christians are ONE because they have the ONE Spirit of God — they are *united* (one) with the same Spirit.

gp170» Today, as in those days, we use “one” to mean “one in unity” as well as one as in singular of number. Yet because of tradition the so-called theologians seem to be unable to perceive the “one” Yehowah in any other way than singular of number. Because of this there is confusion concerning the nature of the God. But as we have seen there is some form of plurality in the unity or oneness of the true God, YHWH, the BeComingOne, who is our God(s).

Only God

gp171» Notice that Jesus Christ the man called his Father [YHWH, see GP 2] the “*only* true God” (John 17:3). But how is it that Jesus Christ is now the “*only*” God? (1Tim 1:17, Jude 1:4, 25) Jesus Christ in his own times will be the “*only*” ruler (1Tim 6:15) and now he is he “*who alone* [‘only’ — *monos*] has immortality” (1Tim 6:16). But also Jesus Christ was/is the “*only begotten* son” of God (John 1:18; see John 3:16, 18; 1John 4:9), but this should be translated, *one-of-a-kind* Son, because its first meaning is: *1) single of its kind*. Jesus was “unique” or “one-of-a-kind” because he is represented in the Holy of Holies, which was set apart (most holy) from all other aspects of God’s temple. As we see in the *New Mind Papers*, and as most Christians believe, there will be others who have and will obtain immortality and be born or begotten of God. Christ may at this time (2021) be the only one with immortality, but in time all others will be given immortality. The “only” aspect of God has meaning only in time and one’s definition of who or what God is. Christ may be “only” now in some sense, but in **time** the Only One will share his qualities, so the only God will be all in all (cf 1:Cor 15:28). Remember, Jesus Christ is the “firstborn of all creation” (Col 1:16), he is the

“firstborn from the dead” (Col 1:18 see 1Cor 15:20), he is the “beginning of the creation of the God” (Rev 3:14), he is “the beginning” (Col 1:18), he is the “first fruits Christ” (1 Cor 15:20, 23), and he is the “firstborn among many brethren” (Rom 8:29). Thus, Jesus was the first of many to come (GP 6). **Yet Jesus Christ the man, who was separate in a sense from his Father when he was a man on earth before his going to the Father (GP 4), is NOW the “only God”** (uniquely born– GP 5). Jesus Christ NOW is the only God. But look:

- “Jesus answered them, Is it not written in your law, I said, You are Gods? If he called them Gods, unto whom the word of God came, and the scripture cannot be broken...” [John 10:34-35; cf. Psa 82:5; 97:7]

gp172» There are/will-be more than one individual in the only ONE true God:

- “Yehowah” is the God(s). He is ONE. That is, ONE in Spirit. This ONE is the only true God (John 17:3). But He is not singular in number or as one individual. He is many in ONE Spirit. As Jesus Christ the man went into his Father (GP 5), who was, and is, and will-be the “only true God” (John 17:3; 1Cor 8:4, 6), and Jesus became *one* with that only true God, and thus became the only God (1Tim 1:17), so too will Christians and all others go into the Father and thus into the Son, at their appointed times (GP 6). Thus, all will go into the Spiritual Body of Christ and into the ONE Yehowah so that God will be all in all (1 Cor 15:28; Eph 1:23, 10; Phil 3:21; Col 1:20; see GP 6). Yehowah (YHWH) is the only true God (John 17:3 w/ GP 2; 2Kings 19:15). He alone knows the hearts of mankind (2Ch 6:30). He alone created the universe and everything in it and gave them life (Neh 9:6). He alone has the NAME Yehowah (Psalm 83:18). He alone dwells the cherubs (Isa 37:16). But he is not just single or alone as scripture in the Old Testament clearly point out in its original language: He is many in ONE. He is many in Unity as the Body of Christ is many in One. He is Yehowah the Gods (See above).

This may make little sense to you now, but after you read the rest of this book you will understand, especially with the New Mind.

Yehowah, Elohim

gp173» Before we continue let me explain something about the use of *Elohim* and *Yehowah* in the Bible. Remember, the Hebrew word “*elohim*” is the simple plural word for “*el*.” The word *elohim* means godS. Most of the places in the KJV English Bible where you see “God,” should read “Gods” since it was translated from the Hebrew word “*elohim*” which means godS. The first scripture in the Bible is, “In the beginning Gods created the heavens and earth,” *not* “God created the heavens and the earth.” But since in other verses of the Bible it says that Yehowah (LORD or Jehovah) created the heavens and earth (Isa 40:28; Ex 20:10), then the Hebrew word *elohim* has something to do with Yehowah.

gp174» In Christian D. Ginsburg’s *Introduction to the Massoretico-Critical Edition of the Bible*, pages 368 to 369, he shows that in parallel verses in 2Samuel 5 and 1 Chronicles 14 that the words Yehowah [“LORD”] and Elohim [Gods] are interchangeable. 2Samuel 5 uses “Yehowah” while 1 Chronicles 14 uses “Elohim.” Also in the book of Psalms the same phenomenon is detectable. And we can see throughout the Old Testament Yehowah [“LORD”] and Elohim are used together as follows: “LORD God” (KJV), but in the Hebrew it reads *Yehowah Elohim*. The literal

translation of this would be the “*BeComingOne (of) Gods*”, or “*He-(who)-Will-Be, Gods.*”

gp175» We thus see that the “BeComingOne” is somehow connected with Gods. Now Gesenius, the great Hebrew grammarian, insisted that these two words (Yehowah Elohim) should not be translated as “Yehowah of Elohim” (*Gesenius’ Lexicon*, under “YHWH”). But we see little difference between this usage and “Yehowah of HostS,” or as in some English translations, “LORD of HostS,” and “Yehowah of Elohim” or “BeComingOne of Gods.”

gp176» As we mentioned above, Israel’s *elohim* (gods) were/was the ONE Yehowah (YHWH). This is another reason the Hebrew word *elohim* (gods) is closely associated with Yehowah (YHWH).

gp177» The reason we are discussing this whole subject of God’s names may not be clear to you now, but as you read on you will come to understand it, and by the time you finish this book it should make more sense.

Predestination, Time, NAME, and the Paradoxes

gp178» As mentioned earlier in this Part [GP 1], our awareness of predestination, time, and God’s NAME gives us the secrets to understanding the paradoxes of God. Because of the Law of Contradiction we know that God cannot *at the same time* be love and also a creator of evil or a killer. We have learned that God’s NAME — the BeComingOne (YHWH) — is from an imperfect or incomplete Hebrew verb. God’s NAME tells us that the God is Becoming, that He-will-be, that His full essence is not yet complete. Therefore, in time the true God will come to be; and in time all that is said about the YHWH (the BeComingOne) in the Bible **will-be**, or will happen. Thus, it is possible, because of the true meaning of God’s NAME, that God has/will have created evil and was/is/will-be all good without being evil and without being all good *at the same time*. God’s NAME allows God, through his predestinated power, to create evil before creation and separate it through time as different sides of God until the end when the BeComingOne has become, or until the BeComingOne has been made complete, or until the full essence of God comes to be, or until God is all in all (GP6). Remember it is the scriptures that have said that YHWH made evil, killed, etc. But it is also scripture that says God predestinated events before the cosmos (Eph 1:4; 1Pet 1:19-20; 2Tim 1:9; Titus 1:2) and therefore 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). So before creation (as we know it) when God predestinated good things and evil things, there was no sin because there was no law and no creation. You therefore cannot put sin on God because of predestination. Do read on.

We Will Use “BeComingOne” in GP

gp179» Before we begin the next part of this book let me mention first something about the NAME of God. The NAME of God as we have shown was *Yehowah* from the Hebrew, which has the meaning of, the “BeComingOne.” In many English translations of the Bible it has the “BeComingOne” translated as either “LORD” or “Jehovah.” For example in the King James Version (KJV) of the Bible it translates

God's NAME as "LORD" (usually small capital letters). Since this book uses the King James Version for some of its quotation of Biblical scriptures, when you see "LORD," instead of "Lord," in this paper you know it is the very NAME of God, that is, it was translated from the Hebrew word *Yehowah*, which means: the BeComingOne. Hereafter, in this set of papers we will translate God's NAME as the "BeComingOne." We thus translate the *meaning* of God's NAME, for the meaning of God's NAME is the secret in answering the paradoxes of God. Do read on!

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